ALL GLORY TO SRI GURU AND GOURANGA

यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः ।
तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्भगोगतिः ॥
एष राज्ञा परोधर्मो ह्यार्तानामार्तिनिग्रहः ।
अत एन वधिष्यामि भूतद्रुहमसत्तमम् ॥

Yasya rastre prajah sarvas trasyante saddhi asadhubhih
Tasya mattasya nasyanti kiitir ayui bhaga gatih.
Esha rajnam paro dharmo hi artanam artinigrahah
Ata enam vadhisyami bhutadroha asattamam.

(pp. 1023)

SRIMAD

BHAGWATAM

of

KRISHNA DWAIPAYANA VYAS

ENGLISH VERSION

By A. C. BHAKTIVEDANTA SWAMI

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(*In English*)

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Srimad Bhagavatam has been declared by Sri Caitanya as the only authentic commentary on the Brahma Sutram. It is well known that Bhagavan Vedavyasa compiled the different Vedas and the Upanisads, as also laid down the true import of the same by means of his aphorisms, known as **Brahma Sutram.** The Sutram being difficult. he further condescended to write the Bhagavatam in the form of Puranam with the object of making the teachings of theVedas, as laid down in the Brahma Sutram, an easy access. This shows the great importance of the Bhagavatam a work from the pen of the great compiler of the Vedas himself-as the right key to the secret lore of the Vedas and the Upanisads, though it is not written in the style of an usual commentary on the Brahma Sutram.

Being unware of such signlficance of the Bhagavatam, the Indian mind has been used to hold that the Bhagvatam carries only the Bhakti cult of the Pancharatra tradition, and is not directy concerned with the teachings of the Vedas. The major emphasis, therefore, given to the Sariraka and the other Bhasyas of the Brahma Sutram, and the claims of the Bhagavatam in this direction was ignored altogether. It has therefore, been the signal service of

Sri Caitanya and his school of Goudiya Vaisanavas to install the Bhagavatam in the place of honour which it deserves as the only rightful descendent of the vedic lore coming down straight from Bhagavan Vyasadeva himself. Thus taking the Bhagavatam as the sole commentary on the Brahma-Sutram we not only rightly assess the full scope of the Bhagavatam, but also to a proper comprehension of the subject matter of the Brahma-Sutram itself, which has been the matter of great controversy amongst its authoritative commentators.

We are, indeed, very grateful to Sri A. C. Bhaktivedanta Swami for both of his volumes on the Bhagavatam, in which he has spared no pains to interpret the Bhagavatam in the right manner showed by Sri Caitanya and his school, as also clear up the misunderstanding regarding the scope of its teachings His 'Elaborate Puport' appended to each verse of the text has been quite illuminating in this respect. We have no doubt that with the publication of these volumes the rightful interpretation of the Bhagawatam, which has been the gift of Sri Caitanya and his Goswami followers, has now been made available to the English knowing world for the first time, and that it will go a great way in making the great foutain-head of Divine knowledge and Love-which the Bhagawatam is-rightly appreciated and whole heartedly accepted by the wohle of the humanity.

These volumes speak very highly of Swamiji's scholarship and specially of his love of cultural pursuits, when we look into his enormous labour and sacrifice in producing them almost single-handed and that, too, at the ripe age of 68. We earnestly pray to the Almighty that He may spare Swamiji for all the years he may require to finish his Magnum opus of 60 volumes, and earn the love and gratitude of his fellowmen in the pursuit of Divine Love and Grace-nay of the entire humanity.

SRIMAD
BHAGWATAM

THIRD PART

(From Thirteenth To Nineteenth Chapters End
of the First Canto)
Original Sanskrit Text, Roman transliteration, English
Synonyms of word to word, English
Translation and
Elaborate PURPORTS

by

A. C. BHAKTIVEDANTA SWAMI

1965

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THIRD VOLUME

SRIMAD BHAGWATAM

FIRST CANTO

THIRTEENTH CHAPTER

DHRITARASTRA QUITS HOME

(*Continued From Page 748 of the Second Volume*)

TEXT No. 1

श्री सूत उवाच

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् ।
ज्ञात्वागाद्धास्तिनपुरं तयावाप्तविवित्सितः ॥

Sri Suta uvacha
Vidura tirthayatrayam maitreyad atmane gatim
Jnatwaagat hastinapuram taya abapta vividsitah.

ENGLISH SYNONYMS

Sri Suta uvacha—Sri Suta Goswami said, *Vidura*—of the name, *Tirthayatrayam*—while travelling at different pilgrimages, *Maitreyad*—from the great sage Maitreya, *Atmane*—of the self, *Gati*—destination, *Jnatwa*—by knowing it, *Agat*—went back, *Hastinapuram*—the city of Hastinapura, *Taya*—by that knowledge, *Abapta*—sufficiently gainer, *Vivitsitah*—being well versed in every thing knowable.

TRANSLATION

Sri Suta Goswami said that Vidura while travelling in the pilgrimages received knowledge about the destination of the self from the great sage Maitreya and thus came back to Hastinapur. He became well-versed in the subject as fully as he wanted to have it.

PURPORT

Vidurah : is one of the prominent figure in the history of

Mahabharat. He is born by Vyasdeva in the womb of the maid servant of Ambika mother of Maharaj Pandu. He is the incarnation of Yamaraj and being cursed by Manduk Muni was to become a *Sudra* the less intelligent class of men in the society. The story is narrated as follows. Once upon a time the state police cought hold of some thieves who kept concealed themselves in the hermitage of Manduk Muni. The police constables as usual arrested all the thieves as also Manduk Muni along with them. The Magistrate specifically punished the Muni to death being pierced by the lance. When he was just to be pierced the news reached the king and he atonce stopped the act on consideration of his becoming a great Muni. The king personally begged his pardon for the mistake of his men and the saint at once went to Yamaraj who prescribes the destiny of the living being. Yamaraj being enquired by the Muni replied that the Muni in his childhood pierced an ant by sharpen straw and for that reason he was put into difficulty. The Muni thought it unwise on the part of Yamaraja that he punished the Muni for his childish innocence and thus the Muni cursed Yamaraj to become a Sudra and this Sudra incarnation of Yamraj was known as Vidura the Sudra brother of Dhritarastra and Maharaj Pandu. But this Sudra son of the Kuru dynasty was equally treated by Bhismadeva along with his other nephews and in due course Vidura was married with a girl who was also born in the womb of a Sudrani by a Brahmin. Although Vidura did not inherit the property of his father (the brother of Bhismadeva) still he was given sufficient state property by Dhritarstra the elder brother of Vidura. Vidura was very much attached to his elder brother and all along he tried to guide him in the right path. During fratricidal war of Kuruksherta, Vidura repeatedly implored his elder brother to do justice to the sons of Pandu but Duryodhone did not like such interference by his uncle and thus Vidura was practically insulted by his nephew Duryodhone which incidence resulted in Vidura's leaving the home for pilgrimage and taking instructions from Maitreya.

TEXT No. 2

यावतः कृतवान् प्रश्नान् क्षत्ता कौषारवाग्रतः ।
जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम ह ॥

Yavatah kritavan prasnan kshatta kousharava agratah
Jata eka bhaktir govinde tebhyas cha upararama ha.

ENCLISH SYNONYMS

Yavatah—all that, *Kritavan*—did he put, *Prasnan*—questionaires, *Kshatta*--the name of Vidur, *Kaousharava*--the name of Maitreya, *Agratah*—in the presence of, *Jata*—having grown up, *Eka*—one *Bhakti*—transcendental loving service, *Govinde*—unto Lord Krishna, *Tebhyas*—in the matter of further questionaires, *Upararama*—retired from, *ha*—in the past.

TRANSLATION

Vidura did retire from putting questionaires before Maitreya Muni after his enquiry by various questionaires and being fixed up in the transcendental loving service unto Lord Sri Krishna.

PURPORT

Vidura retired from putting questionaires before Maitreya Muni when he was convinced by Maitreya Rishi that Summum Bonum gain of life is to be finally situated in the transcendental loving service of Lord Sri Krishna who is Govinda or One who satisfies His devotees in all respects. The conditioned soul or living being in material existence seeks after happiness of life by employing his senses on the modes of material products but that cannot give him satisfaction. He then searches after the supreme truth by emperic philosophical speculative method by intellectual feats. But if he does not find out the ultimate goal he again goes down to material activities and engages himself in various philanthrophic and altruistic activities which also fail to give him satisfaction.

So neither fruitive activities nor dry philosophical speculation can give one satisfaction : because by nature a living being is eternal servitor of the Supreme Lord Sri Krishna and all the Vedic literatures give him direction towards that ultimate end. The Bhagwat Geeta confirms this statement (B.G. 15/15).

Like Vidura an inquisitive conditioned soul must approach a bonafide spiritual master like Maitreya and by intelligent enquiries must try to know everything about *Karma* (fruitive activities) *Jnana* (philosophical researches in the matter of Supreme truth) *Yoga* (the linking process o f spiritual realisation). One who is not seriously inclined to put questionaires before a spiritual master, need not accommodate a show bottle spiritual master neither a person, who may be the spiritual master for others, may pose to be so if he is unable to engage his disciple ultimately in the transcendental loving service of Lord Sri Krishna. Vidura was suecessful in the matter of approaching a spiritual master like Maitreya and he got the ultimate goal of life *Bhakti unto Govinda* and thus there was nothing to be known further in the matter of spiritual progress of life.

TEXT Nos. 3 AND 4.

तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहानुजः ।
धृतराष्ट्रो युयुत्सुश्च सूतः शारद्वतः पृथा ॥
गान्धारी द्रौपदी ब्रह्मन् सुभद्रा चोत्तरा कृपी ।
अन्याश्च जामयः पाण्डोर्ज्ञातयः ससुताः स्त्रियः ॥

Tam bandhum agatam dristwa dharmaputra sahanujah
Dhritarastra yuyutsus cha sutah saradvatah pritha (3)
Gandhari droupadi brahman subhadra cha uttara kripi
Anyas cha jamayah pandor jnatayah sasutah striyah. (4)

ENGLISH SYNONYMS

-him, *Bandhum*—relative, *Agatam*—having arrived there,

Dristwa—by seeing it, *Dharmaputra*—Yudhisthir, *Sahanujah*—along with his younger brothers, *Dhritarastra*—of the name, *Yuyutsu*—Satyaki, *Cha*—and, *Sutah*—Sanjaya, *Saradvatah*—Kripacharya, *Pritha*—Kunti, *Gandhari*—of the name, *Droupadi*—of the name, *Brahman*—oh the brahmins, *Subhadra*—of the name, *Cha*—and, *Uttara*—of the name, *Kripi*—of the name, *Anyas*—others, *Cha*—and, *Jamayah*—wives of other family members, *Pandor*—of the Pandavas, *Jnatayah*—family members, *Sasutah*—along with their sons, *Striyah*—the Ladies.

TRANSLATION

When they saw him (Vidura) come back again in the palace all the inmates, Maharaj Yudhisthir along with younger brothers, Dhritarastra, Satyaki, Sanjaya, Kripacharya, Kunti, Gandhari, Droupadi, Subhadra, Uttara, Kripi, and many others who were wives of Kauravas and other ladies with their children all hurriedly went towards him with great delight and it so appeared that all of them regained consciousness after a pretty long period.

Gandhari :—The ideal chaste lady in the history of the world. She was the daughter of Maharaj Subal the king of Gandhar (now Kandahar in Kabul) and in her maiden state she worshipped Lord Shiva. Lord Shiva is worshipped generally by the Hindu maidens for achieving good husband. Gandhari satisfied Lord Shiva and by his benediction for obtaining one hundred sons, she was betrothed to Dhritarastra inspite of his becoming blind for ever. When Gandhari came to know that her would-be-husband was a blindman, she just to follow her life companion, decided to become voluntarily blind and wrapped up her eyes with manyfold silk linen, and later she was married to Dhritarastra under the guidance of her elder brother Sakuni. She was most beautiful girl of her time and she was equally qualified by her womanly qualities which endeared every member of the Kaurava court. But inspite of her all good qualities she had the natural frailties of an woman and she was envious of Kunti when the latter gave birth to a male child. Both the queens were pregnant

but Kunti first gave birth to a male child. And thus she became angry and gave a blow on her abdomen. As a result of this she gave birth to a lump of flesh only but as she was a devotee of Vyasdeva so by instruction of Vyasdeva the lump became divided into one hundred parts and each part gradually developed to become each a male child. Thus her ambition to become the mother of one hundred sons was fulfilled and she began to nourish all the children according to her exhalted position. When the intrigue of the battlefield of Kurukshetra was going on she was not in favour fighting with the Pandavas rather she blaimed Dhritarastra her husband for intriguing such fratricidal war. She desired that the state may be divided into two parts, for the sons of the Pandu and her own. She was too much affected when all her sons died in the battle of Kurukshetra and she wanted to curse Bhimasena and Yudhisthir but she was checked by Vyasdeva. Her pitious mourning over the death of Duryodhone and Duhsasan before lord Krishna is very much appealing and Lord Krishna pacified her by transcendental messages She was equally agrieved on the death of Karna and she described before Lord Krishna about the lamentation of Karna's wife. She was pacified by Srila Vyasdeva when he showed her dead sons then promoted to the heavenly Kingdoms. She died along with her husband in the jungles in the Himalaya near the mouth of the Ganges; she burnt in the forest fire. Maharaj Yudhisthir performed death ceremony of his uncle and aunt.

Pritha : Daughter of Maharaj Surasen and sister of Vasudeva Lord Krishan's father. Later she was adopted by Maharaj Kuntibhoja and thence she is known as Kunti. She is the incarnation of the Success Potency of the Personality of Godhead. The heavenly denizens from the upper planets used to visit the palace of the king Kuntibhoja and Kunti was engaged for their reception She also served the great mystic sage Durbasa and being satisfied by her faithful service Durbasa Muni gave her one chanting hymn by which it was possible for her to call for any one of the demigods as she pleased. As a matter of inquisitiveness she at once

called for the Sun-god who desired couplement with her which she declined. But the Sun-god assured her immunity from virgin adulteration and she agreed to his proposal. As result of this couplement she became pregnant and Karna was born by her. By the grace of the sun she again turned to become a virgin girl but being afraid of her parents she quited the newly born child Karna. After that when she actually selected her own husband she preferred Pandu to be her husband. Maharaj Pandu later on wanted to retire from family life and aodpt the renounced order of life. Kunti refused to allow her husband to adopt such life but at last Maharaj Pandu gave her permission to become mother of sons by calling some other suitable personalities. Kunti did not accept this proposal at first but when vivid examples were set by Pandu she agreed. Thus by dint of the hymn awarded by Durbasa Muni she called for Dharmaraj and thus Yudhisthir was born. She called for demigod Vayu (air) and thus Bhima was born. She called for Indra the King of heaven and thus Arjuua was born. The other two sons namely Nakula and Sahadeva was begotten by Pandu himself in the womb of Madri. Later on Maharaj Pandu died at an early age for which Kunti was too much agrieved and she fainted. Two co-wives namely Kunti and Madri decided that Kunti should live for the maitenance of the five minor childrern the Pandavas and Madri should accept the Sati rituals by meeting voluntary death along with her husband Pandu. This agreement was endorsed by great sages like Satasringa and others present on the occasion.

Later on when the Pandavas were banished from the kingdom by the intrigues of Duryadhona, Kunti followed her sons and she equally faced all sorts of difficulties during those days. During the forest life one demon girl Hidimbi wanted Bhima as her husband which was refused by Bhima but when the girl approached Kunti and Yudhisthir they ordered Bhima to accept her proposal and give her a son. As a result of this combination Ghatotkach was born and he fought very valiently on the side of his father with the Kauravas. In their forest life they lived with a Brahmin family who

were in trouble on account of one Bakasusa demon and Kunti ordered Bhima to kill the Bakasura to protect the Brahmin family in troubles created by the demon. She advised Yudhisther to start for the Panchal Desha. Droupadi was gained in this Panchala Desha by Arjuna but by order of Kunti all the five brothers of Pandavas became equally the husband of Panchali or Droupadi. She was married with five Pandavas in the presence Vyasadeva. Kuntidevi never forgot her first child Karna and after Karna's death in the battle of Kurukshetra she lamented and admitted before her others sons that Karna was her eldest son prior to her marriage with Maharaj Pandu. After the battle of Kurukshera when Lord Krishna was going back home her prayers for the Lord is excellently explained and later on she went to the forest along with Gandhari for severe penance. She used to take meals after each thrirty days. The last stage of her life is that she sat down tightly in profound meditation and later on burnt down in the forest fire to ashes.

Droupadi : The most chastened daughter of Maharaj Drupad and partly incarnation of goddess Sachi the wife of Indra. Maharaj Drupad performed a great sacrifice under the superintendency of the sage Yaja. By his first offering Dhristadumna was born and by the second offering Droupadi was born. She is therefore sister of Dhristadumna and her another name is Panchali. The five Pandavas married her as the common wife and each of them begot a son in her. Maharaj Yudhisthir begot a son of the name Pratibindh, Bhimsena begot a son of the name Sutasome, Arjuna begot Srutakirti, Nakula begot Satanika and Sahadeva begot Srutakama. She is described to be the most beautiful lady equal to her mother-in-law Kunti. During her birth there was a areo message that she should be called as *Krishna*. The same message also declared that she is born to kill many a Kshatriyas. On account of her blessings from Shankara she was awarded with five husbands equally qualified. When she preferred to select her own husband, princes and kings were invited from all countries of the world. She was married with

the Pandavas during their exile in the forest but when they went back home Maharaj Drupad gave them immense wealth as dowry. She was well received by all the daughter-in-laws of Dhritarastra. When she was lost in the game, she was forcibly dragged into the assembly hall and attempt was made to see her naked beauty by Duhsasan even there were all elderly persons like Bhisma and Drona present. She was a great devotee of Lord Krishna and by her praying, the Lord Himself bacame unlimited garment of divotee to save her from the insult. A demon of the name Jatasura kidnapped her but her second husband Bhimsena killed the demon and saved her from the clutches. She saved the Pandavas from the curse of Maharshi Durbasa by the grace of Lord Krishna. When the Pandavas lived incognito in the palace of Virata, Kichak was attracted by her exquisite beauty and by arrangement with Bhima the devil was killed and she was saved. She was too much agrieved when her all the five sons were killed by Aswatthama. At the last stage she accompanied her husband Yudhisthir and others and she fell on the way. The cause of her falling was explained by Yudhisthir but when Yudhisthir entered the heavenly planet like the glowing sun he saw Droupadi present there as the goddess of fortune in the havenly kingdom.

Subhadra : Daughter of Vasudeva and own sister of Lord Sri Krishna. She was not only very dear daughter of Vasudava but also she was very a dear sister for both Krishna and Valadeve. The three brothers and sisters are represented in the famous Jagannath Temple of Puri and the Temple is still visised by thousands of pilgrims daily uptill now. This temple is in remembrance of the Lord's visit at Kurukshetra during an occasion of solar eclipse and then meeting with the residents of Vrindaban. The meeting of Radha and Krishna during this occasion is very much pathetic story and Lord Sri Chaitanya in the ecstasy of Radharani always berieved for Lord Sri Krishna at Jagganath Puri. While Arjuna was at Dwarka he liked to have Subhadra as her queen and he expressed his desire to Lord Krishna. Sri Krishna knew it that His elder brother

Lord Valadeva was arranging her marriage elsewhere and as He did not dare to go against the arrangement of Valadeva He advised Arjuna to kidnap Subhadra. So when all of them were on a pleasure trip on the Raivata hill, Arjuna managed to kidnap Subhadra according to the plan of Sri Krishna. Sri Valadeva was very angry upon Arjuna and He wanted to kill Arjuna but Lord Krishna implored His brother to excuse Arjuna. Then Subhadra was duly married with Arjuna and Abhimunya was born of Subhadra. At the premature death of Abhimunya Subhadra was too much mortified but on the birth of Parikshit she was happy and solaced.

TEXT No. 5

प्रत्युज्जग्मुः प्रहर्षेण प्राणं तन्व इवागतम् ।
अभिसंगम्य विधिवत्परिष्वंगाभिवादनैः ॥

Prati ujjagmu praharsena pranam tanwa iva agatam
Abhisamgamya bidhibat pariswanga abhivadanaih.

ENGLISH SYNONYMS

Prati—towards, *Ujjagmu*—went, *Praharsena*—with great delight, *Pranam*—life, *Tanwa*—of the body, *Iva*—like, *Agatam*—returned back, *Abhisamgamya*—approaching *Bidhibat*—in due manner, *Pariswamga*—embracing, *Abhivadanaih*—by obeisances.

TRANSLATION

In great delight all of them went towards him as if life has returned back in the body and they exchanged obeisances and embracing in due manner just to welcome and receive each other.

PURPORT

In the absence of consciousness the limbs of the body remain inactive. But when consciousness returns back the limbs and senses become active and the very existence becomes delightful. Vidura

was so dear to the family members of the Kaurava family that his absence for a long time from the palace was something synonymous with inactivity. All of them were feeling acute separation from Vidura and therefore his return back in the palace became a joyful atmosphere for one and all.

TEXT No. 6

मुमुचुः प्रेमवाष्पौघं विरहौत्कण्ठ्यकातराः ।
राजा तमर्हयांचक्रे कृतासनपरिग्रहम् ॥

Mumuchuh prema vaspougham viraha outkanthya katarah
Raja tam arhayan chakre, krita asana parigraham.

ENGLISH SYNONYMS

Mumuchuh—emanated, *Prema*—affectionate, *Vaspaugham*—emotional tears *Viraha*—separation, *Outkanthya*—anxiousness, *Katarah*—being aggrieved, *Raja*—king Yudhisthira, *Tam*—unto him (Vidura), *Arhayan*—reception, *Chakre*—offered, *Krita*—performance of, *Asana*—sitting accommodation, *Parigraham*—arrangement of.

TRANSLATION

On account of anxieties and long separation all of them emanated emotional tears out of affection. The King (YUDHISTHIRA) then arranged for offering sitting accommodation and performances of reception.

TAXT No. 7

तं भुक्तवन्तं विश्रान्तमासीनं सुखमासने ।
प्रश्रयावनतो राजा प्राह तेषां च शृण्वताम् ॥

Tam bhuktavantam vishrantam asinam sukhamasane.
Prasrayavanata raja praha tesham cha srinwtam.

ENGLISH SYNONYMS

Tam—him (VIDURA), *Bhuktavantam*—after feeding him sumptuously, *Vishrantam*—and having taken rest, *Asinam*—being

seated, *Sukhamasanam*—on comfortable seat, *Prasrayavanata*—naturally very gentle and meek, *Raja*—King Yudhisthira, *Praha*—began to speak, *Teshamcha*—and by them, *Srinwatam*—being heard.

TRANSLATION

After feeding Vidura sumptuously and his taking sufficient rest, he was seated on a comfortable accomodation and thus the king began to speak being heard by them all present there.

PURPORT

King Yudhisthira was expert in reception also even in the case of his family member. Vidura was well received by all the family members by exchange of embracing and obeisances. After that bathing and arrangements for sumptuous dinner was made and then he was given sufficient rest. After finishing his rest he was offered a comfortable place to sit on and then the King began to talk about on all happenings of both family and otherwise. That is the proper way of receiving a beloved friend or even an enemy. According to Indian moral codes even an enemy received at home should be so well received as he may not feel any fearful situation. An enemy is always afraid of his enemy but he should be stopped feeling like that when received at home by his enemy. This means that a person when received at home may be treated as good as a relative and what to speak of a family member like Vidura who was well wisher for all the members of the family. Thus Yudhisthira Maharaj began to speak in the presence of all other members.

TEXT No. 8

युधिष्ठर उवाच—

अपि स्मरथ नो युष्मत्पक्षच्छायासमेधितान् ।
विपद्गणाद्विषाग्न्यादेर्मोचिता यत्समातृकाः ॥

Yudhisthira uvacha
Api smaratha no yusmat pakshach chhaya samedhitan
Vipad ganad visadagnader mochita yat sa matrikah.

ENGLISH SYNONYMS

Yudhisthisa uvacha—Maharj Yudhisthlra said, *Api*—whether, *Smaratha*—you do remember, *No*—us, *Pakshach*—partiality upon us like the wings of the bird, *Chhaya*—protection, *Samedhitan*—us who were brought up by you, *Vipadganad*—from various types of calamities, *Visad*—by administration of poison, *Agnader*—by setting on fire, *Mochita*—released from, *Yat*—what you have done, *Sa*—alongwith, *Matrika*—our mother.

TRANSLATION

Maharaj Yudhisthir said, "my uncle do you remember us who were always protected by you along with our mother from all sorts of calamities by your partiality wings of a bird even in the matter of administration of poison to us or setting on fire to our home ?"

PURPORT

Due to Pandu's death at an early age his minor children and widow were the object of special care for all the elderly members of the family specially by Bhismadeva and Mahatma Vidura. Vidura was more or less partial for the Pandavas on account of their political position. Although Dhritarastra was equally careful for the minor children of Maharaj Pandu yet he was one of the intriguing party who wanted to wash off the descendants of Pandu and replace them by ascending the sons of Dhritarastra to become the rulers of the kingdom. Mahatma Vidura could follow this intrigue of Dhritarastra and company and therefore even though he was a faithful servitor of his eldest brother Dhritarastra, he did not like his political ambition for the sake of his own sons. He was therefore overcareful for protection of the Pandavas and their widow mother and as such he was so to say partial to the Pandavas than to the sons of Dhritarastra although both of them were equally affectionate in his ordinary eyes. He was equally affectionate to both the camps of nephews in the sense that he always chastised Duryodhone

for his intriguing policy against his cousins. He always criticised his elder brother for his policy of encouragement to his sons and at the same time he was always alert in the matter of giving special protection to the Pandavas. All these different activities of Vidura within the palace politics, made him well-known as partial to the Pandavs and Maharaja Yudhistira has referred to the past history of Vidura before his going away from home for prolonged pilgim's journey. Maharaj Yudhisthira reminded him whether he was equally kind and partial to his grown up nephews even after the battle of Kurukshetra a great disaster of family quarrel.

Before the battle of Kurukshetra Dhritarastra's policy was peaceful annihilation of his nephews and therefore he ordered Purochana to build up a house of lac at Varanabat and when the building was finished Dhritarastra desired that his brother's family may live there for some time. When the Pandavas were going there in the presence of all the members of the royal family, Vidura tactfully gave instructions to the Pandavas about the future plan of Dhritarastra. This is specifically described in the Mahabharata (Ch 144 Adiparva.) He gave hint indirectly "that *even an weapon not made of steel or any other material element can be more sharpen to kill the enemy and who knows this is never killed*". That is to say he gave hint that the party of the Pandavas was being sent to Varanabat for the sake of being killed and thus he gave hint to Yudhisthira to become very careful in their new residential palace. He also gave indication of fire and said that fire cannot extingush the soul but it can do so for the material body but one who peotects the soul can live only. Kunti could not follow such indirect conversations between Maharaj Yudhisthira and Vidura and thus when she enquired from her son about the purport of the conversation, Yudhisthira replied that from the talks of Vidura it is understood that there is hint of fire in the house where they were proceeding Later on Vidura came in disguise to the Pandavas and informed them that the house keeper was going to set fire in the house on the fourteenth night of

waning moon. It was an intrigue of Dhritarastra that the Pandavas might die all together with their mother. And by his warning the Pandavas escaped through a tunnel underneath the earth so that their escape was also unknown to Dhritarastra so much so that after setting in the fire the Kouravas became as sure as anything about the death of the Pandavas and Dhritarastra performed the last rites of death with great cheerfulness. And during the mourning period all the members of the palace became over whelmed with lamentation but Vidura did not become so on account of his knowledge that the Pandavas were alive somewhere underneath the sky. There are many such incidences of calamities and in each of them Vidura gave protection to the Pandavas on one hand and on the other he tried to restrain his brother Dhritarastra from such intriguing policy. Therefore, he was always partial to the Pandavas as much as the bird protects its eggs by the wing.

TEXT No. 9

कया वृत्या वर्तितं वश्चरद्भिः क्षितिमण्डलम् ।
तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले ॥ ९ ॥

Kaya vrittya vartitam vas charadbhi kshitimandalam
Teerthani kshetramukhyani sevitani iha bhutale.

ENGLISH SYNONYMS

Kaya—by which. *Vrittya*—means, *Vartitam*—maintained livelihood, *Vas*—your good self, *Charadbhi*—while travelling, *Kshitimandalam*—on the surface of the earth, *Teerthani*—places of pilgrimage, *Kshetramukhyani*—the principal holy places, *Sevitani*—served by you, *Iha*—in this world, *Bhutale*—on this planet.

TRANSLATION

While travelling on the surface of the earth how did you maintain your livelihood and while doing so which of the

principal holy places and pilgrimages on the earth you have served.

PURPORT

Vidura went out from the palace for detaching himself from the household affairs especially in the matter of political intrigues. As referred to hereinbefore, he was practically insulted by Duryodhone by calling him the son of a Sudrani although it was not out of place to talk loosely in the case of one's grandmother. Vidura's mother although a Sudrani she was grand-mother of Duryodhone and funny talks are sometimes allowed in the matter of grand-mother and grand-children. But because the remark was actual fact and figure it was unpalatable talk for Vidura and it was accepted as direct insult for him. He therefore decided to quit his paternal house and prepare himself for the renounced order of life. This preparatory stage is called *Vanaprastha Ashram* or retired life for travelling and visiting the holy places on the surface of the earth. In the holy places of India like Vrindaban, Haridwar, Jagannath Puri, Prayag etc, there are many great devotees and still there are free kitchen houses for persons who desire to advance spiritually. Maharaj Yudhisthira was inquisitive to learn whether Vidura maintained himself by the mercy of the free kitchen houses (chhatras).

TEXT No. 10

भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो ।
तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभृता ॥

Bhavat vida bhagwatas teertha bhutah swayam bibho
Teerthi kurvanti teerthani swantasthena gadabhrita.

ENGLISH SYNONYMS

Bhavat—your goodself, *Vida*—like, *Bhagwatas*—devotees, *Teertha*—the holy places of pilgrimage, *Bhuta*—converted into,

Swayam—personally, *Bibho*—oh the powerful, *Teerthi*—made into holy place, *Kurvanti*—do render, *Teerthani*—the holy places, *Swantasthena*—having been situated in the heart, *Gadabhrita*—the personality of Godhead.

TRANSLATION

My Lord ! devotees like your goodself are themselves holy places in person. Because you carry with you, within your heart, the Personality of Godhead and as such you render all places into a pilgrimage.

PURPORT

The Personality of Godhead is omnipresent by His diverse potencies everywhere just like the electricity power is distributed everywhere within the space. Similarly the Lord's omnipresence is perceived and manifested by His unalloyed devotees like Vidura as much as the electricity power is manifested in the electric bulb. A pure devotee like Vidura always feel the presence of the Lord everywhere. He sees everything in the potency of the Lord and the Lord in everything. The holy places all over the earth are meant for purifying the poluted consciousness of the human being by an atmosphere surcharged with the presence of the Lord's unalloyed devotees. If any one visits a holy place he must search out for the pure devotees residing in such holy places, take lessons form them try to aply such instructions in practical life and thus gradually prepare oneself for the ultimate salvation of going back to Godhead. To go to some holy place of pilgrimage does not mean only to take bath in the Ganges or Jamuna or to visit the temples situated in those places. One should find out also representatives of Vidura who have no other desire in life save and except to serve the Personality of Godhead. The Personality of Godhead is always with such pure devotees on account of such pure devotee's unalloyed service without any tinge of fruitive action or utopians peculation. They are in the actual service of the Lord specifically by the process

of hearing and chanting. The pure devotees hear from the authorities and chant them by singing and writing the glories of the Lord. Mahamuni Vyasdeva heard it from Narada and then he chanted in writing : Sukhdev Goswami studied it from his father and he described it to Parikshit : that is the way of Srimad Bhagwatam. So by their actions only the pure devotees of the Lord can render any place turned into a pilgrimage and the holy places become worth the name only on their account. Such pure devotees are able to rectify the poluted atmosphere of any place and what to speak of a holy place rendered unholy by the questionable actions of interested persons who try to adopt a professional life at the cost of the reputation of a holy place.

TEXT No. 11

अपि नः सुहृदस्तात बान्धवाः कृष्णदेवताः ।
दृष्टाः श्रुता वा यदवः स्वपुर्यां सुखमासते ॥

Api nah suhridas tata bandhavah krishnadevatah
Dristah sruta va yadavah swapuryam sukhamasate.

ENGLISH SYNONYMS

Api—whether, *Nah*—our, *Suhridas*—well wishers, *Krishnadevatah*—those who are always wrapt in the service of the Lord Sri Krishna, *Dristah*—by seeing them, *Sruta*—or by hearing about them, *Va*—either, *Yadavah*—the descendants of Yadu, *Swapuryam*—along with their residential place, *Sukhamasate*—if they are all happy.

TRANSLATION

My uncle ! you must have visited the holy pilgrimage Dwarka and in that holy place there are our friends and well wishers the descendant of Yadu who are always wrapt in the service of the Lord Shri Krishna. You might have either seen them or heard about them. Are they all living happily in their abode ?

PURPORT

The particular word '*Krishnadevata*' *i.e.* those who are always wrapt in the service of Lord Krishna is significant. The Yadavas, the Pandavas who were always wrapt in the thought of Lord Krishna by His different transcendental activities were all pure devotees of the Lord like Vidura. Vidura left home inorder to devote himself completely in the service of the Lord but the Pandavas and the Yadavas were always wrapt in thought of Lord Krishna. As such there is no difference in their pure devotional qualities. Do remain at home or go out of home the real qualification of a pure devotee is to become wrapt in thought of Krishna favourably *i.e.* knowing well that Lord Krishna is the absolute Personality of Godhed. Kanasa, Jarasandha, Sisupala and other demons like them were also always wrapt in thought of Lord Krishna but they did it in a different way namely unfavourably or thinking Him to be a powerful man only (?) Therefore, Kansas and Sisupalas are not on the same level of pure devotees like Vidura, the Pandavas or the Yadavas.

Maharaj Yudhisthira was also always wrapt in thought of Lord Krishna and his associates at Dwarka. Otherwise he would not have asked first of all about them from Vidura. Maharaj Yudhisthira is, therefore, on the same level of devotion like Vidura although he was engaged in the state affairs of the kingdom of world.

TEXT No. 12

इत्युक्तो धर्मराजेन सर्वं तत् समवर्णयत् ।
यथानुभूतं क्रमशो विना यदुकुलक्षयम् ॥

Iti ukto dharmarajena sarvam tat samavarnayat
Yathanubhutam kramaso vina yadukulakshayam.

ENGLISH SYNONYMS

Iti—thus, *Ukto*—being asked, *Dharmarajena*—by king Yudhisthira, *Sarvam*—all, *Tat*—that, *Samavarnayat*—properly described,

Yathanubhutam—as he experienced, *Kramaso*—one after another, *Vina*—without, *Yadukulakshayam*—annihilation of the Yadu-dynasty.

TRANSLATION

Thus being asked by Maharaj Yudhisthir, Mahatma Vidura gradually one after another described everything what he personally experienced except the news of annihilation of the Yadu-dynasty.

TEXT No. 13

नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् ।
नावेदयत्सकरुणो दुःखितान् द्रष्टुमक्षमः ॥

Nanwapriyam durvisaham nrinam swayam upastitham
Na avedayat sakaruno duhkhitan drastum akshamah.

ENGLISH SYNONYMS

Nanu—as a matter of fact, *Apriyam*—unpalatable, *Durvisaham*—unbearable, *Nrinam*—of the human kind, *Swayam*—in its own way, *Upasthitam*—appearance, *Na*—did not, *Avedayat*—exprcssed, *Sakaruno*—compassionate, *Duhkhitan*—distressed, *Akshamam*—unable.

TRANSLATION

Compassionate Mahatma Vidura was unable to see the Pandavas distressed at any time. As such he did not disclose this unpalatable and unbearble incidence to the Pandavas because such calamities were to come in their own way.

PURPORT

According to *Nitisastra* (civic laws) one may not speak unpallatable truth to cause distress for others. Distress come upon us in its own way by the laws of nature and one may not aggravate it by propaganda. For compassionate soul like Vidura specially

in his dealing with the beloved Pandavas it was almost impossible to disclose unpalatable piece of news like the annihilation of the Yadu dynasty. Therefore purposely he refrained from it.

TEXT No. 14

कंचित्कालमथावात्सीत्सत्कृतो देववत्सुखम् ।
भ्रातुर्ज्येष्ठस्य श्रेयस्कृत्सर्वेषां प्रीतिमावहन् ॥

Kanchit kalam atha abatsit satkrito devabat sukham
Bhratur jyesthasya sreyaskrit sarvesam sukham abahan.

ENGLISH SYNONYMS

Kanchit—for a few days, *Kalam*—time. *Atha*—thus, *Abatsit*—resided, *Satkrito*—being well treated, *Devavat*—just like a godly personality, *Sukham*—amenities, *Bhratur*—of the brother, *Jyesthasya*-of the elder, *Sreyaskrit*—for doing good to him, *Sarvesam*—all others, *Sukham*—happiness, *Abahan*—made it possible.

TRANSLATION

Thus Mahatma Vidura being well treated by his kinsmen just like a godly person, he remained there for a certain period just for the sake of rectifying the mentality of his eldest brother and by the way happiness was invited for all others.

PURPORT

Saintly person like Vidura must be treated well as much as a denizen from the heaven is received. In those days denizens of heavenly planets used to visit the home like that of Maharaj Yudhisthira and sometimes persons like Arjuna and others also used to visit higher planets. Narada is a spaceman who can travel unrestrictedly not only within the material universes but also he can travel in the spiritual universes. Even Narada also used to visit the palace of Maharaj Yudhisthira and what to speak of other celestial demigods. It depends only on spiritual culture of the people concerned

that makes it possible interplanetary travel even by present body. Maharaj Yudhisthira therefore recived Vidura in the manner of reception offered to the demigods.

Mahatma Vidura had already adopted the renounced order of life and therefore he did not return to his paternal palace for enjoying some material comforts. He accepted out of his own mercy what was offered to him by Maharaj Yudhisthira but purpose of living in the palace was to deliver his too much materially attached elder brother Dhritarastra. Dhritarastra lost all his state and descendants in the fight with Maharaj Yudhisthira and still due to his sense of helplessness he did not feel ashamed to accept charity and hospitality of Maharaj Yudhisthira. From the part of Maharaj Yudhisthir it was quite in order to maintain his uncle in a befitting manner, but acceptance of such magnanimons hospitality by Dhritarastra was not at all desirable. He accepted it because he thought it there was no other alternative. Vidura particularly came to enlighten Dhritarastra from his inferior complex and to give him a lift to the higher status of spiritual cognition. It is the duty of enlightened souls to deliver the fallen ones and Vidura came there from that point of view. But talks of spiritual enlightenment is so much refreshing that while instructing Dhritarastra Vidura attracted the attention of all the members of the family and all of them took pleasure to hear him patiently. This is the way of spiritual realisation. The message shall be given an attentive aural reception and being spoken by a realised soul it will act on the dormant heart of the conditioned soul. And a continuous practice of such bonafide aural reception will raise the hearer to the perfect stage of self-realisation.

TEXT No. 15

अबिभ्रदर्यमा दण्डं यथाबदघकारिषु ।
यावद्दधान शूद्रत्वं शापाद् वर्षशतं यमः ॥

Avibhrad aryama dandam yathabat agharkishu
Yavat dadhana sudratwam sapadvarsa satam yamah.

ENGLISH SYNONYMS

Avibhrad—administered, *Aryama*—of the name, *Dandam*—punishment, *Yathabat*—as it was suitable, *Aghakarishu*—unto the persons who committed sins, *Yavat*—as long as, *Dadhara*—accepted, *Sudratwam*—the tabernacle of a Sudra, *Sapad*—as the result of curse, *Varsasatam*—for one hundred years, *Yamah*—of the name.

TRANSLATION

As long as Vidura played the part of so called Sudra being cursed by Manduk Muni (see page 750) Aryama officiated the post of Yamaraj to punish those who committed sinful acts.

PURPORT

Vidura born in the womb of a Sudra woman was forbidden even to be a party of royal heritage along with his brothers Dhritarastra and Pandu and then how could he occupy the post of a preacher to instruct such learned kings and Kshatriyas like Dhritarastra and Maharaj Yudhisthira. There may be a question like this. The first answer is that even though it is accepted that he was Sudra by birth but because he renounced the world for being spiritually enlightened by suchauthority like Rishi Moitreya and he was thoroughly educated by him in the transcedental knowledge, he was quite competent to occupy the post of an Acharya or spiritual preceptor. According to Sri Chaitanya Mahaprabhu any one who is conversant in the transcendental knowledge or the science of Godhead may he be a Brahmin, or a Sudra, a householder or a Sanyasi, is elligible to become a spiritual master. Even in the ordinary moral codes (as it is said by Canakya Pandit the great politician and moralist) there in no harm to take lessons from a person who may be by birth less than a Sudra. This is one part of the answer. The other answer is Vidura was not actually Sudra. He was to play the part of a so called Sudra for one hundred years being cursed by Manduk Muni. He was the incarnation of

Yamaraj one of the twelve Mahajans on the level of such exhalted personalities as Brahma, Narada, Shiva, Kapila, Bhisma, Prahlada etc. Being a Mahajan it is the duty of Yamaraj to preach the cult of devotion to the people of the world as Narada, Brahma and other Mahajans do it. But Yamaraja is always busy in his plutonic kingdom for punishing the doers of sinful acts. Yamaraja is deputed by the Lord in a particular planet some lacs of miles away from the planet of earth to take away the corrupted souls after death and convict them in accordance with their respective sinful activities. As such Yamaraja has very little time to take leave from his respomsible office of punishing the wrongdoers. The number of wrongdoers is more than that of righteous men. Therefore, Yamaraja has to do more work than other demigods authorised agents of the Supreme Lord. But he wanted to preach the glories of the Lord and therefore by the will of the Lord he got cursed by Manduk Muni to take a chance of coming over the world in the incarnation of Vidura and worked very hard as a great devotee. Such devotee is neither **a Sudra nor a Brahmin.** They are transcendental to such divisions of the mundane society as much as the Personality of Godhead assumes His incarnation like a hog but he is neither a hog nor a Brahma. He is above all mundane creatures. The Lord and His different authorised devotees sometimes have to play the role of many lower creatures for claiming the conditioned souls but both the Lord and His pure devotees are always in the transcendental position. When Yamaraj thus incarnated himelf as Vidura his post was officiated by acting Aryama one of the many sons of Kasyapa and Aditi. The Adityas are sons of Aditi and there are twelve Adityas. Aryama is one of the twelve Adityas and therefore it was quite possible for him to take charge of the office of Yamaraj during his one hundred years of absence in the form of Vidura. The conclusion is that Vidura was never a Sudra but he was more than the most purest type of a Brahmin.

TEXT No. 16

युधिष्ठिरो लब्धराज्यो दृष्ट्वा पौत्रं कुलं धरम् ।
भ्रातृभिर्लोकपालाभैर्मुमुदे परया श्रिया ॥

Yudhisthira labdharajyo dristwa poutram kulandharam
Bhratrivir lokapalabhair mumude paraya shriya.

ENGLISH SYNONYMS

Yudhisthira—the king of the Name, *Labharajyo*—being possessed of his paternal kingdom, *Dristwa*—by seeing, *Poutram*—the grandson, *Kulandharam*—just apt to the dynasty, *Bhratrivir*—by the brothers, *Lokapalabhair*—who were all expert administrators *Mumude*—enjoyed life, *Paraya*—uncommon, *Shriya*—opulence.

TRANSLATION

Maharaj Yudhisthir after achieving his kingdom and having observed the existence of one grandsom just competent to continue the noble tradition of his family, reigned peacefully to enjoy uncommon opulence in co-operation with his younger brothers each of whom was all perfect administrators for the mass of population.

PURPORT

Both Maharaj Yudhisthira and Arjuna were unhappy from the beginning of the battle of Kurukshetra but even they were unwilling to kill their own men in the fight, the thing had to be done as a matter of duty and as it was planned by the Supreme Will of Lord Sri Krishna. After the battle also specially Maharaj Yudhisthir was unhappy for such mass-killing of human being and animals and practically there were none to continue the **Kuru** dynasty after them, the Pandavas. The only remaining hope about the child in the womb of his daughter-in-law, Uttara was also attacked by Aswtthama but by the Grace of the Lord the child was saved. So after

settlement of all disturbing conditions and re-establishment of peaceful order of the state and seeing the surviving child Parikshit well satisfied Maharaj felt some relief as human being although he had very little attraction for material happiness which is always illusory and temporary.

TEXT No. 17

एवं गृहेषु सक्तानां प्रमत्तानां तदीहया ।
अत्यक्रामदविज्ञातः कालः परमदुस्तरः ॥

Ebam grihesu saktanam pramattanam tadihaya
Atyakramad avijnatah kalah parama dustarah.

ENGLISH SYNONYMS

Ebam—thus, *Grihesu*—in the matter of family affairs, *Saktanam*—of person too much attached, *Pramattanam*—insanely attached, *Tadihaya*—engrossed by such thoughts, *Atyakramad*—surpassed, *Avijnatah*—imperceptibly, *Kalah*—eternal time, *Parama*—supremely, *Dustarah*—insurmountable.

TRANSLATION

Thus the insurmountable eternal time imperceptibly surpasses persons who are insanely too much attached in the matter of family affairs, for their being so engrossed in the thought.

PURPORT

Family satisfaction that, I am now happy, I have got everything in order, my bank balance is quite enough, I can give my children now enough estate I am now successful, the poor beggar Sannyasins depend on God but come to beg from me; therefore, I am more than the Supreme God (?) etc are some of the thoughts which engross the insanely attached householder who is blind to see the passing away of eternal time imperceptibly. Our duration of life

is measured and no body is able to enhance it even by a second against the scheduled time ordained by the Supreme Will. Such valuable time specially for the human being should be cautiously spent because even a second passed away imperceptibly cannot be replaced even in exchange of crores of golden coins amassed by hard labour of life. Every second of human life is meant for a making an ultimate solution of the problems of life *i.e.* repetition of birth and death and revolving in the cycle of 84 lacs of different species of life. The material body which is subject to birth and death, diseases and old age, is the cause of all sufferings of the living being; otherwise the living being is eternal : he is never born nor dies ever. Foolish person forgets this problem of life or does not know at all how to solve the problems of life but becomes engrossed in the temporary family affairs without knowing it that the eternal time is passing away imperceptibly and his measured duration of life is diminishing every second without any solution of the big problem namely repetition of birth and death, diseases and oldage. This is called illusion.

But such illusion cannot work on one who is awake in devotional service of the Lord. Yudhisthir Maharaj or his brothers the Pandavas were all engaged in the service of the Lord Sri Krishna and they had very little attraction for the illusory happiness of this material world. As we have discussed previously, Maharaj Yudhisthir was fixed up in the service of the Lord Mukunda (Lord who can award salvation) and therefore he had no attraction even for such comforts of life as are available in the kingdom of heaven; because even the happiness obtained in the planet of Brahmaloka, is also temporary and illusory. Because the living being is eternal he can be happy only in the eternal abode of the Kingdom of God (*Parabyoma*) where going no body comes back to this region of repetition of birth and death, diseases and oldage. Therefore, any comforts of life or any material happiness, which does not warrant an eternal life is but illusion is for the eternal livng being. One, who understands this factually, is learned and such

learned person can sacrifice any ammount of material happiness for achieving the desired goal known as *Brahmasukham* or Absolute Happiness. Real transcendentalists are hungry about this happiness and as a hungry man cannot be made happy by all comforts of life minus foodstuff, so the hungry man for eternal Absolute Happiness cannot be detracted by any ammount of material happiness. Therefore, the instruction described in this verse cannot be applied to Maharaj Yudhisthira or his brothers and mother but it was meant for persons like Dhritarastra for whom Vidura came specially for imparting lessons.

TEXT No. 18

विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत ।
राजन्निर्गम्यतां शीघ्रं पश्येदं भयमागतम् ॥

Viduras tad abhipretya dhritarastram abhasata
Rajan nirgamatam shighram pasya edam bhayam agatam.

ENGLISH SYNONYMS

Vidura—Mahatma Vidura, *Tad*—that, *abhipretya*—Knowing it well, *Dhritarastram*—unto Dhritarastra, *Abhasata*—said, *Rajan*—oh King, *Nirgamatam*—please get out immediately, *Shighram*—without the least delay, *Pasya*—just see, *Edam*—this, *Bhayam*—fearfulness, *Agatam*—already arrived.

TRANSLATION

Mahatma Vidura knew all these and therefore he addressed Dhritarastra and said 'my dear King, please get out immediately without the least delay and just see how fearfulness has overtaken you.'

PURPORT

Cruel death cares for none may he be Dhritarastra or even Maharaj Yudhisthira; therefore spiritual instructions as was given

to old Dhritarastra, was eqally applicable also to younger Maharaj Yudhisthira. As a matter of fact every one in the royal palace including the King and his brothers and mother were raptly attending the lectures. But it was known to Vidura that his instructions were specially meant for Dhritarastra, who was too much materialistic. The word 'Rajan' is specially addressed to Dhritarastra signfiicantly. Dhritarastra was the eldest son of his father and therefore according to law he was to be enshrined on the throne of Hastinapur. But because he was blind from birth he became disqualified from his rightful claim. But he could not forget the bereavement and his disappointment was tried to be compensated after the death of Pandu his younger brother. His younger brother left behind him some minor children and Dhritarastra became the natural guardian of them but at heart he wanted to becme the factual King and wanted to hand over the kingdom to his own sons headed by Duryodhone. With all these imperial ambition, Dhritarastra wanted to become a King and contrived all sorts of intrigues in consultation with his brother-in-law Sakuni. But every thing failed by the will of the Lord and at the last stage even by losing everything men and money he wanted to remain as the King being the eldest uncle of Maharaj Yudhisthir. Maharaj Ydhisthir as a matter of duty maintained Dhritarastra exactly in royal honour and Dhritarastra was happily passing away his numbered days in the illusion of becoming a King or the royal uncle of king Yudhisthira. Vidura as a saint and as duty bound affectionate youngest brother of Dhritarastra, wanted to awake Dhritarastra from his slumber of becoming a false king driven to disease and oldage by the fricks of powerful time. Vidura therefore, sarcastically addressed Dhritarastra as the 'king' which he was actually not. Every body is the servant of eternal time and therefore no body can be king in this material order. King means the person who can order. The celebrated English King wanted to order over the time and tide but the time and tide refused to obey his order. Therefore one is a false king in the material world and Dhritarastra was particularly reminded in his false posi-

tion and was reminded also about the factual fearful happenings which had already approached him at that time. Vidura asked him to get out immediately if he wanted at all to be saved from the fearful situation which was approaching him fast. He did not ask Maharaj Yudhisthira in that way because he knew it well that a king like Maharaj Yudhisthira is aware of all the fearful situation of this flimsy world and he would take care of himself in due course even though Vidura may not be present at that time.

TEXT No. 19

प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित्प्रभो ।
स एव भगवान् कालः सर्वेषां नः समागतः ॥

Pratikriya na yasya iha kutaschit karhichit prabho
Sa eva bhagavan kalah sarvesam nah samagatah.

ENGLISH SYNONYMS

Pratikriya—remedial measure, *Na*—there is none, *Yasya*—of which, *Iha*—in this material world, *Kutaschit*—by any means, *Karhichit*—or by any one, *Prabho*—oh my lord, *Sa*—that, *Eva*—positively, *Bhagawan*—the Personality of Godhead, *Kalah*—eternal time, *Sarvesam*—of all, *Nah*—of us, *Samagatah*—arrived.

TRANSLATION

(The fearful situation) has no remedial measure from any source or by any person in this material world. Oh my lord it is, therefor, the Supreme Personality of Godhead and it has approached for all of us.

PURPORT

There is no superior power which can check the cruel hands of death. No body wants to die however acutely may the source of sufferings one's body may be ; but up till now even in the days of so called scientific advancement of knowledge, there is no

remedial measure either for oldage or for death. Oldage is the previous notice of the arrival of death served by the cruel time and no body can refuse to accept the either summon call or the supreme judgement of the eternal time. This is explaimed before Dhritarastra becanse he might ask Vidura to find out some remedial measure for the imminent fearful situation informed by him (Vidura) as he has had ordered many times before, contradicting the advice of his youngest brother Vidura. Before ordering like that Vidura informed Dhritarastra that there was no remedial measure by any body or from any source in this material world And because there was no such thing in the material world therefore, death is identical with the Supreme Personality of Godhead as it is said by the Lord Himself in the Bhagwat Geeta (B.G. 12/32)

Death cannot be checked by any body or from any source within this material world is very significant. Hiranyakaspu wanted to be immortal by undergoing a severe type of penance by which the whole universe was trembled and Brahma Himself approached him to desuade Hiranyakasipu from such severe type of penance. Hiranykasipu asked Brahma to award him the blessings of immortality but Brahma said that He Himself was subject to death even in the topmost planet and how could he award him the benediction of immortality. So there is death even in the topmost planet of this universe and what to speak of other planets which are far far inferior in quality than Brahmaloka the residing planet of Brahma. Wherever there is influence of eternal time there is the set of tribulations namely birth, diseases and old age and all of them are invincible.

TEXT NO. 20

येन चैवाभिपन्नोऽयं प्राणैः प्रियतमैरपि ।
जनः सद्यो वियुज्येत किमुतान्यैर्धनादिभिः ॥

Yena cha eva abhipanna ayam pranaih priyatamair api
Janah sadya viyujyeta kimuta anyair dhanadibhih.

ENGLISH SYNONYMS

Yena—pulled by such time, *Cha*—and. *Eva*—certainly, *Abhipanna*—overtaken, *Ayam*—his, *Pranaih*—with life, *Priyatamair*—which is most dear to every one. *Api*—even though, *Janah*—person, *Sadya*—forthwith *Viyujyeta*—do give up, *Kimuta*—and what to speak of any other thing, *Dhanadibhih*—such as wealth, honour, children, land, house etc.

TRANSLATION

Any one who may be under the influence of Supreme *Kala* (eternal time) must have to surrender one's most dear life and what to speak of other non-important things such as wealth etc.

PURPORT

A great Indian scientist busy in the plan-making business was suddenly called by the invincible eternal time while the scientist was going to attend a very important meeting of the planning commission and he had to surrender his life even on the car and what to speak of his wife children house land wealth etc left behind him. During political upsurge in India and its division into Pakistan and Hindusthan so many rich and influential persons of India had to surrender life, property and honour by the influence of time and there are hundreds and thausands of examples like that all over the world, all over the nniverse which are all effects of the influence of time. Therefore, the conclusion is that there is no powerful living being within the universe who can over come the influence of time. Many poets have written lamentable verses on the influence of time, many devastations have taken over the universes by the influence of time and no body could check them up by any means. Even in our daily life so many things come and go on which we have no hand but we have to suffer or tolerate them without any remedial measure. That is the form of time.

TEXT NO. 21

पितृभ्रातृसुहृत्पुत्रा हतास्ते विगतं वयः ।
आत्मा च जरया ग्रस्तः परगेहमुपाससे ॥

Pitri bhratri suhrit putra hataste vigatam vayah
Atma cha jadaya grastah parageham upasase.

ENGLISH SYNONYMS

Pitri—father, *Bhratri*—brother, *Suhrit*—well wisher, *Putra*—sons, *Hatas*—all dead and passed away, *Te*—yours, *Vigatam*—expended, *Vayah*—age, *Atama*—the body, *Cha*—also, *Jadaya*—by invalidity, *Grastah*—overcome, *Parageha*—other's home, *Upasase*—you do live.

TRANSLATION

Your father, brother, well wishers and sons all are dead and passed away. You have expended the major portion of your age, your body is now over taken by invalidity and at last you are living in the home of other.

PURPORT

The King is reminded about his precarious conditions influenced by the cruel time and by his past experience he should have been more intelligent to see what was going to happen to his own life. His father Vichitravirya died long ago when he and his younger brothers were all little minor children and it was due to the care and kindness of Bhismadeva that they were properly brought up. Then again his brother Pandu also died. Then in the battlefield of Kurukshetra his one hundred sons and grand sons, at least of the same number all died along with all other well wishers like Bhismadeva, Dronacharya, Karna and many other kings and friends. So he had lost all men and money and now he was living at the mercy of his nephew whom he had put into troubles of various types. And inspite of all these reverses he thought that he

would prolong his chequered life more and more. Vidura wanted to point out to Dhritarastra that every one has to protect himself by his action and the Grace of the Lord. One has to execute his duty faithfully depending for the result on the Supreme Authority. No friend, no children, no father, no brother, no state and no body else can protect a person who is not protected by the Supreme Lord. One should, therefore, seek the protection of the Supreme Lord and the human form of life is meant for seeking that protection. He was pointed out about his precarious conditions more and more by the following words.

TEXT No. 22.

अन्धः पुरैव वधिरो मन्दप्रज्ञाश्च साम्प्रतं ।
विशीर्ण दन्तो मन्दाग्निः सरागः कफमुद्वहन् ॥

Andhah pura eva badhiro mandaprajnas cha sampratam
Vishirna danto mandagnih saragah kapham udbahan.

ENGLISH SYNONYMS

Andha—blind, *Pura*—From the beginning, *Eva*—certainly, *Badhiro*—hard of hearing, *Mandaprajnas*—memory shortened, *Cha*—and, *Sampratam*—recently, *Vishirna*—loosened, *Danto*—teeth, *Manda gnih*—liver action decreased, *Saragah*—with sound, *Kapham*—coughing mucus, *Udbahan*—coming out.

TRANSLATION

(Personally) you are blind from the very beginning of your birth and there is no doubt about it and recently you have become hard of hearing, your memory shortened and intelligence disturbed your teeth loosened and the liveraction being decreased, you are coughing with sound and mucus coming out.

PURPORT

The symptoms of oldage which had already developed in the person of Dhritarastra were all one after another pointed out to

Dhritarastra to give him warning that death was nearing very quickly and still he was foolishly carefree about his futnre. The signs pointed by Vidura in the body of Dhritarastra were signs of *Apakshaya* or dwindling of the material body before the last stroke of death. The body is born, it develops, stays, creates other bodies, dwindles and then vanishes. But foolish man wants to make a permanent settlement of the perishable body and thinks that his estate, children, society, country etc will give him protection. With such foolish ideas he becomes overtaken by such temporary engage ments and forgets altogether that he has to give up this temporary body and take a new one again to arrange for another term of soceity, friendship and love again to be perished ultimately. He. forgets his permanent identity and becomes foolishly active for the non-permanent occupations forgetting altogether his prime duty. Saints and sages like Vidura approach such foolish utopians to awake them to the real situation but the foolish utopians take such Sadhus and saints as parasites of the society and almost all of them refuse to give aural reception to the words of such Sadhus and saints although they welcome such show bottle Sadhus (?) and so-called saints who can satisfy the foolishman's sense gratification. Vidura is not a Sadhu to satisfy the ill-gotten sentiments of Dhritarastra and he was correctly pointing out the real situation of life and how to save oneself from such catastrophies.

TEXT No. 23

अहो महीयसी जन्तोर्जीविताशा यथा भवान् ।
भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ॥

Aho mahiayashi jantor jivitasha yatha bhavan
Bhhima apavarjitam pindam adatte grihapalavat.

ENGLISH SYNONYMS

Aho—alas, *Mahiyashi*—powerful, *Jantor*—of the living beings, *Jivitasha*—hope for living condition, *Yatha*—as and as, *Bhavan*—you

are, *Bheema*—Beemsena brother of Yudhsthira, *Apavarjitam*—remnants, *Pindam*—foodstuff, *Adatte*—eaten by, *Grihapalavat*—like a household dog.

TRANSLATION

Alas ! how much powerful is the hope of a living being to continue a life as much as you are living just like a household dog eating the remnant bits of foodstuff given by Bheema !

PURPORT

A sadhu is never meant for flattering a king or a reach man for living comfortably at their cost. A sadhu is to speak the bare truth to the compact householders about the naked truth of life so that one may come to his senses about the precarious life in material existence. Dhritarastra is a typical example of attached old man in husehold-life. He had become a popper in the true sense and still he wanted to live comfortably in the house of the Pandavas of whom Bheema specially is mentioned because personally he killed two prominent sons of Dhritarastra nameley Duryodhone and Duhsasan. These two sons of Dhritarastra were very much dear to him for their being notorious in nefarious activities and Bheem is particularly pointed out because it is he who killed these pet sons of Dhritarastra. And why he was living there at the house of the Pandavas ? Because Dhritarastra wanted to continue his life comfortably even at the risk of all humiliation from the point of his own poistion. Vidura therefore, became astonished how much powerful is the sense of continuing life of the living being. This sense of continuing one's life indicates that a living being is eternally living entity and he does not want to change his habitation of the body. The foolishman does not know that a particular term of bodily existence is awarded to him to undergo a term of imprisonment and the human body is awarded, after many many births and deaths, as a chance for self-realisation and thus go back to home go back to Godhead. But persons like Dhritarastra try

to make plans to live here in a comfortable position with profit and interest and he does not see things as they are. The things are different from his utopian conception of life but he is blind like Dhritarastra and continue to hope for living comfortably in the midst of all kinds of reverses of life. A Sadhu like Vidura is meant for awakening such blind persons like Dhritarastra and thus help him going back to Godhead where life is eternal ; once going there no body wants to come back to this material world of miseries. We can just imagine how much important and responsible task is entrusted to a Sadhu like Mahatma Vidura.

TEXT No. 24

अग्निर्निसृष्टोदत्तश्च गरो दाराश्च दूषिताः।
हृतं क्षेत्रं धनं येषां तद्दत्तैरसुभिः कियत् ॥

Agnir nisristo dattas cha garo daras cha dushitah
Hritam kshetram dhanam yesam tad dattair asubhih kiyat.

ENGLISH SYNONYMS

Agnir—fire, *Nisristo*—set in, *Dattas*—given, *Cha*—and, *Garo*—poison, *Daras*—married wife, *Dushitah*—insulted, *Hritam*—usurped, *Kshetram*—kingdom, *Dhanam*—wealth, *Yesam*—of those, *Tad*—their, *Dattam*—given by, *Asubhih*—subsisting, *Kiyat*—is unnecessary.

TRANSLATION

There is no necessity of living a degraded life subsisted by the charity of those whom you tried to kill by setting on fire in their house by administering poison, by insulting their married wife, by usurping their kingdom and wealth.

PURPORT

The system of *Varnashram* religion sets aside a part of one's life completely for the purpose of self-realisation and attainment of salvation in the human form of life. That is a routine division of life

but persons like Dhritarastra even at their weary ripen age want to keep up at home even in a degraded condition as to accept charity from enemies. Vidura wanted to point out this anomaly in his brother's life and impressed upon him that it was better for him to die like his sons than accepting such humiliating charity. Five thousands of years before there was one Dhritarastra but at the present moment there are full of Dhritarastras in every home. Specially the politicians do not wish to retire from political activities unless they are dragged by the cruel hand of death or killed by some opposing element. To stick to family life up to the end of one's human life is the grossest type of degradation and there is absolute need of educating such Dhritarastras by the Viduras even at the present moment.

TEXT No. 25

तस्यापि तव देहोऽयं कृपणस्य जिजीविषोः ।
परैत्यनिच्छतो जीर्णो जरया वाससीव ॥

Tasya api taba deha ayam kripanasya jijivishoh
Paraiti anichhato jeerno jaraya vasasi iva.

ENGLISH SYNONYMS

Tasya--of this, *Api*--inspite of, *Taba*--your, *Deha*--body, *Ayam*--this, *Kripanasya*—of one who is miserly, *Jijivishoh*—of you who desire life, *Paraiti*—will dwindle, *Anichhato*—even unwilling. *Jeerno*—deteriorated, *Vasasi*—garments, *Iva*—like

TRANSLATION

Inspite of your such wishful desire for living even at the cost of honour and prestige your miserly body will certainly dwindle like the deteriorated old garment although you are unwilling to die.

PURPORT

The words *Kripanasya jijivisho*, are significant. There are two classes of men. One is called the '*Kripana*' and the other is called the

'Brahamana' ' The 'Kripana' or the miserly man has no estimation of his material body but the 'Brahmana' has a true estimation of of himself and the material body. The kripana having wrong estimation of his material body, wants to make sense-gratification to the utmost strength and even in old age also he wants to become a youngman by medical treatment or otherwise. Dhritarastra is addressed herein as the Kripana becanse without any estimation of his material body he wants to live at any cost and Vidura is trying to open his eyes that he cannot live more than his term of living and he must be prepared for death. Death being inevitable why shonld he accept such humiliating positon for living better take the right path even at the risk of death. Human life is meant for finishing all kinds of miseries of material existence and life should be so trained up as one can achieve the desired goal. Dhritarastra due to his wrong conception of life, had already spoiled 80% of his achived energy and it was good for him to utilise the remaining days of his miserly life ; it might be utilised for the ultimate good. Such life like that of Dhritarastra is called miserly because they cannot properly utilise the assets of the human form of life. Such miserly man by good luck only meets self-realised soul like Vidura and by his instruction get rid of the nescience of material existence.

TEXT No. 26

गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः ।
अविज्ञातगतिर्जह्यात्स वै धीर उदाहृतः ॥

Gataswartham imam deham virakto mukta bandhanah
Avijnatargatir jahyat sa vai dheera udahrita.

ENGLISH SYNONYMS

Gataswartham—without being properly utilised, *Imam*—this, *Deham*—material body, *Virakto*—indifferently, *Mukta*—being freed, *Bandhana*—from all kinds of obligations, *Avijnatagatir*—

unknown destination, *Jahyat*—one should give this body, *Sa*—such person, *Bai*—certainly, *Dheera*—undisturbed, *Udahritah*—is said to be so.

TRANSLATION

The person who quits his material body which is not properly utilised, in an unknown destination indifferently and freed from all obligations, is called undisturbed.

PURPORT

Narottamdas Thakur a great devotee and Acharya of the Goudiya Vaisnava sect has sung like this. "My Lord I have simply wasted my life. Having obtained the humanly body I have neglected to worship your Lordship and therefore willngly I accepted poison". In other words the humanly body is specially meant for cultivating knowledge of devotional service of the Lord without which the life becomes full of anxieties and miserable conditions Therefore, those who have spoiled their life without such cultural activities, such persons are advised to leave home without any knowledge of friends and relatives and being freed from all obligations of family, society, country etc and thus give the body up at some unknown destination so that others may not konw where and how such person has had met his death. "**Dheera**" means one who is not disturbed even there is sufficient provocation or causes of disturbance in life. One cannot give up the way of comfortable family life due to affectionate relation with wife and children. Self-realisation is obstructed by such undue affection of family life and if any one is at all able to forget such relation some how or other, he is called the undisturbed or **Dheera**. This is however a path of renounced order of life based on the sentiment of frustrated life but stabilisation of such renouncement is possible only by association of bonafide saint and self-realised souls and thus be engaged in the loving devotional service of the Lord. Sincere surrender unto the lotus feet of the Lord is possible by awakening of transcendental sense of service

made possible by association of pure devotees of the Lord. Dhritarastra was lucky enough to have a brother whose very association was a source of liberation for his frustrated life.

TEXT No. 27

यः स्वकात्परतो वेह जातनिर्वेद आत्मवान् ।
हृदि कृत्वा हरिं गेहात्प्रव्रजेत्स नरोत्तमः ॥

Yah swakat parato ba iha jata nirveda atmavan
Hridi kritwaharim gehat prabrajet sa narotamah.

ENGLISH SYNONYMS

Yah—any one who, *Swakat*--by his own awakening, *Parato*—or by hearing from other, *Jata*—becomes, *Nirveda*—indifferent to material attachment, *Atmavan*—consciencious, *Hridi*—within the heart, *Kritwa*—having taken by, *Harim*—the Personality of Godhead, *Gehat*—from home, *Prabrajet*—do go away, *Sa*—he is, *Narottama*—the first class human being.

TRANSLATION

A person who understands by awakening of conscience in the matter of falsity and miserableness of this material world, either by awakening of his ownself or by hearing from other and thus goes away from home depending fully on the Personality of Godhead residing within one's heart,—**is certainly the first class human being.**

PURPORT

So there are three classes of transcendentalists namely. 1. The Dheera or the one who is not disturbed being away from the family association, 2. The renounced order of life orSannyasi by frustrational sentiment and 3. A sincere devotee of the Lord who awakens God-consciousness by hear ing and chanting and thus leaves home depending completely on the Personality of Godhead whe

resides in his heart. The idea is that renouncend order of life after a frustrational life of sentiment of the material world may be the stepping stone on the path of self-realistion; **but real perfection of such path of liberation is attained when one is practised to depend fully on the Supreme Personality of Godhead,** Who lives in every one's heart as Paramatama. One may live in the darkest jungle alone out of home but a steadfast devotee knows very well that he is not alone. The Supreme Personality of Godhead is with him and He can protect His sincere devotee from any awkward circumstances out of home. One should therefore practise the devotional service at home hearing and chanting of the holy Name, Quality, Form, Pastimes, Entourage etc by association of pure devotees and this practice will help him awakening of God-consciousness porportionately of one's sincereity of purpose, One who desires material benefit by such devotional activities can never depend on the Supreme Personality of Godhead although He sits in every one's heart. Neither the Lord gives any direction to such persons who worship Him for material gain. Such materialistic devotee may be blessed by the Lord with material benefits but such devotee cannot reach to the stage of the first class human-being as above mentioned. There are many examples of such sincere devotees in the history of the world, especially in India, and they are our guides on the path of self-realisaton. Mahatama Vidura is one of such great devotees of the Lord and we may all try to follow his lotus foot-prints in the matter of selfrealisation.

TEXT No. 28

अथेदीचीं दिशंयातु स्वैरज्ञातगतिर्भवान् ।
इतोऽर्वाक्प्रायशः कालः पुंसां गुणविकर्षणः ।।

Atha udichin disham yatu swair ajnata gatir bhavan
Ito' arbak prayasah kalah pumsam gunavikarsanah.

ENGLISH SYNONYMS

Atha—therefore, *Udichim*—northern side, *Yatu*—please go away, *Swair*—by your relatives, *Ajnata*—without knowledge, *Gatir*—movements, *Bhavan*—of yourself, *Ito*—after this, *Arbak*—will usher in, *Kala*—time, *Pumsam*—of men, *Guna*—qualities, *Vikarsanah*—diminishing.

TRANSLATION

Please therefore, go away immediately towards the northern side without any knowledge of your relatives because just in the near future after this the time is approaching which will diminish man's good qualities.

PURPORT

A life of frustraion can be compensated by becoming a *Dheera* or leaving home for good without any knowledge of the relatives and Vidura advised his eldest brother to adopt the way without delay. Because very quickly the age of Kali was approaching was also indicated by him. A conditioned soul is already embarassed by the material association and still in the *Kali Yuga* good qualities of a man will deteriorate to the lowest standard. He was advised to leave home before the time of Kali Yuga approaches, because the atmosphere which was created by Vidura in response to his valuable instructions on the fact of life, may fade away due to the influence of the particular age fast approaching. To become Narottam or the first class human being depending completely on the Supreme Personality of Godhead, is not possible for any ordinary man as it is stated in the Bhagwat Geeta (B.G. 7/28) that a person who is completely relieved of all tints of sinful acts, can alone depend on the Supreme Lord Sri Krishna the Personality of Godhead. Dhritarastra was advised by Vidura at least to become a *Dheera* in the beginning if it was impossible for him to become a Sannyasi or a Narottam. Persistently endeavouring on

the line of self-realisation helps a person to rise up to the conditions of a Narottam from the stage of Dheera. Dheera stage is attained after prolonged practice of the Yoga system but by the Grace of Vidura one can attain the stage immediately simply by willing to adopt the means of Dheera stage which is the preparatory stage for *Sannyas* and Sannyas stage is the preparatory stage of *Paramhansa* or the first grade devotee of the Lord.

TEXT No. 29

एवं राजा विदुरेणागुजेन प्राज्ञाचक्षुर्बोधित आजमीढः ।
छित्वा स्वेषु स्नेहपाशान् द्रढिम्नो निश्चक्राम भ्रातृसंदर्शिताध्वा ॥

Evam raja Vidurenanujena
Prajna chakshur bodhita ajamidhah
Chhitwa swesu snehapasan dadhimna
Nischakrama bhatri samdarshita adhwa.

ENGLISH SYNONYMS

Evam—thus, *Raja*—the king Dhritarastra, *Vidurenujena*—by his Young brother Vidura, *Prajna*, introspective knowledge, *Chakshur*—eyes, *Bodhita*—being understood, *Ajamidha*—Dhritarastra scion of the family of Ajmidha, *Chhitwah*—by breaking, *Swesv*—in the matter of kinsmen, *Snehapasan*—strong network of affection, *Dradhimna*—on account of steadfastness, *Nischakrama*—got out, *Bhratri*—brother, *Samdarshita*— direction to, *Adhva*—the path of liberation.

TRANSLATION

Thus Maharaj Dhritarastra, the scion of the family of Ajmidha, being firmly convinced by introspective knowledge, broke up at once the strong network of family affection on account of resolute determination and therefore at once he got out of home for going over the path of liberation as directed by his younger brother Vidura.

PURPORT

Lord Sri Chaitanya Mahaprabhu the great preacher of the

principles of Srimad Bhagwatam has stressed on the association of Sadhus or pure devotee of the Lord. He said' even by a moment's association of a pure devote one can achieve all perfection'. We are not ashamed to admit this fact as experienced in our practical life. Were we not favoured by His Divine Grace **Srimad Bhakti Sidhanta Saraswati Goswami Maharaj**, by our first meeting for a few minutes only, it would have been impossible for us to accept this mighty task of describing, Srimad Bhagwatam' in English. Without seeing Him in that opportune moment, we could have become very great business magnet but never would have been able to walk over the path of liberation and be engaged in the factual service of the Lord under instruction of His Divine Grace. And here is another practical example by the action of Vidura's association with Dhritarastra. Maharaj Dhritarastra was tightly packed up in a network of material affinities in the matter of politics, economy and family attachment and he did everything in his power to achieve so called success in his planned project but-he was frustrated from the beginning to the end, so far his material activities are concerned. And yet inspite of his chequered life of failure he achieved the greatest of all success in the mater of self-realisation by the forceful instruction of a pure devotee of the Lord who is the typical emblem of Sadhu. The scriptures enjoin, therefore, that **one should associate with Sadhus** only rejecting all kinds of other associations and by doing so one will have ample opportunity to hear the Sadhus who can cut into pieces the network of illusory affection in the material world. It is a fact that the material world is a great illusion because everything appears to be a tangible reality but the next moment everything becomes evaported like the dashing foam of the sea or the cloud in the sky. The cloud in the sky undoutedly appears to be reality because it rains and due to rains so many temporary green things appear but at the ultimate issue every thing disappears namely the cloud, rain and green vegetation all in due course. But the sky remains and the varieties of sky or luminaries also remain for ever:

Simialry the Absolute Truth which is compared with the sky remains eternally and the temporary cloud like illusion comes and goes away. Foolish livings being are more attracted by the temporary cloud but the intelligent class of men are more concerned with the eternal sky with all its variegatedness.

TEXT No. 30

पतिं प्रयान्तं सुबलस्य पुत्री पतिव्रता चानुजगाम साध्वी ।
हिमालयं न्यस्तदण्डप्रहर्षं मनस्विनामिव सत्सम्प्रहारः ॥

Patim prayantam subalasya putri
Pativrata cha anujagama sadhvi.
Himalayam nastyadanda praharsam
Manaswinam iva satsampraharah.

ENGLISH SYNONYMS

Patim—her husband, *Prayantam*—while leaving home, *Suvalasya*—of king Suvala, *Putri*—worthy daughter, *Pativrata*—devoted to her husband, *Cha*— also, *Anujagama*—followed, *Sadhvi*—the chaste, *Himalayam*—towards the Himalayan mountain, *Nastadanda*—one who has accepted the rod of renounced order, *Praharsam*—object of delight, *Manaswinam*—of the great fighters, *Sat*—legitimate. *Sampraharah*—good lashing.

TRANSLATION

Gandhari, who was the daughter King Subala of Kandahar (or Gandhar) seeing that her husband was going to Himalayan mountains the delight of those who have accepted the rod of renounced order like a great fighter who accepts legitimate good lashing from the enemy, the gentle chaste lady followed him.

PURPORT

Soubaline or Gandhari daughter of King Subala and wife

of King Dhritarastra was an ideal lady as a devoted wife to her husband. The Vedic civilization specially prepares chaste and devoted wives of whom Gandhari is one amongst many such ladies mentioned in the history. Laxmiji Sitadevi was also a daughter of great King but she followed her husband Lord Ramachandra in the forest. Similarly as a woman she could remain at home or at her father's house but as a chaste and gentle lady she followed her husband without ony consideration. Instruction of renounced order of life was imparted to Dhritarastra by Vidura and Gandhari was by the side of her husband. But she did not make any decision herself but followed the decison of her husband. Her husband also did not ask her to follow him because King Dhritarastra was at that time fully determined like a great warrior who faces all kinds of dangers in the battlefield. He had no more any attraction for so called wife or relatives and he decided to start alone but as a chaste lady Gandhari decided to follow her husband till the last moment. Maharaj Dhritarastra accepted the order of vanaprastha life and at this stage the wife is allowed to remain as Voluntary servitor: but in the Sanyas stage no wife can stay with her former husband. A Sannyasi is considered to be civil-dead man and therefore the wife becomes a civil-widow without any connection with her former husband. Maharaj Dhritarastra did not deny his faithful wife and she followed her husband at her own risk.

The Sannyasins accept a rod as the sign of renounced order of life. There are two types of Sannysins. Those who follow the **Mayavad Philosophy** headed by Sripad Shankaracharya accept only one rod (Ekadanda) but those who follow the **Vaishnavite Phillosophy** accept three combined rods (Tridanda). The Mayavadi Sanyasins are known as **Ekadandi** Swami whereas the Vaishanava Sannyasins are known as **Triandi** Swami or more distinctly **Tridandi Goswamins** in order to keep distinction from the Malavad philosoply. The Ekadandi Swamis are mostly fond of Himalayas but the Vaisnava Sainyasins are fond of

Vrindaban and Puri. The Vaishnava Sannyasins are **Narottamas** whereas theMayavadi Snanysins are **Dheeras**. Maharaj Dhritarastra was advised to follow the Dheeras because at that stage it was difficult for him to become a Narottama.

TEXT No. 31

अजातशत्रुः कृतमैत्रो हुताग्निर्विप्रान्नत्वा तिलगोभूमिरुक्मैः।
गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत्पितरौ सौबलीं च ॥

Ajata satru krita maitra hutagni
Vipran natwa tilagobhumirukmaih.
Griham pravisto guruvandanaya
Na cha apasyat pitarou soubalin cha.

ENGLISH SYNONYMS

Ajata—never born, *Satru*—enemy, *Krita*—having performed, *Maitra*-worshipping the demigods, *Hutagni*—and offering fuel in the fire, *Vipran*—the brahmins, *Natwa*—offering obeisances, *Tillagobhum-irukma.*—along with grains, cows, land and gold, *Griham*—with in the palace, *Pravista*—having entered into, *Guru vandanaya*—for offering respect to the elderly members, *Na*—did not, *cha*—also, *Apasyat*—*Pitarou*—his uncle, *Soublin*—Gandhari, *Cha*—also.

TRASLATION

Maharaj Yudhtshira whose enemy was neverborn, performed his daily morning duties by prayers, offering sarificice in the fire and the Sungod and offered obeisances to the Brahmins along with grains, cows, land, gold and then enetered the palace to pay respects to the elderly members in the palace. He however could not find out his unele and aunt the daughter of King Subala.

PURPORT

Maharaj Ydhisthir was the most pious king because he

practised personally daily the pious duty for the householders. The householders are required to rise early in the morning and after cleanliness, should offer respects to the deities at home by prayers, by offering fuel in the sacred fire, by giving in charity the Brahmins land, cow, grains and gold etc and at last offering to the elderly members due respects and obeisances. Unless one is prepared to practise things which are prescribed in the Shastras no body can be goodman simply by book knowledge. Modern householders are practised to different modes of life namely to rise late and then take bed-tea without any sort of cleanliness and without any purificatory practices as mentioned above. The householdchldren are taken to practice the samething in which the parents are already practised and therefore the whole generation is gliding towards hell and no good things can be expected from them unless they associate with Sadhus. Like Dhritarastra the materialistic person, one may take lessons from a Sadhu like Vidura and thus be cleansed of the effects of modern life.

Maharaj Yudhisthir, however, could not find in the palace the two uncles namely Dhritarastra and Vidura along with Gandhari the daughter of king Subala. He was anxious to see them and, therefore, asked Sanjaya the private secretary of Dhritarastra as follows :—

TEXT No. 32

तत्र संजयमासीनं पप्रच्छोद्विग्नमानसः ।
गावल्गणेक्व नस्तातो वृद्धो हीनश्चनेत्रयोः ॥

Tatra sanjayam asinam paprachhat udvignamanasah
Gabalgane kva nas tato briddho hinascha netrayoh.

ENGLISH SYNONYMS

Tatra—there, *Sanjayam*—unto Sanjaya, *Asinam*-seated, *Paprachhat*—enquired from, *Udvignamanasa*—full with anxious mind, *Gabalgane*—the son of Gabalgan Sanjaya, *Kva*—where is, *Nas*—our,

Tata—uncle, *Briddho*—old in age, *Hinascha*—as also bereft of *Netrayoh*—by the eyes.

TRANSLATION

Maharaj Yudhisthira full with anxious mind asked Sanjaya who was sitting on the spot and said "Oh Sanjaya where is our uncle who is advanced in age and blind by the eyes ?"

TEXT No 33

अम्बा च हतपुत्रार्त्ता पितृव्यः क्व गतः सुहृत् ।
अपि मय्यकृतप्रज्ञे हतबन्धुः स भार्यया ।
आशंसमानः शमलं गंगायां दुःखितोऽपतत् ॥

Amba cha hataputra arta pitribyah kva gatah suhrit
Api mayi akritajne hatabandhuh sa bharyaya
Asamsamanah shamalam gangayam dukshito' apatat

ENGLISH SYNONYMS

Amba—mother aunt, *Cha*—and, *Hataputra*—who had lost all her sons, *Arta*—sorry in plight, *Pitribyah*-uncle Vidura, *Kva*—where, *Gatah*—gone, *Suhrit*—well wisher, *Api*—whether. *Mayi*—unto me, *Akritajne*—ungrateful, *Hatabandhuh*—one who has lost all his sons, *Sa*—along with, *Bharyaya*—his wife, *Asmasamanah*—in doubtful mind, *Shamalam*—offences, *Gangayam*—in the Ganges water, *Dukshito*—in distressd mind, *apatat*—fell down,

TRASLATION

Where is my well wisher uncle Vidura and mother Gandhari who is too much afflicted on account of her all sons' demise ? My uncle Dhritarastra was also too much mortified on account of death of all his sons and grand sons. Undoubtedly I am very much ungrateful : did he therefore, took my offences very seriously and thus along with his wife has drowned themselves in the water of the Gnages ?

PURPORT

The Pnadavas specially Maharaj Yudhisthira and Arjuna presupposed the after effects of the battle of Kurukshetra and therefore Arjuna declined to execute the fighting. The fight was executed by the will of the Lord but the effects of a family berievement as they thought of it before had come to be true. Maharaj Yudhisthir was always conscious of the great plight of his uncle Dhritarastra and aunt Gandhari and therefore he took all possible care of them in their oldage and berieved condition. When therefore he conld not find out his uncie and aunt in the palace naturally his doubts became more prominent and conjectured if they had not gone down the water of the Ganges. He thought himself ungrateful because when the Pandavas were fatherless, Maharaj Dhritarastra gave them all royal facilities to live and in return he had killed all his sons in the battle of Kurukshetra. As a pious man Maharaj Yudhisthir took into account all his unavoidable misdeeds and he never thought of the misdeeds of his uncle and company. Dhritarastra had suffered the effects of his own misdeeds by the will of the Lord but Maharaj Yudhisthir was only thinking of his own unavoidable misdeeds. That is the nature of a good man and devotee of the Lord. A devotee never finds fault with others but tries to find out his own and thus rectify them as far as possible.

TEXT No. 34

पितर्युपरते पाण्डौ सर्वान्नः सुहृदः शिशून् ।
अरक्षतां व्यसनतः पितृभ्यौ क्व गताविताः ॥

Pitari uparate pandou sarvan nah suhridah sisun
Arakshatam byasanatah pitribyou kva gatou itah.

ENGLISH SYNONYMS

Pitari—upon my father, *Uparate*—fallng down, *Pandou*—Maharaj Pandu, *Sarvan*—all, *Nah*—us, *Suhridah*—well wisher,

Sisun—small children, *Arakshatam*—protected, *Byasanatah* from all kinds of dangers, *Pitribyou*—uncles, *Kva*—where, *Gatou*—have departed, *Itah*—from this place.

TRANSLATION

When my father Pandu fell down and we were all small children only at that time our these two uncles gavs us protection from all kinds of calamities. They were always our good well wishers, alas where they have gone out from this place ?

TEXT No. 35

सूत उवाच :

कृपया स्नेहवैक्लव्यात्सूतो विरहकर्शितः ।
आत्मेश्वरमचक्षणो न प्रत्याहातिपीडितः ।।

Suta uvacha :

Kripaya snehabaiklabyat suto virahakarshitah
Atmeswaram achakshano na pratyahat atipidiah.

ENGLISH SYNONYMS

Suta uvacha—Suta Goswami said, *Kripaya*—out of full compassion, *Snehabaiklabyat*—Derangement of the mental situation on account of profound affection, *Suto*—Sanjaya, *Virahakarshitah*—distressed of separation, *Atmeswaram*—his master, *Achakshano*—having not seen, *Na*—did not, *Pratyahat*—replied, *Atipiditah*—being too much aggrieved.

TRANSLATION

Suta Goswami said. 'Sanjaya having not seen his own Master Dhritarastra out of full compassion for and derangment of his mental situation and being too much aggrieved, could not properly reply Maharaj Yudhisthira.'

PURPORT

Sanjaya was Personal assistant of Maharaj Yudisthira since a very long time and as such he had the opportunity to study the chequered history of life of Dhritarastra. And when he saw at last that Dhritarastra had left home without his knowledge even his sorrows had no bound. He was fully compassionate with Dhritarastra because in the game of the battle of Kuruksetra King Dhritarastra had lost everything men and money and at last the King and the queen had to go away from home in utter frustration. He studied the situation in his own way because he did not know that inner vision of Dhritarastra was awakened by Vidura and, therefore, he had left home in enthusiatic cheerfulness for a better life after departure from the dark well of home. Unless one is convinced of a better life after renuciation of the present life no body can stick to the renounced order of life simply by artificial dress or staying out of home.

TEXT No. 36

विमृज्याश्रूणि पाणिभ्यां विष्टभ्यात्मानमात्मना ।
अजातशत्रुं प्रत्यूचे प्रभोः पादावनुस्मरन् ॥

Vimrijya ashruni panibhyam vistabhya atmanam atmana
Ajatsatrum pratyuche prabhoh padou anusmaran.

ENGLISH SYNONYMS

Vimrijya—smearing on, *Ashruni*--tears of the eyes, *Panibhyam*—by his hands, *Vistabhya*—situated,*Atmana*—by intelligence, *Atmanam*—the mind, *Ajatasatrum*—unto Maharaj Yudhisthir, *Pratyuche*—began to reply, *Prabho*—of his master, *Padou*—feet, *Anusmaran*—thinking after.

TRANSLATION

Then he slowly pacified his mind by intelligence, smeared over tears of the eyes by his hands and after thinking of the feet of his Master Dhritarastra began t reply to Maharaj Yudhisthira.

TEXT No. 37

संजय उवाच :

नाहं वेद व्यवसितं पित्रोर्वः कुलनन्दन ।
गान्धार्या वा महाबाहो मुषितोऽस्मि महात्मभिः ।।

Sanjaya uvacha:

Na aham veda byavasitam pitror bah kulanandana
Gandharya va mahabaho mushito asmi mahatmabhih.

ENGLISH SYNONYMS

Na—not, *Aham*—myself, *Veda*—in knowledge, *Byavasitam*—determination, *Pitror*—of your uneles, *Bah*—your, *Kulanandana*—oh the descendant of the Kuru dynasty, *Gandharya*—by Gandhari, *Va*—or, *Mahabaho*—Oh the great king, *Mushito*—cheated, *Asmi*—I have been, *Mahatmabhi*—great souls.

TRANSLATION

Sanjaya said, 'My dear descendant of the Kuru dynasty, I have no information about the determination of your two uncles as well as of Gandhari. Oh the great King, I have been cheated by those great souls'

PURPORT

Great souls cheat others may be astonishing to know but it is a fact that great souls cheat others for a great cause. It is said Lord Krishna also advised Yudhisthira to tell lie before Dronacharya and it was also for a great cause. The Lord wantad it, therefore it was a great cause. Satisfaction of the Lord is the criterion of the bonafides and the highest perfection of life is to satisfy the Lord by one's occupational duty. That is the verdict of Geeta and Bhagwatam.* Dhritarastra and Vidtura followed by

* Yatah pravirtti bhutanam yena servam idam tatam
Swakarmana tamabhyarchya siddhim vindati manavah. (B.G. 18/45)
Atah pumbhi dwijasrestha varnasram bibhagashah
Swanusthitasya dharmasya samsiddhi haritoshanam (Sm, Bhag 1/2/13)

Gandhari did not disclose their determination to Sanjaya although he was constantly with Dhritarasta as his personal assistant. Sanjaya never thought of it that Dhritarastra could perform any act without consulting him. But the subject matter of Dhritarastra's going away from home was so confidential that it could not even be disclosed to Sanjaya. Sanatan Goswami also cheated the keeper of the prison-house while going away for seeing Sri Chaitanya Mahaprabhu and similarly Raghuuath Das Goswami also cheated his priest and went away from home for good for the cause of satisfying the Lord. For satisfying the Lord anything is good in relation with Absolute Truth. We also had the same opportunity for cheating the the family members and come out of home for being engaged in the service of Srimad Bhagwatam. Such cheating to the family members was necessary for a great cause and there is no loss for any party implicated in such transandental fraud.

TEXT No. 38

अथाजगाम भगवान्नारदः सहतुम्बुरुः ।
प्रत्युत्थायाभिवाद्याह सानुजोऽभ्यर्चयन्निव ॥

Atha ajagama bhagawan narada sahatumburuh
Pratyutthaya abhivadya aha sanujo' abhyarchayan iba

ENGLISH SYNONYMS

Atha—thereafter, *Ajagama*—arrived, *Bhagawan*—the Godly Personality, *Narada*—of the name, *Sahatumburu*—along with His Tumburu (musical instrument), *Pratyutthaya*—having got from their seats, *Abhivabya*—offering their due obeisances, *Sanujo*—along with younger brothers, *Abhyarchayan iba*—thus while receiving in proper mood.

TRANSLATION

Thereafter, while Sanjaya was speaking like that Sri Narada the powerful devotee of the Lord appeared on the scene and

Maharaj Yudhisthir and brothers while receiving Him properly by getting up from their seats and offering obeisances along with his younger brothers, said as follows.

PURPORT

Devarshi Narada is described herein as the *Bhagawan* on account of His becoming the most confidetial devotee of the Lord. The Lord and His very confidential devotees are treated on the same level by those who are actually engaged in the loving service of the Lord. Such confidential devotees of the Lord are very much dear to the Lord because such devotees travel everywhere to preach the glories of the Lord in different capacities and try utmost to convert the non-devotees of the Lord into devotee inorder to bring them on the platform of sanity. Actually no living being can be a non-devotee of the Lord on account of his constitutional position but when one becomes a non-devotee or non believer it is to be understood that the person concerned is not in the sound condition of life. The cofidential devotees of the Lord treat such illusioned living beings and therefore they are most pleasing in the eyes of the Lord. The Lord says in the Bhagwat Geeta that no body is dearer to Him except one who actually preachess the glories of the Lord to convert the non-believer and non-devotees. Such personalities like Narada must be offered all due respects like that of the personlity of Godhead Himself and Maharaj Yudhisthir along with his noble brothers were competent examples for others in the matter of receiving a pure devotee of the Lord like Narada who had no other business save and except singing the glories of the Lord along with Tumburu a musical instrument of string,

TEXT No. 39

युधिष्ठिर उवाच :

नाहं वेद गतिं पित्रोर्भगवन् क्व गतावितः ।
अम्बा वा हतपुत्राऽऽर्ता क्व गता च तपस्विनी ॥

Yudhisthira uvacha :

Na aham veda gatim pitrorbhagavan kva gatah itah
Amba ba hataputra arta kva gata cha tapaswini.

ENGLISH SYNONYMS

Yudhisthira uvacha—Maharaj Yudhisthira said, *Na*—do not, *Aham*—myself, *Veda*—know it, *Gatim*—departure, *Pitror*—of the uncles, *Bhagawan*—Oh godly personality, *Kva*—where, *Gatah*—gone, *Itah*—from this place, *Amba*—mother aunt, *Ba*—either, *Hataputra*—lost of her sons, *Arta*—aggrieved, *Kva*—where, *Gata*—gone, *Cha*—also, *Tapaswini*—ascetic.

TRANSLATION

Maharaj Yudhisthir said, 'Oh godly personality, I donot know where have my two uncles gone away ; not only they but also my ascetic aunt who has lost all her sons and therefore much aggrieved, is also not traceable'

PURPORT

Maharaj Yudhisthir as a good soul and devotee of the Lord was always conscious of the great loss of her aunt and her sufferings like an asectic. An ascetic is never disturbed by all kinds of sufferings and that makes him strong and determined on the path of spiritual progress. Queen Gandhari is a typical example of an ascetic by her marvelous character in many trying situations of her life. She was ideal woman as mother, wife and ascetic and in the history of the world such typical character of woman is rarely found.

TEXT No. 40

कर्णधार इवापारे भगवान् पारदर्शकः ।
अथाभभाषे भगवान्नारदो मुनिसत्तमः ॥

Karnadhara ibapare bhagawan paradarsakah
Atha avabhasay bhagawan narada munisattamah.

ENGLISH SYNONYMS

Karnadhara—captain of the ship, *Iba*—like, *Apare*—in the extensive ocean, *Bhagawan*—representative of the Lord, *Paradarsaka*—one who can give direction to the other end, *Atha*—thus, *Avabhase*—began to say, *Bhagwan*—the godly personality, *Narada*—the great sage of the Name, *Munisattama*—the greatest amongst the devotee philosophers.

TRANSLATION

You are like the captain of the ship in the great ocean and you can give us the direction of the other end. On this the Godly personality Devarshi Narada the greatest amongst the philosopher devotees, began to say.

PURPORT

There are different types of philosophers and the greatest of all of them are those who have seen the Personality of Godhead and have surrendered themselves in the transcendental loving service of the Lord. Among all such pure devotees of the Lord Devarshi Narada is the chief and therefore He has been described herein as the greatest of all philosopher devotees. Unless one is sufficiently learned philosopher by hearing the Vedanta Philosophy from a bonafide spiritual master, one cannot be a learned philosopher devotee. One must be very much faithful, learned and possessing a calebre of renunciation otherwise one cannot be a pure devotee. Such pure devotee of the Lord can only give us direction towards the other end of nescience. Devarshi Narada used to visit the palace of Maharaj Yudhisthira because the Pandavas were all pure devotees of the Lord and the Devarshi was always ready to give them good counsel whenever needed.

TEXT No. 41

मा कंचन शुचो राजन् यदीश्वरवशं जगत् ।
लोकाः सपाला यस्येमे वहन्ति बलिमीशितुः ।
स संयुनक्ति भूतानि स एव वियुनक्ति च ॥

Ma kanchana sucho rajan yad iswarabasham jagat
Lokah sapala yasya ime bahanti balim isituh.
Sa samyunakti bhutani sa eva viyunakti cha.

ENGLISH SYNONYMS

Ma—never, *Kanchana*—by all means, *Sucho*—do you lament, *Rajan*—oh King, *Yad*—because, *Iswarabasham*—under the control of the Supreme Lord, *Jagat*—world, *Lokah*—all living beings, *Sapala*—including their leaders. *Yasya*—whose, *Ime*—all these, *Bahanti*—do bear, *Balim*—means of worship, *Isituh*—for being protected, *Sa*—he, *Samyunakti*—gets together, *Bhutani*—all living being, *Sa* -he, *Eva*—also, *Viyunakti*—disperses, *Cha*—and.

TRANSLATION

Oh the pious king do not lament for any one because every one is under the control of the Supreme Lord. As such all living beings including their respective leaders do carry on the means of worship for being-protected. It is He only who gets them together and He disperses them also.

PURPORT

Every living being either in this material world or in the spiritual world all are under the control of the Supreme Lord the Personality of Godhead. Begining from Brahmaji the leader of this universe down to the insignificant ant all are abiding by the order of the Supreme Lord. As such the constitutional position of the living being is subordination under the control of the Lord. The foolish living being specially the man artificially rebels against the law of the supreme and thus becomes chastised as an Asura or the law breaker. A living being is placed in a particular position by the order of the Supreme Lord and he is again shifted from that place by the order of the Supreme Lord. No body can violate the order of the Supreme Lord or His authorised agents. Brahma, Shiva, Indra, Chandra, Maharaj Yudhisthir or in the modern history the Napolean, the Akbar, the Alexander, Gandhi, Subhas or Nehru all are servants of the Lord and they are placed and removed

from their respective position by the Supreme will of the Lord. None of them is independent. Even though such men or leaders rebel so as not to recognise the Supremacy of the Lord, they are put under still more rigorous laws of the material world by different miseries and only the foolish man, therefore, says that there is no God. Maharaj Yudhisthir was tried to be convinced about this naked truth because he was too much over-whelmed by the sudden departure of his old uncles and aunt. Maharaj Dhritarastra was placed in that position according to his past deeds,he had already suffered or enjoyed the benefits accrued by him in the past but due to his good luck some how or other he got a good younger brother in the person of Vidura and by his instruction he had left for achieving salvation by closing all accounts of the materal world.

Ordinarily no body can change the course of one's due happiness and distresses by plan. Every one has to accept them as they come before us under subtle arrangement of Kala or invincible time. There is no use for trying to counter act them. The best thing is, there fore, that one should endeavour for achieving salvation and this prerogative is given to man only on account of his developed condition of the mental activities and intelligence also. Only for the man only different Vedic instructions are there for attainment of 'Salvation' during the human form of existence. One who misuses this opportunity of advanced intelligence is verily condemned and put into different types of miseries either in this present life or in the future. That is the way of Supreme control over everyone.

TEXT No. 42

यथा गावो नसि प्रोता स्तन्त्यां बद्धाश्च दामभिः ।
वाक्तन्त्यां नामभिर्बद्धा वहन्ति बलिमीशितुः ॥

Yatha gava nasi protas tantyam baddhas cha damabhih
Vaktantayam namabhir baddha bahanti balim isutuh.

ENGLISH SYNONYMS

Yatha as and as, *Gava*—cow, *Nasi*—by the nose, *Protas*—woven, *Tantyam*—by thread, *Baddhas*—bound up by, *Cha*—also, *Damabhih*—by ropes, *Vaktantyam*—in the net work of vedic hymns, *Namabhir*—by nomenclatures, *Baddha*—conditioned, *Bahanti*—carry on, *Balim*—orders, *Isituh*—for being controlled by the Supreme Lord.

TRANSLATION

As the cow being woven by threads in the nose and bound up by long rope is conditioned, so also human being is tied up by different nomenclatures of Vedic injunctions and conditioned to obey the orders of the Supreme.

PURPORT

Every living being either a man or an animal or a bird etc every one thinks that he is free by himself but actually no body is free from the severe laws of the Lord.† That is the condition ofmaterial existence. All living beings in the maerial world have taken up the risk of conditioned life by their own selection and have thus been entrapped by the laws of material nature. The human form of life is meant for understanding this conditioned life and thus become free from the clutches of material existence and the only means for getting out of the entanglement is to agree to obey the Supreme. But instead of becoming free from the clutches of Maya or illusion, the foolish human being becomes bound up by different

† The laws of the Lord are severe because they cannot be disobeyed at any circumstanees. The man-made laws may be evaded by cunning outlaws, but in the codes of the Supreme Law Maker, there is not the slightest possibility of neglecting the laws. A slight change in the course of God-made law, can bring about a massive danger to be faced by the law-breaker. Such laws of the Supreme is generally known as the codes of Religion under different conditions but the principle of Religion everywhere is the same and one viz. obey the orders of the Supreme God. (Codes of Religion)

nomenclatures of being designated as Brahmins, Kshatriyas, Vaishyas, Sudras, Hindus, Mussalmans, Indians, Europeans, Americans, Chinese, and many others and thus carry on the orders of the Supreme Lord under the influence respective scriptural or legislative injunctions.* Such scriptural injunctions are made by liberated representative of God in consideration of different conditions of living and by carrying on such orders of the Lord gradually the conditioned living beings become free from the clutches of material existence. The factual position of the living being is, however, that he is eternally servitor of the Supreme Lord. In his liberated state he renders service to the Lord in trascendental love and thus enjoys a life of full freedom even sometimes on the equal level with the Lord or sometimes more than the Lord. But in the conditioned state of material world every living being wants to be the Lord of other living beings and thus by the illusion of Maya such mentality of lording it over, becomes a cause of further extention of conditional life. So in the material world the living being is still more conditioned till he surrenders unto the Lord by reviving his original state of eternal servitorship. That is the last instruction of the Bhagwat Geeta and all other recognised scriprures of the world.

TEXT No 43

यथा क्रीडोपस्कराणां संयोगविगमाविह ।
इच्छया क्रीडतुः स्यातां तथैवेशेच्छया नृणाम् ॥

The statutory laws of the state are imperfect imitation replica of Religious Codes. The secular state or the Godless state allow the citizens to break the laws of God but restricts them in the matter of disobeying the laws of the state; the result is that the people in general suffer more by breaking the laws of God than by obeying the imperfect laws made by man. Everyman is imperfect by constitution under conditions of material existence and there is not the least possibility of enacting a perfect legislation by the most materially advanced man. On the other hand there is no such imperfectness in the laws of God. If they are educated in the laws of God, there is no necessity of a make-shift legislative council of aimless man. There is necessity of change in make-shift laws of man but there is no change in the God-made laws because they are made perfect by All Perfect Personality of Godhead. (Codes of Religion)

Yatha kridopaskaranam samyoga vigamabiha
Ichhaya kriditum syatam tatha eva isha ichhaya nrinam

ENGLISH SYNONYMS

Yatha—as much as, *Kridopaskaranam*—playthings, *Samyoga*—union, *Vigamou*—disunion, *Iha*—as much as, *Ichhaya*—by the will of, *Kriditum*—just for playing part only, *Syatam*—takes place, *Tatha*—so also, *Eva*—certainly, *Isha*—the Supreme Lord, *Icchaya*—by the will of, *Nrinam*—of the human being.

TRANSLATION

As by the sweet will of the player the playthings are set up and again dispersed, so also by the Supreme will of the Lord men are associated with other particular men and again they are separated.

PURPORT

We must know it for certain that the particular position in which we are now set up is an arrangement of the Supreme will in terms of our own act in the past. The Supreme Lord is present as the localised Paramatma in the heart of every living being as it is said in the Bhagwat Geeta (B.G. 13/22) and therefore He knows everything of our activities in any stage of our life. The reactions of our actions are rewarded by Him by placing us in some particular place. A rich man gets his son born with silver spoon in the mouth of the rich man but the child who comes as the rich man's son is a particular living being who deserved such place and therefore he is placed there by the will of the Lord. And at a particular moment when the child has to be removed from that place, is also carried by the will of the Supreme even the child or the father does not wish to be separated from the happy relation. The same thing happens in the case of a poor man also and either the rich man or the poorman no body has any control over such amalgamation or separation of living beings. The example of

player and the playthings may not be misunderstood. One may argue that the Lord is bound to award the reactionary result of our own action and as such the example of a player cannot be applied. But it is not so. We must always remember that the Lord is the Supreme will and He is not bound up any law. Generally the law of *Karma* is that one is awarded the result of one's own actions but in special cases by the will of the Lord such resultant actions are changed also. But this change can be effected by the will of the Lord only and no other else. Therefore, the example of the player cited in this verse in quite appropriate and the Supreme will is absolutely free to do whatever He likes ; and because He is all perfect there is no mistake in any of His action or reaction. This change of resultant actions are specially done by the Lord when a pure devotee is concerned. This is assured in the Bhagwat Geeta (B.G. 9/30-31) that the Lord saves a pure devotee who has surrendered unto Him without any reservation, from all sorts of reactions of sins and there is no doubt about this. There are hundreds of examples of this changed resultant actions by the Lord in the history of the world. When the Lord is able to change the resultant reaction of one's past deeds then certainly He is not Himself also bound up by any action or reaction of His own deeds. He is perfect and transcendental to all laws.

TEXT No. 44

यन्मन्यसे ध्रुवं लोकमध्रुवं वा न चोभयम् ।
सर्वथा न हि शोच्यास्ते स्नेहादन्यत्र मोहजात् ॥

Yat mannase dhruvam lokam adhruvam va na cha ubhayam
Sarvatha na hi sochyaste snehat anyatra mohajat.

ENGLISH SYNONYMS

Yat—eventhough, *Mannase*—you think, *Dhruvam*—absolute truth, *Adhruvam*—nonreality, *Va*—either, *Na*—or not, *Cha*—also, *Ubhayam*—or bothwise, *Sarvatha*—in all circumstances, *Na*—never,

Hi—certainly, *Sochyaste*—subject for lamentation, *Snehat*—due to affection, *Anyatra*—or otherwise, *Mohajat*—due to bewilderment.

TRANSLATION

Oh the King ! in all circumstances either you consider the soul as eternal principle or the material body as perishable or everything in the impersonal Absolute Truth or the whole thing as inexplicable combination of matter and spirit, feelings of separation is due only to an illusory affection and nothing more.

PURPORT

The actual fact is that every living being is an individual part and parcel of the supreme Being and his constitutional position is subordinate co-operative service. Either in his conditional material existence or in his liberated position of full knowledge and eternity, the living entity is eternally under the control of the Supreme Lord. But those who are not conversant with the factual know ledge, they put forward many speculative propositions about the real position of the living entity. It is admitted, however, by all schools of philosophy that the living being is eternal and the covering body of five material elements is perishable and temporary. The eternal living entity trnsmigrates from one matreial body to another by the law of Karma and material body is perishable by its fundamental structure. Therefore there is nothing to be lamented in the case of the soul's being trnasferred into another body or the material body being perished at a certain stage. There are others also who believe in the merging the spirit soul in the Supreme spirit being uncovered by the material encagement, and there are others also who do not believe in the existence of spirit or soul but believe in tangible matter. In our daily experience we find so many transformations of matter from one form to another but we do not lament for such changing features. In either of the above cases, the force of Divine Energy is uncheckable; no body has any hand upon it and as such there is no cause of grief.

TEXT No. 45

तस्माज्जह्यंग वैक्लव्यमज्ञानकृतमात्मनः ।
कथं त्वनाथाः कृपणा वर्तेरंस्ते च मां विना ॥

Tasmat jahi anga klaivyam ajnana kritam atmanah
Katham anatha kripanah varterans te cha mam vina.

ENGLISH SYNONYMS

Tasmat—therefore, *Jahi*—give up, *Anga*—oh the King, *Klaivyam*—disparity of the mind, *Ajnana*—ingnorance, *Kritam*—due to, *Atmanah*—of youself, *Katham*--how, *Varterans*--be able to survive, *Cha*—also, *Mam*—me, *Vina*—without.

TRANSLATION

Therefore give up your disparity of mind on account of ignorance of yourself as you are thinking of how they, who are helpless poor creatures, shall exist certainly without you.

PURPORT

When we think of our kith and kin who are out of sight as helpless and dependent on us, it is all due to ignorance only. Every living creature is allowed all protection of living conditions by the order of the Supreme Lord in terms of every one's acquired position in the world. The Lord is known as *Bhutabhrit* one who gives protection to all living beings. One should discharge his duties only otherwise except the Supreme Lord no body can give any protection to any body else. This is explained more clearly in the following verse.

TEXT No. 46

कालकर्मगुणाधीनो देहोऽयं पांचभौतिकः ।
कथमान्यांस्तु गोपायेत्सर्पग्रस्तो यथापरम् ॥

Kala karma guna adhino deha ayam pancha bhoutikah
Katham anyans tu gopayet sarpagrasto yatha aparam.

ENGLISH SYNONYMS

Kala—eternal time, *Karma*—action, *Guna*—modes of nature, *Deha*—material body and mind, *Ayam*—this, *Pancha*—five, *Bhoutikam*—made of the five elements, *Katham*—how, *Anyans*—others, *Tu*—but, *Gopayet*—give protection, *Sarpagrasto*—one who is bitten by the snake, *Yatha*—as such as, *Aparam*—others.

TRANSLATION

This gross material body made of five elements is already under the control of eternal time, actions and the modes of material nature. How then it can protect others already being under the jaws of the serpent.

PURPORT

Freedom movement of the world by political, economical, social, cultural propaganda can do no benefit to the beneficiary on account of being controlled by superior power. A conditioned living being is under the full control of material nature represented by eternal time and activities under the dictation of different modes of nature. There are three material modes of nature namely goodness, passion and ignorance. Unless one is not situated in the modes of goodness one can not see things as they are. The passionate and the ignorant cannot even see things as they are. Therefore a person who is passionate and ignorant can not direct his activities on the right path. Only the man in the quality of goodness can help to a certain extent. Most persons are passionate and ignorant and therefore plans and projects can hardly do any good to others. Above the modes of nature there is the eternal time which is called *Kala* because time changes the shape of every thing in the material world. Even if we are able to do something temporarily beneficial still time will see that the good project is frustrated in course of

time. The only thing which is possible to be done is to get rid of the eternal time Kala which is compared with *Kala Sarpa* or the cobra snake whose bitting is always insuperaple. No body can be saved from the bitting effect of a cobra. The best remedy for getting out of the clutches of the cobralike Kala or its integrity the modes of nature, is Bhaktiyoga as it is recommemded in the Bhagwat Geeta (B.G. 14/26) The highest perfectional project of philanthropic activities is to engage every one in the act of preaching Bhaktiyoga all over the world because that alone can save the people from the control of Maya or the material nature represented by Kala, Karma and Guna as described above. The Bhagwat Geeta (B.G. 14/26) confirms this definitely.

TEXT No. 47

अहस्तानि सहस्तानामपदानि चतुष्पदाम् ।
फल्गूनि तत्र महताँजीवो जीवस्य जीवनम् ॥

Ahastani sahastanam apadani chatuspadam
Phalguni tatra mahatam jivo jivasya jivanam.

ENGLISH SYNONYMS

Ahastani—those who are devoid of hands, *Sahastanam*—of those who are endowed with hands, *Apadani*—those who are devoid of legs, *Chatuspadanam*—of those who have four legs, *Phalguni*—those who are weak, *Tatra*—there, *Mahatam*—of the poweful, *Jivo*—the living being, *Jivanam*—subsistance.

TRANSLATION

Those who are devoid of hands are subsistance for those who are endowed with hands, those who are devoid of legs are of the four legged. As such the weak is the subsistance of the strong and the general rule is that one living being is the food for another living being.

PURPORT

A systematic law of subsistance in the field of struggle for existence is there by the Supreme will and there is no escape by any one by any ammount of planning commission. The living being who have come to the material world against the will of the Supreme Being are under the control of a Supreme Power called the Maya Shakti deputed agent of the Lord and this Daivi Maya is meant for pinching the conditioned souls by three fold miseries one of which is explained here in this verse *that the weak is the subsistance of the strong.* But no body is strong enough to protect himself from the onslought of the stronger one and by the will of the Lord there are systematic categories of the weak and the strongest than the stronger. There is nothing to be lamented if a tiger eats another weaker animal including the man because that is the law of the Snpreme Lord. But for the human being, although the law is there that the human being must subsist on another living being, there is the law of good sense also for the human being which is meant to obey the law of the scriptures also which is impossible for other animals. The human being is meant for self realisation and for that purpose he is not to eat anything which is not first offered to the Lord. The Lord accepts from his devotee all kinds of food preparations made of vegetables namely fruits and leaves and as such grains fruits leaves and milk in different varieties of foodstuff can be offered to the Lord and after acceptance of the food stuff by the Lord a human being devotee of the Lord can partake of the *Prasadam* by which his all sufferings of struggle for existence will be gradually mitigated. This is confirmed in the Bhagwat Geeta (B.G.9/22). Even those who are accustomed to eat animals they can offer the foodstuff not to the Lord directly but to the agent particular of the Lord under certain conditions of religious rites. And injunctions of the scriptures are not meant for encouraging the eaters in animal foodstuff but to restrict them by regulated principles.

The living being is the source of subsistance for other sronger living beings. No body should be very anxious for his subsistance at any circumstances because there are living beings every where and no living being starves for want of food at any place. Maharaj Yudhithir is advised by Narada not to worry for his uncles that they would suffer for want of food but on the contrary they could live on vegetables available there also in the jungle as Prasadam of the Supreme Lord and thus realise the path of salvation.

Exploitation of the weaker living being by the strong is the nat ural law for existence; there is always an attempt to devour the weak by the stronger neighbour in different kingdoms of the living being. There is no possiblity of checking this tendency by any artificial means under material condition but it can only be checked by awakening the spiritual sense of the human kind by practice of the spiritual regulations. The spiritual regulative principles however does not allow a man to slaughter the weaker animals on one side and teach others for peaceful co-existence. If you do not allow the animals for peaceful co-existence under good sense of humanity how you can expect peaceful co-existence in the human society. The blind leaders of human being must therefore understand the Supreme Being and then try to implement the Kingdom of God. Kingdom of God or Ramrajya is impossible without the awakening of God-consciousness in the mass mind of the people of the world.

TEXT No. 48

तदिदं भगवान् राजन्नेक आत्माऽऽत्मनां स्वदृक् ।
अन्तरोऽनन्तरो भाति पश्य तं मायया उधा ॥

Tad idam bhaghwan rajan eka atma atmanam swadrik
Antaro anantaro bhati pasya tam mayaya urudha.

ENGLISH SYNONYMS

Tad—therefore, *Idam*—this manifestations, *Bhagawan*—the Personalty of Godhead, *Rajan*—oh the King, *Eka*—one without a

second, *Atma*—the Supersoul, *Atmanam*—by his energies, *Swadrik*—qualitatively like Him, *Antaro*—without, *Anantare*—within and by Himself, *Bhati*—so manifests, *Pasya*—look, *Tam*—unto Him only, *Mayaya*—by manifestations of different energies, *Urudha*—appear to be many.

TRANSLATION

Therefore oh the king you should look unto the Supreme Lord only who is one only without a second and manifests Himself by different energies as differently situated within and without.

PURPORT

The Supreme Lord Pesonality of Godhead is one without a second but He manifests Himself by different energies because He is by nature blissful. The living beings are also manifestations of His marginal energy qualitatively one with the Lord and there are innumerable living beings both within and without the external and internal energies of the Lord. The spiritual world being the manifestation of the Lord's internal energy the living beings, within that internal potency, are qualitatvely one with the Lord without any contamination of the external potency. But the living being in the external potency of the Lord, although qualitatively one with the Lord, due to contamination of the material world such qualities are pervertedly manifested and therefore they are the cause of so called happiness and distress of the material world. Such experience of the material happiness and distress of the living being or being devoured by the strong in the weak form of life are different stages of material pangs and they are all ephemeral without any actual happening on the spirit soul. The perception of such ephemeral happiness and distress is due only to the forgetfulness of his qualities equal with the Lord. There is however a regular current for rectifying the fallen condition of the living being by the Lord Himself from within and without. From within He corrects the desiring living being as localised Paramatma and from without He corrects by His manifestations of Spiritual

master and the revealed scriptures. One should look unto the Lord means that one should not be disturbed by the so called manifesta tions of happiness or distress of the living being but he should try to co-operate with the Lord in His outward activities for correcting the fallen souls. By His order only one should become the Spiritual master and co-operate with the Lord. One should not become a spiritual master for one's personal benefit or for some material gain as a venue of business or occupation for earning live lihood. Such bonafide spiritual masters who look unto the Supreme Lord for co-operating with Him are actually qualitatively one with the Lord and the forgetful ones are perverted reflections only. Yudhisthir Maharaj is advised therefore by Narada not to be disturbed with the affairs of so called happiness and distress but he should only look unto the Lord to execute mission for which the Lord had descended. That was his prime duty.

TEXT No. 49

सोऽयमद्य महाराज भगवान् भूतभावनः।
कालरूपोऽवतीर्णोऽस्यामभावाय सुरद्विषाम् ॥

So 'ayam adya maharaja bhagawan bhutabhavanah
Kalarupa avateerna' asyam abhavaya suradvisam.

ENGLISH SYNONYMS

Sa—that Supreme Lord, *Ayam*—the Lord Sri Krishna, *Maharaja*—oh the King, *Adya*—at present, *Bhagawan*—the Personallty of Godhead, *Bhutabhavanah*—the creator or the Father of everything created, *Kalarupa*—in the disguise of devouring time, *Avateerna*—descended, *Asyam*—of the world, *Abhavaya*—for eleminating, *Suradvisam*—of those who are against the will of the Lord.

TRANSLATION

That Supreme Personality of Godhead Lord Sri Krishna Kalarupa-in the disguise of Kala has now at the present moment

moment descended on the earth for eleminating the compas of the envious from this world.

PURPORT

There are two classes of human beings namly the envious and the obedient. The Supreme Lord being one and the Father of all living beings the envious living beings are also His sons but they are known as the Ashuras. But the living beings who are obedient to the Supreme Father are called Devatas or the demigods because such living beings are not contaminated by the material conception of life. The Ashuras are not only envious of the Lord in the matter of even denying the existence of thc Lord, but also be come envious of all other living beings. Such predominance of the Ashuras in the world is occasionally rectified by the Lord by eliminating them from the world and by establishing the rule of Devatas like the Pandavas. His designation as the Kala in disguise is significant. He is not at all dangerous but He is transcendental Form of eternity, knowledge and bliss. For the devotees His factual Form is disclosed and for the non-devotees He appears like the *Kalarupa* which is causal Form. This causal Form of the Lord is not at all pleasing to the Ashuras and therefore they think of the Lord as formless in order to feel a self complacence in the matter of not being vanquished by the Lord.

TEXT NO. 50

निषपादितं देवकृत्यमवशेषं प्रतीक्षते ।
तावद् यूयमवेक्षध्वं भवेद् यावदिहेश्वरः ॥

Nispcditam devakrityam avasesam pratikshate
Tavat yuyam avekashadhwa bhavet yavat iha iswarah.

ENGLISH SYNONYMS

Nispaditam—performed, *Devakrityam*—what was to be done on behalf of the demigods, *Avasesam*—the rest, *Pratikshate*—

being awaited, *Tavat*—up to that time, *Yuyam*—you all the Pandavas, *Avekshashadhwa*—observe and wait, *Yavat*—as long as, *Iha*—in this world, *Iswara*—the Supreme Lord.

TRANSLATION

The Lord has already performed His duties to help the demigods and the rest is being awaited by Him. You Pandavas may wait so long as the Lord is here on this earth.

PURPORT

The Lord descends from His abode (*Krishnaloka*) the topmest planet in the spiritual sky inorder to help the demigods administrators of this material world when they are too much vexed by the Ashuras who are not only envious of the Lord but also of His devotees. As referred to above the conditioned living beings contact material association by their own choice dictated by a strong desire to Lord it over the resources of the material world and desire to become imitation Lord of all they survey; and every one is trying to become an imitation God, there is keen competition amongst such imitation gods and such competitors are generally known as Ashuras. When there are too many Ashurs in the world then it becomes a hell for those who are devotees of the Lord. Due to the growth of the Ashuras the mass of people who are generally devoted to the Lord by nature and the pure devotees of the Lord including the demigods in higher planets pray to the Lord for relief and the Lord either descends personally from His abode or deputes some of his devotees to remodel the fallen condition of the human society or even the animal society. Such disruptions take place not only in the human society but also in the animal, birds or other living beings including the demigods in the higher planets. Lord Sri Krishna descended personally on account of vanquishing the then Ashuras like Kansa, Jarasandha, Sisupala etc., and during the reign of Maharaja Yudhisthir almost all the above mentioned Ashuras were killed by the Lord and now

he was awaiting the annihilation of His own dynasty called the Yadubansas who apeared by His will in this world and He wanted to take them away also before His own departure to His eternal abode. Narada like Vidura did not disclose the imminent annihilaition of the Yadudynasty but indirectly gave hint to the King and his brothers to to wait till the incident happens and the Lord departs.

TEXT No. 51

धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया ।
दक्षिणेन हिमवत ऋषीणामाश्रमं गतः ॥

Dhri;arastra saha bhratra gandharya cha swabharyaya
Dakshinena himabatarishinam ashramam gatah.

ENGLISH SYNONYMS

Dhritrastra—uncle of Maharaj yudhisthir, *Saha*—along with, *Bhratra*—his brother Vidura, *Gandharya*—Gandhari also, *Cha*—and, *Swabharyaya*—his own wife, *Dakshinena*—by the southern side, *Himabata*—of the Himalyan mountain, *Rishinam*—of the Rshis, *Ashramam*—in shelter, *Gatah*—he has gone.

TRANSLATION

"Oh the King your uncle Dhritarastra along with his brother Vidura and his own wife Gandhri, has gone to the southern side of the Himalayan mountains where there are shelters of the great sages"

PURPORT

To pacify the mourning Maharaj Yudhsthira, Narada first of all spoke from philosophical point of view and then he began to describe the futurc movements of his uncle which he could see by his foreseeing power and thus began to describe as follows.

TEXT 52

स्त्रोतोभिः सप्तभिर्या वैस्वर्धुनीसप्तधा व्याधात् ।
सप्तानां प्रीतये नाना सप्तस्त्रोतः प्रचक्षते ॥

Srotobhih saptabhir ya bai swardhuni saptadha byadhat
Saptanam pritaye nana saptasrotah prachakshate.

ENGLISH SYNONYMS

Srotobhih—by currents, *Saptabhir*—by seven (divisions), *Ya*—the river, *Bai*—certainly, *Swardhuni*—the sacred Gnages, *Saptadha*—seven branches *Byadhat*—created, *Saptanam*—of the seven, *Pritaye*—for satisfaction of, *Nana*—various, *Saptasrotah*—seven sources, *Prachakshate*—known by the name.

TRANSLATION

The place is called as 'Saptasrota' on account of the water of the sacred Ganges river being furcated in the seven divisions of currents which was done for the satisfaction of the seven great Rishis.

TEXT No. 53

स्नात्वानुसवनं तस्मिन् हुत्वा चाग्नीन् यथाविधि ।
अब्भक्ष उपशान्तात्मा स आस्ते विगतैषणः ॥

Snatwa anusavanam tasmin hutwa cha agnin yathavidhi
Abbhakasha upasanta atma saaste vigata esanah.

ENGLISH SYNONYMS

Snatwa—by taking bath, *anueavanam*—regularly three times morning noon and evening, *Yasmin*—in that sevenly divided Ganges, *Hutwa*—by performing sacrifice of the name *Agnihotra*, *Cha*—also, *Agnin*—in the fire, *Yathabidhi*—just according to the tenets of the scripture, *Abbhaksha*—almost fasting by drinking

water, *Upasanta*—completely controlled, *Atma*—the gross senses and the subtle m nd, *Sa*—Dhritarastra, *Aste*—would be situated *Vigatah*—devoid of, *Esanah*—thoughts in relation with family welfare.

TRANSLATION

In that 'Saptasrota' bank of the sevenly divided Ganges, Dhritarastra would now be engaged in the begining of Astanga Yoga practice by taking bath three time in the morning, noon and evening and performing Agnihotra sacrifice in the fire and fasting by drinking water only. This would help in controlling the mind and the senses being completely freed from thoughts of family affection.

PURPORT

The Yoga system is a mechanical way of cotrolling the senses and the mind for deiverting them from matter to spirit. The preliminary processes are the sitting posture, meditation, spiritual thoughts, utilising the air passing within the body gradually be situated in trance by facing the Absolute Person Paramatma. Such mechanical ways of rising up to the spirituri platform prescribe some regulative principles of taking bath three times, fasting as far as possible, sitting with concentration of the mind on spiritual matter and thus gradually becoming free from *Vishaya* or material objectives. Material existence means to be absorbed in the material objective which is simply illusory. The house, country. family, society, children, property, business, these are some of the material coverings of the spirit Atma and the Yoga system helps one to be free from all these illusory thoughts of the mind and gradually turn it towards the Absolute Person Param-Atma. By material association and education we learn simply to concentrate on such flimsy things as above mentioned and Yoga means the process of forgetting them altogether. Modern socalled Yogis and Yoga system manifests some magical feats and ignorant persons are attracted by such false things or accept the Yoga system as an art of cheap healing process

for diseases of the gross body. But factually the Yoga system is the process of learning to forget what we have acquired throughout the struggle for existence. Dhritarastra was all along engaged in the matter of improving the family affairs by raising the standard of living of his sons or by usurping the property of the Pandavas for the sake of his own sons. These things are common affairs for a man grossly materialistic without knowledge of the spiritual force how it can drag one from heaven to the hell. By the grace of his younger brother Vidura, Dhritarastra was enlightened in the matter of his grossly illusory engagements and by such enlightenment only such grossly materially engaged man was able to leave home for good for spiritual realisation and Sri Naradadeva was just foretelling the way of his spiritual progress in a place which was sanctified by the flow of celestial Ganges. Drinking water only without any solid food is also accounted for as fasting which is very much necessary for advancement of spiritual knowledge. A foolish man want to be cheap Yogi without observing the regulative principles. A man who has no control over the tongue at first can hardly become a Yogi. *Yogi* and *Bhogi* are two opposite terms. The Bhogi or the merryman for eating and drinking cannot be Yogi and Yogi is never allowed to eat and drink unrestrictedly. We may note with profit how Dhritarastra had began his Yoga system by drinking water only and sitting calmly in a place of spiritual atmosphere deeply absorded in the thoughts of the Lord Hari the Personality of Godhead.

TEXT No. 54

जितासनो जितश्वासः प्रत्याहृतषडिन्द्रियः
हरिभावनया ध्वस्तरजःसत्त्वतमोमलः ॥

Jeetasana jeetaswasah pratyahrita sada indriyah
Hari bhavanaya dhwasta rajah satwa tamo malah.

ENGLISH SYNONYMS

Jeetasana—one who has controlled over the sitting posture,

Jeetaswasa—one who has controlled over the breathing process, *Pratyahrita*—turning back, *Sada*—six, *Indriyas*—senses, *Hari*—the Absolute Personality of Godhead, *Bhavanaya*—absorbed in, *Dhwasta*—conquered over, *Rajah*—passion, *Satwa*—goodness, *Tamo*—ignorance, *Malah*—contaminations.

TRANSLATION

One who has conquered over the sitting postures (*the Yogic Asana*) and thus controlled over the breathing process can turn back the senses towards the Absolute Perfonality of Godhead and thus become immune from the contaminations of the modes of material nature namely worldly goodness, passion and ignorance.

PURPORT

The preliminary activities of the way of yoga is *Asana, Pranayama, Pratyahar, Dhyan, Dharana,* etc. So far Maharaj Dhritarastra was concerned he was just to attain success in those preliminary actions because he was seated tight in a fixed up sanctified place and was concentrating upon one objective namely the Supreme personality of Godhead (Hari). As such all his senses were being engaged in the service of the Lord which process directly helps the devotee to to get freedom from the contaminations of the three material modes of nature. Even the highest quality of material mode of goodness is also the cause of material bondage and what to speak of the other qualities namely passion and ignorance. Passion and ignorance increase the material propensities of hankering for material enjoyment and a strong sense of lust for acumulating wealth and power. One who has conqured over these two base mentalities and has raised himself on the platform of goodness which is full of knowledge and morality cannot also control over these senses namely the eyes, the tongue, the nose, the ear and the touch. But one who has surrendered himself unto the lotus feet of the Lord Hari, as above mentioned can transcend all influences of the modes of material nature and be fixed up in the serviee of the Lord.

The *Bhaktiyoga* processs therefore directly apply the senses in the loving service of the Lord which prohibits the performer being engaged in any material activities. This process of turning back the face of the senses from material attachment to the loving transcendental service of the Lord is called *Pratyahar* and the very process is called *Pranayam* ultimately ending in the matter of *Samadhi* or being absorbed in the objective of pleasing the Supreme Lord Hari by all means.

TEXT No. 55

विज्ञानात्मनि संयोज्य क्षेत्रज्ञे प्रविलाप्य तम् ।
ब्रह्मण्यात्मानमाधारे घटाम्बरमिवाम्बरे ॥

Vijnana atmani samyojya kshetrajne pravilapya tam
Brahmani atmanam adhare ghatambararm iva ambare.

ENGLISH SYNONYMS

Vijnana—purified identity, *Atmani*—of intelligence, *Samyojya*—perfectly fixing up, *Kshetrajne*—in the matter of the living being, *Pravilapya*—merging in, *Tam*—him, *Bramani*—in the Supreme, *Atmanam*—pure living being, *Adhare*—in the reservoir, *Ghatambaram*—sky within the block, *Iva*—like, *Ambare*—in the Supreme sky.

TRANSLATION

Dhritarastra had to amalgamate his pure identity with intellegence then merge into the Supreme Being with knowledge of qualitatively one with the Supreme Brahman as living entity. And do ing this he had to transcend in the spiritual sky being freed from the blocked sky.

PURPORT

The living being by his material desire to lord it over the maeterial world and declining to co-operate with the Supreme Lord contact the sum-total of material world namely *Mahat Tatwa* and

from Mahat Tatwa his false identity with the material world, intelligence, mind, and the senses are devoloped all covering his pure spiritual identity. By the Yogic process as abovementioned when his pure identity is realised which is known as self realisation then one has to revert to the original position first by amalgamating the five gross elements and the subtle elements mind, intellilegence into the Mahat Tatwa again. Thus eleminating the pure soul from the combined clutches o the Mahat Tatwa he has to merge in the existence of the Super soul. In other words he has to realise it that qualitatively he is non-different from the Super soul and as such he transcends the material sky by his pure identitical intelligence and thus becomes engaged in the transcendental loving service of the Lord. This is highest perfectional development of spiritual identity which was attained by Dhritarastra by the grace of Vidura and the Lord. The Lord's mercy was bestowed upon him in the matter of his personal contact with Vidura and when he was actually in practice in the matter of the instructions of Vidura, the Lord helped him in attaining the highest perfectional stage.

A pure devotee of the Lord does not live in any planet of the material sky nor does he feel any contact with material elements. His socalled material body does not exist being surcharged with spiritual current of the Lord's identical interest and thus he is permanently freed from all contaminations of the sum-total Mahat Tatwa. He is always in the spiritual sky which he attains by intercepting the seven-fold material coverings by the effect of his devo tional service. The conditioned souls are within the coverings whereas the liberated soul are far beyond the cover.

TEXT No. 56

ध्वस्तमायागुणोदर्को निरुद्धकरणाशयः ।
निर्वर्तिताखिलाहार आस्ते स्थाणुरिवाचलः ।
तस्यान्तरायो मैवाभूः संन्यस्ताखिलकर्मणः ।।

Dhawasta mayaguna udarko niruddha karanasayah
Nibartita akhila ahara aste sthanur iva achalah
Tasya antaraya maibabhuh samnasta akhila karmanah.

ENGLISH SYNONYMS

Dhawasta—being destroyed, *mayaguna*—the modes of material nature, *Udarka*—after effects, *Niruddha*—being suspended, *Karanashayah*--the senses and the mind, *Nivartita*—stoppcd, *Akhila*—all, *Ahara*—food for the senses, *Sthanur*—immovable, *Iva*—like, *Achalah*—fixed up, *Tasya*—his, *Antaraya*—hindrances, *Maib*—neverlike that, *Abhu*—be, *Samnasta*—renounced, *Akhila*—all sorts' *Karmanah*—material duties.

TRANSLATION

He had now suspended all sense action even from the outside and was completly able of not being distributed by the interaction of the senses influenced by the modes of material nature. After renouncement of all sorts of material duties he is now fixed up as immovable and do not become the source of hindrances on the path.

PURPORT

Dhritarastra had attained by sueh Yogic process the stage of negation from all sorts of material reaction. The effects of material modes of nature drag the victim to indefatigable desires of enjoying the matter but they can be stopped from such false enjoyment by the Yogic process. Every sense is always busy in searching its food and thus the conditioned soul is embarassed from all sides without any chance of becoming steady in any pursuit. Maharaj Yudhisthira was advised by Narada not to distrub his uncle by attempting to bring him back at home. He was now beyond the attraction of anything material. The material modes of nature (*the Gunas*) have their different modes of activities but above the material modes of nature there is spiritual mode also which is Absolute. *Nriguna* means without any reaction. The spiritual mode and its effect are identi-

cal therefore spiritual quality is distinguished from the material counterpart by the nomenelature 'Nirguna'. After complete suspension of the material modes of nature one is admitted in the spiritual sphere and action dictated by such spiritual mode is called devotional service or *'Bhakti*! 'Bhakti' is therefore Nirguna attained by direct contact with the Absolute.

TEXT NO. 57

स वा अद्यतनाद् राजन् परतः पंचमेऽहनि ।
कलेवरम् हास्यति स्वं तच्च भस्मीभविष्यति ॥

Sa ba adya tanad rajan paratah panchame ahani
Kalevaram hasyati swam tat cha bhasmi bhavishyati.

ENGLISH SYNONYMS

Sa—he, Ba—in all probablity, *Adya*—to—day, *Tanad*—From *Rajan*—oh the king, *Paratah*—ahead, *Panchame*—on the fifth, *Ahani*—day, *Kalevaram*—body, *Hasyati*—Shall quit, *Swam*—his own *Tat*—that, *Cha*—also, *Bhasmi*—ashes, *Bhavishyati*—will turn into.

TRANSLATION

Oh the king he shall quit his body most probably on the fifth day from to—day and that also will turn into ashes.

PURPORT

Narda Muni's foretelling prohibited Yudhisthir Maharaj to go there at the place where his uncle was staying because even after quiting the body by his own mystic power Dhritarastra wont be in need of any funeral ceremony because the indicaton told by Narada Muni was that his body by itself would burn into ashes without any extraneous effort by any one of his relative. Perfection of Yoga system is attained by such mystic power : the yogi is able to quit his body by his own choicc of time and can attain any planet he desires by turning the present body into ashes by self made fire.

TEXT No. 58

दह्यमानेऽग्निभिर्देहे पत्युः पत्नी सहोटजे ।
बहिःस्थिता पतिं साध्वी तमग्निमनु वेक्ष्यति ॥

Dahyamane agnibhir dehe patyuh patni sahotaje
Bahi sthita patim saddhi tam agnim anubekshati.

Dahyamane—while it is burning, *Agnibhir*—by the fire. *Dehe*—the body, *patyuh*—of the husband, *patni*—the wife, *Sahotaje*—along with the thatched cottage, *Bahi*—outside. *Sthita*—situated, *Patim*—unto the husband, *Saddhi*—the chaste lady, *Tam*—that, *Agnim*—fire, *Anubekshati*—look in with great attention shall enter into the fire.

TRANSLATION

While observing her husband, from outside, burning in the fire of mystic power along with the thatched cottage, the chaste lady would enter in to the fire while looking very attentivly.

PURPORT

Gandhari was the ideal chaste lady a life companion of her husband and therefore while she saw her husband burning in thc fire of mystic Yoga along with the cottage of leaves, certainly her despair of life could not be described. She came out of home after losing all her one hundred sons and in the forest she saw her most beloved husband was also burning. Now she actually felt alone and therefore entered the fire of her husband and followed her husband till death. This entering of a chaste lady in the fire of her dead husband is called *Sati* rite and the action is cosidered as the most perfect stage for an woman. In the later age this Sati rite became an obnoxious criminal affair because the ceremony was forced upon an woman unwilling to become Sati. In this fallen age it is not possible for any lady to follow the Sati rite as chastely as it was done

by Gandhari and others of by-gone age. A chaste wife like by Gandhari would feel the separation of her husband more burning than actual burning in fire. Such lady could observe the Sati rite voluntarily and there was no criminal force by any one. When the rite became a formality only and force was applied upon a lady to follow the principle actually it became criminal and therefore the ceremony was to bc stopped by state law. This foretelling of Narada Muni to Maharaj Yudhisthir forbade him to go to his wtdow aunt even.

TEXT No. 59

विदुरस्तु तदाश्चर्यं निशाम्य कुरुनन्दन ।
हर्षशोकयुतस्तस्माद् गन्ता तीर्थनिषेवकः ।।

Viduras tu tad ascharyam nishamya kurunaudana
Harsa soka yutas tasmat ganta tirtha nishevakah.

ENGLISH SYNONYMS

Viduuras—Vidura also, *Tu*—but, *Tad*—that incidence, *Ascharyam*—wonderful, *Nishamya*—seeing, *Kurunaadana*—oh the son of kuru dynasty, *Harsa*—delight, *Soka*—grief, *Yutas*—affected by, *Tasmat*—from that place, *Ganta*—went away, *Tirtha*—pilgrimage, *Nishevakah*—for being enlivened.

TRANSLATION

Vidura also shall go away from that place for being enlivened in sacred pilgrimages being affected with delight and grief.

PURPORT

Vidura was astonished to see about the marvelous departure of his brother Dhritastra as a liberated Yogi even though in his past life he was too much attached to materialism. Off course it was only due to Vidura that his brother attained such desirable goal of

life. He was therefore glad to learn about it. But he was sorry also that he could not make his brother turn into a pure devetee. Either this was not done by Vidura on account of Dhrltarastra becoming too much enemical to the Pandavas who were all devotees of the Lord. Offence at the feet of a Vaishnava is more dangerons than an offence at the lotus feet of the Lord. Offence at the feet of the Lord is easily excused by the Lord Himself but offence at the feet of a devotee is never excused by the Lord. Vidura was certainly very liberal to bestow mercy upon his brother Dhritarastra whose past life was too much materialistic. But ultimately the result of such mercy certainly depended on the will of the Supreme Lord in the present life therefore Dhritarastra attained liberation only and after many such liberated state of life one can attain to the stage of devotional service. Vidura was certainly very mortified for the death of his brother and sister in law and the only remedy for mitigating such lamentation was to go out to pilgrimage and thus Maharaj Yudhisthira had no chance to call back Vidura his surviving uncle.

TEXT NO. 60

इत्युक्त्वाथारुहत्स्वर्गं नारदः सहतुम्बुरुः ।
युधिष्ठिरो वचस्तस्य हृदि कृत्वाजहाच्छुचः ॥

Iti uktma atha aruhat swargam naradah saha tumburuh
Yudhisthira vachas tasya hridikritwa jahat suchah.

ENGLISH SYNONYMS

Iti—thus, *Uktwa*—having addressed. *Atha*—thereafter, *Aruhat*—ascended, *Swargam*— outer space, *Naradha*—The great sage Narada, *Saha*—along with, *Tumburuh*—his string instrument, *Yudhisthira*—Maharaj Yudhisthira, *Vachas*—insiructions, *Tasya*—of his, *Hridi*—keeping in the heart, *Jahat*—gave up, *Suchah* · all lamentations.

TRANSLATION

After trying all these the great sage Nsrada along with His string instrument Tumburu got up in the outer space and Yudhi sthira keeping his instrucrions at heart was able to get rid of all lamntations.

PURPORT

Sri Naradaji is an eternal spaceman having been endowed wlth spiritual body by the Grace of the Lord. He can travel in the outer space of both the material and spiritual worlds wlthout any restriction and can approach any planet within the unlimited space and that also within no time. We have already discussed about his previous life of being the son of a maid servant but on account of his association with pure devotees he was elevated to the position of becoming eternal spaceman and has freedom of movement. One may therefore try to follow the foot prints of Narada Muni instead of making futile effort for reaching other p'anets by mechanical means. It is not possidle to reach even the nearest planet Moon by such mechanical means. Maharaj Yudhisthir was the pious king and therefore he could see Narada Muni occasionally : any one who may desire to see Narada Muni may firstly be a pious man by following the foot prints of Narada Muni.

Thus end the **Bhaktivedanta Purports** of the First Canto Thirteenth Chapter in the matter of Dhritarastra Quits Home.

FOURTEENTH CHAPTER

Disappearance of Lord Krishna:

TEXT No. 1

सूत उवाच :

सम्प्रस्थिते द्वारकायां जिष्णौ बन्धुदिदृक्षया ।
ज्ञातुं च पुण्यश्लोकस्यकृष्णस्य च विचेष्टितम् ।।

Sri Sura Uvacha:

Samprasthite dwarakayam jisnou bandhu dtdriksaya
Jnatum cha punyaslokasya krishnasya cha vichestitam.

ENGLISH SYNONYMS

Sri Suta uvacha—Sri Sutagoswami said: *Samprasthite*—having gone out, *Dwarakayam*—in the city of Dwarka, *Jisnou*—Arjuna, *Bandhu*—friends and reltives, *Didrkshaya*—for meeting them, *Jnatum*—to know, *cha*—also, *Punyaslokasya*—of One whose glortes are sung by Vedic hymns, *Krihnasya*—of Lord Krishna, *Vichestitam*—further programme of work.

TRANSLATION

Arjuna went to Dwarka to see Lord Sri Krishna and other friends there and also for knowing from The Lord about His next activitles.

PURPORT

As stated in the Bhagwat Geet The Lord descended on the earth for protection of the faithful and anninihilation of the impious men and after the battle of Kuruklhetra and establishment of Maharaj Yudhtsthir the mission of the Lord was complete. The Pandavas specially Sri Arjuna was eternal companion of the Lord

and therefore he went to Dwarka to know from the Lord about His next programme of work.

TEXT NO. 2

व्यतीताः कतिचिन्मासास्तदा नायात्ततोऽर्जुनः ।
ददर्श घोररूपाणि निमित्तानि कुरुद्वहः ॥

Byatitah katichit masas ada nayat tato arjuna
Dadarsa ghora rupani nimittani kurudbahah.

ENGLISH SYNONYMS

Byatitah—after passing away, *Katichit*—some, *Masah*—months, *Tada*—at that time, *Nayat*—did not return, *Tato*—from there, *Dadarsa*—observed, *Ghora*—fearful, *Rupani*--appearances, *Nimittani*--various causes, *Kurudbahah*—Maharaj Yudhisthir.

TRANSLATION

A few months had passed away and still Arjuna did not come back from there and Maharaj Yudhisthira also began to observe some inauspicious causes of appearences which were themselves fearful.

PURPORT

Lord Srikrishna the Supreme Personality Godhead *is ad infinitum* more powerful than the most powerful Sun of our experience. Millions and billions of suns are created by Him and annihilated by Him within His one breathing period. In the material world the sun is considered to be the source of all productivity and material energy and due to the Sun only we can have necessities of life. Therefore, during the personal presence of the Lord on the earth all paraphernalia of our peace and prosperity specially religion and knowledge were in full display on account of the Lord's presence as much as there is full flood of light in the

presence of the glowing sun. Maharaj Yudhisthir observed some discrepancies in his kingdom and therefore, he became too much anxious about Arjuna who was long absent and there were no news about Dwarka's well being. He suspected disappearance of Lord Krishna otherwise there was no possibility of fearful causes of inauspicity.

TEXT No. 3

कालस्य च गतिं रौद्रां विपर्यस्तां तु धर्मणः ।
पापीयसीं नृणां वार्तां क्रोधलोभानृतात्मनाम् ॥

Kalasya cha gatim roudram viparyastar tu dharmanah
Papiyasim nrinam vartam krodha lobha anritatmanam.

ENGLISH SYNONYMS

Kalasya—of the eternal time, *Cha*—also, *Gatim*—direction, *Roudram*—fearful, *Viparyastar*—discrepancies, *Tu*—but, *Dharmanah*—specific function, *Papiyasim*—sinful, *Nrinam*—of the human being, *Vartam*—means of livelihood, *Krodha*—anger, *Lobha*—greed, *Anritam*—falsehood, *Atmanam*—of the people.

TRANSLATION

He saw that direction of the eternal time had changed and it was very fearful. There was discrepancies in the seasonal regulations. The people in general had become too much greedy, angry and accustomed to falsehood. And he saw also that the people in general had adopted foul means of livelihood.

PURPORT

When civilization is disconnected with the loving relation of the Supreme Personality of Godhead the symptoms like change of seasonal regulations, man's foul means of livelihood, all becoming too much greedy angry, affinitive for falsehood, all become too much

rampant. Change of seasonal regulation means atmosphere of one season being manifested in another season for example the rainy season transferred to autumn or the fruits and flowers of one season becoming fructified in another season. A godless man is invariably a greedy, angry and accustomed to falsehood man. Such man can earn his livelihood by any means never mind black and white. During the reign of Maharaj Yudhisthir all the above symtoms were conspicuous by their absence. But Maharaj Yudhisthir was astonished to experience even a slight change in the godly atmosphere of his kingdom and at once he suspected disappearance of the Lord. Foul means of livelihood means deviation from one's occupational duty. There are prescribed duties for every one such as the Brahmin, Kahatriyas, Vaishyas and Sudras but any one of them who deviates from the prescribed duty and declares at the same to belong to the particular section it is called foul means of occupational duty. A man becomes too much greedy for wealth and power when he has no higher objective of life and when he knows only this earthly life for a few years is all in all. Ignorance is the cause for all these anomalies of the human society and to remove this ignorance of life specially in this age of degradation the powerful sun is there in the shape of Srimad Bhagwatam to distribute light.

TEXT No. 4

जिह्मप्रायं व्यवहृतं शाठ्यमिश्रं च सौहृदम् ।
पितृमातृसुहृद्भ्रातृदम्पतीनां च कल्कनम् ॥

Jimbhaprayam byadahritam shathya; misrancha souhridam
Pitri matri suhrid bhratri dampatinam cha kalkanam

ENGLISH SYNONYMS

Jimbhaprayam—almost cheating, *Byabahritam*—in all ordinary transactions, *Shathya*—duplicity, *Mishrancha*—adulterated in,

Souhridam—in the matter friendly well wishes, *Pitri*—father, *Matri*—in the matter of the mother, *Bhratri*—one's own brother, *Dampatinam*—in the matter of husband and wife, *Cha*—also, *Kalkanam*—mutual quarrel.

TRANSLATION

All ordinary transactions and dealings become poluted with cheating; even they are mixed up with cheatings between a friend and friend. And over all in the family affairs there is always misunderstanding between father mother and sons, between wellwishers, between brohters and even with husband and wife there is always a strain of mind and quarrel.

PURPORT

A conditioned living being in endowed with four principle of malpractices namely errors, insanity, inability and cheating. These are signs of imperfectness and out of the four one malpractice namely the propensity for cheating others is most prominent. And why this cheating practice is there in the conditoned soul because the conditioned souls are primarily in the material world imbued with an unnatural desire for lording it over the material world. A living being in his pure state is not conditioned by the laws because in his pure state he is conscious that a living being is eternally subservient to the Supreme Being and as such it is always good for him to remain as subservient, instead of falsely trying to lord it over the property of the Supreme Lord. In the conditioned state such living being is not satisfted even if he becomes actually the Lord of all that he surveys which he never becomes and there fore he becomes the victim of all kinds of cheating even with his most nearest and intimate relations. In such unsatisfactory state of affairs there is no harmony even between the father and the sons or berween the husnand and the wife. But all these contending

difficultes can be mitigated by one sanguine process and that is devotional service of the Lord. The world of hypocrisy can be checked only by counteraction of devotional service of the Lord. and nothing else. Maharaj Yudhisthir having obserived the disparities, conjectued dislocation of the Lord's presence on the earth.

TEXT No. 5

निसित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् ।
लोभाद्यधर्मप्रकृतिं दृष्ट्वोवाचानुजं नृपः ॥

Nimityani ati aristani kale tu anugate nrinam
Lobhadi adharma prakritim dristwa uvacha anuajm nripah.

ENGLISH SYNONYMS

Nimityani—causes, *Ati*—very serious, *Aristani*—inauspicities, *Kale*—in course of time, *Tu*—but, *Anugate*—passing away, *nrinam*—of the humanity at large, *Lobhadi*—greed etc, *Adharma*—irreligious *Prakritim*—habits, *Dristwa*--having observed, *Uvacha*--said, *Anujam*—younger brother, *Nripah* the king.

TRANSLATION

In course of time it has come to happen that people in general have become accustomed to greed, anger, pride etc and Maharaj Yudhisthir having observed all these serious inauspicities adressed his younger brothers and said.

PURPORT

A pious king like Maharaj Yudhisthir at once became perturbed in mind when there was such inhumanly symptoms as greed, anger, irreligiosities' hypocrisy rampant in the society. And it appears from this statemant that all the abovementioned symptoms of degraded society were unknown to the people of the

ENGLISH SYNONYMS

Gatah—has gone, *Sapta*—seven, *Adhuna*—upto date, *Masa*—months, *Bhimasena*—Oh Bhimasena, *Taba*—Your, *Anuja*—younger brother, *Na*—does not, *Ayati*—come back, *Kasya*—for what, *Va*—Or *Hetor*—reason, *Na*—not, *Aham*—I, *Veda*—know, *Idam*—this, *Anjasa*—factually.

TRANSLATION

"Since he has departed from this place it is now seven months past up to date but he has not as yet returned back from there and I do not know factually how things are going there."

TEXT No. 8

अपिदेवर्षिणाऽऽदिष्टः स कालोऽयमुपस्थितः ।
यदाऽऽत्मनोऽंमाक्रीडं भगवानुत्सिसृक्षति ॥

Api devarshina adistah sa kalo ayam upastithah
Yada atmano angam akridam bhagawan utsisrikshati.

ENGLISH SYNONYMS

Api—whether, *Devarshina*—by the demigod saint (Narada) *Adistah*—instructed, *Sa*—that, *Kalo*—eternal time, *Ayam*—this, *Upasthitam*—arrived, *Yada*—when, *Atmano*—of His ownself, *Angam*—plenary portion, *Akridam*—manifestation, *Bhagawan*—the personatity of Godhiad, *Utsisrikshati*—is going to quit it off.

TRANSLATION

Is He going to quit off His earthly pastimes as it was indicated by Devarshi Narada ? Is that time already arrived ?

PURPORT

As we have discussed many times the Supreme Personality of Godhead Lord Sri Krishna has many plenary expansions and each and every one of them although equally powerful each one

of them executes different function in the category of the Supreme Lord. In the Bhagwat Geeta we have different statements by the Lord and each of such statements are meant for different plenary portions or portion of the plenary portions. For example Sri Krishna the Lord says in the Bhagwat Geeta as follows :

> "Oh Arjuna, whenever there is indecipline in the matter of occupational duties of the mankind and corruption rampant all over the world, I do incarnate My self at that time" (B.G. 4/7.)

> "For deliverance of the faithful and for annihilation of the miscreants as also for re-establishing the fundamental principles of occupational dutues I do appear in every age" (B.G. 7/8)

> "If I do not examplify the modes of normal activities of the mankind by my own activites then all the human kind will be misdirected and by doing so certainly I shall be the cause of unwanted rise of population." (B.G.3/24).

> "Acts which are executed by the leaders of society are imitated by ordinary members. Whatever is accepted as the standard of action by the leaders naturally the followers adopt them." (B.G. 3/21)

All the above statements of the Lord are meant for different plenary portions of the Lord namely His expansions like Samkarsana, Vasudeva, Pradyumna, Aniruddhya, Narayana, etc. All these expansions are He Himself by different transcendental expansions and still the Lord as Shri Krishna functions in a different sphere of transcendental mellows by exchange of different grades of devotees. And yet Lord Krishna as He is appears once in the day of Brahma (or after a lapse of 8640000000 crores of solar years) in each and every universe and all His transcendental pastimes are displayed in each and every universe in a routine spool. But in that

routine spool the functions of Lord Krishna, Lord Vasudeva etc all are complex problems of understanding for layman. There is no difference between the Lord's self and the Lord's transcendental body and the expansions execute differential activities. When the Lord however appears in His Person as Lord Sri Krishna, His other plenary portions also join in Him by His inconceivable potency called *Yogamaya* and as such Lord Krishna of Vrindaban is different from the Lord Krishna of Mathura or that of Lord Krishna of Dwarka. The Virata Rupa of Lord Krishna is also different from Him by His inconceivable potency. The Virata Rupa exhibited in the battlefield of Kurukshetra is the material conception of His Form. Therefore when Lord Krishna was apparently killed by the bow and arrow of the hunter it should be understood that the Lord left His so called Material body in the material world. The Lord is *Kaivalaya* and for Him there is no difference of matter and spirit because everything is created from Him. Therefore His quiting one sort of body or acceptance of another body does not mean it is like the ordinary living being. All such differential activities are simultaneously one and different by His inconceivable potency. When Maharaj Yudhisthira was lamenting by apprehension of His disappearance it was just in pursuance of a custom lamenting the disappearance of a great friend but factually the Lord never quits His transcendental Body as it is misconceived by less intelligent persons. Such less intelligent persons have been condemned by the Lord Himself in the Bhagwat Geeta and they are known as the *Mudhas*. The commitment of this particular verse that the Lord left His body means that He left again His plenary portions in the respective *Dhamas* (transcendental abodes) as He left His Virata Rupa in the material world.

TEXT No. 9

यस्मान्नः सम्पदो राज्यं दाराः प्राणाः कुलंप्रजाः ।
आसन् सपत्नविजयो लोकाश्च यदनुग्रहात् ॥

Yasmat nah sampado rajyam darah pranah kulam prajah
Asan sapatno vijayo lokas cha yad anugrahat.

ENGLISH SYNONYMS

Yasmat—from whom, *Nah*—our, *Sampado*—opulence, *Rajyam*—kingdom, *Darah*—good wives, *Pranah*—existence of life, *Kulam*—dynasty, *Prajah*— subjects, *Asan*—have become possible, *Saptno*—competitors, *Vijayo*—conquering over, *Lokas*—future accomodation in higher planets, *Cha*—and, *Yad*—by whose, *Anugrahat*—by the mercy of.

TRANSLATION

From Him only all our opulence in the matter of our kingdom, good wives, existence of life, continuation of progeny, control over the subjects, victory over the competitors and accomodation in higher planets have become possible and they are all due to His causeless mercy upon us.

PURPORT

Material prosperity consists of good wife, good home, sufficient land, good children, aristocratic family relations, victory over competitors and by pious work attainment of accomodation in the higher celestial planets for better facilities of material amenities. These facilities are earned not only by one's hard manual labour or by unfair means but by the mercy dispensation of the Supreme Lord. Prosperity earned by one's personal endeavour also depends on the mercy of the Lord. Personal labour must be there besides the Lord's benediction but without Lord's benediction no body is successful simply by personal labour. The modernised man of the Kaliyuga does believe more on personal endeavour and deny the benediction of the Supreme Lord. Even a great Sanyasi of India delivered speeches in Chicago protesting against benediction of the Supreme Lord. But so far Vedic shastras are concerned as we find herein the pages of Srimad Bhagwatam the ultimate sanction for all success rests in the hand of the Supreme Lord. Maharaj Yudhisthir admits this truth in his personal success and it

behoves that one should follow the foot prints of a great king and devotee of the Lord in the matter of making life full success. If one could achieve success without the sanction of the Lord then no medical Practitoner would fail to cure a patient. Inspite of most advanced treatment of a suffering patient by the most up to date medical practitioner there is occurance of death and even in the most hopeless case without any medical treatment patient gets cured astonishingly. Therefore the conclusion is that God's sanction is the immediate cause for all happenings good or bad. Any successful man should feel grateful to the Lord for all that he has achieved.

TEXT No. 10

पश्योत्पातान्नरव्याघ्र दिव्यान् भौमान् सदैहिकान्।
दारुणान् शंसतोऽदूराद्भयं नो बुद्धिमोहनम्॥

Pasya utpatan narabyaghra dibyan bhouman sadaihikan
Darunan samsate adurat bhayam no buddhi mohanam.

ENGLISH SYNONYMS

Pasya—just see, *Utpatatan*—disturbances, *Narabyaghra*—oh the strongman like a tiger, *Dibyan*—happenings in the sky or by Planetary influence, *Bhouman*—happenings on the earth, *Sadaihikan*—happenings of the body and the mind, *Duruhan*—awafully dangerous, *Samsate*—indicaing, *Adurat*—in the near future *Bhayam*—danger, *No*—our, *Buddhi*—intelligence, *Mohanam*—deluding.

TRANSLATION

Just see oh the strongest man like a tiger, how much miseries of life due to celestial influence, earthly reaction and bodily pains all awaflully dangerous are indicating dangers in the near future by deluding our intelligence.

PURPORT

Material advancement of civilization means advancement

of the reactions of the threefold miseries due to celestial influence, earthly reactions and bodily or mental pains. By celestial inffuence of the stars there are many calamities like excessive heat, cold, rains or no rains, and the after effects are famine scarcity of foodstuff diseases epidemic and the aggregate result is agony of the body and the mind. Man made material science cannot do anything in the matter of counteracting all these threefold miseries. They are all punishments from the superior energy of Maya under the direction of the Supreme Lord. Therefore our constant touch with the Lord by devotional service can give us relief without being disturbed in the matter of discharging our humanly duties. The Ashuras however do not believe in the existence of God and they make their own plans to counteract all these threefold miseries meeting with failures in every time. The Bhagwat Geeta clearly directs that the reaction of material energy is never to be conquered because of the binding of the three modes. They can simply be overcome by one who surrenders fully in devotion under the lotus feet of the Lord. (B. G. 7/14)

TEXT No. 11

ऊर्वक्षिबाहवो मह्यं स्फुरन्त्यङ्ग पुनः पुनः ।
वेपथुश्चापि हृदये अराद् दास्यन्ति विप्रियम् ॥

Uru akshi bahavo mahyam sphuranti angam punah punah
Bepathus cha api hridayae arad dasyanti vipriyam.

ENGLISH SNONYMS

Uru—thighs, *Akshi*—eyes, *Bhavo*—the arms, *Mahyam*—in me, *Sphuanti*—quivering, *Angam*—leftside of the body, *Punah punah*—again and again, *Bepathus*—palpitations, *Cha*—also, *Hridaye*—in the heart, *Arad*--due to fearfulness, *Dasysanti*—indicating, *Vipriyas*—undesirables.

TRANSLATION

My left part of the body namely the thighs, eyes and the

arms all are quivering again and again ; there is palpitation of the heart also due to fearfulness and as such they indicate undesirable happenings.

PURPORT

The material existence of life is full of undesirables. Things we do not want are forced upon us by some superior energy and one does not see to these undesirables are under the grip of the three modes of material nature. When a man's left side body namely the eyes (by the upper lids) the arms and the thighs all quiver constantly, one must know that something is going to happen which is undesirable. These undesirables are compared with fire in the forest. No body goes in the forest for setting fire in it but by its own interaction of the bomboos fire automatically takes place in the forest creating inconceivable calamities for the liviag being in the forest. Such fire in the forest cannot be extinguished by any humanly efforts by sending fire brigade or similar help for the living beings there. The only means of extinguishing such fire is the mercy of the Lord by sending cloud on the head and pouring water on the forest. Similarly undesirable happenings in the life of the human beings cannot be checked by any number of plans of the human being. Such miseries can be removed only by the mercy of the Lord who sends His bonafide representatives to enlighten the human beings and thus save them from the calamities of undesirable happenings.

TEXT No. 12

शिवैषोद्यन्तमादित्यमभिरौत्यनलानना ।
मामंग सारमेयोऽयमभिरेभत्यभीरुवत् ॥

Siva esa udyantam adityam abhi routi anala anana
Mam anga sarameya ayam abhirebhati abhiruvat

ENGLISH SYNONYMS

Siva—jackel, *Esa*—this, *Udyantam*—rising, *Adityam*—unto the

sun, *Abhi*—towards, *Routi*—crying, *Anala*—fire, *Anana*—face, *Mam*—unto me, *Anga*—oh Bhima, *Sarameya*—dog, *Ayam*—this, *Abhirevati*—barking, *Abhiruvat*—without any fear.

TRANSLATION

Just see Oh Bhima how the she-jackel crying towards the rising sun vomiting fire in the mouth and how the dog barking towards me fearlessly.

PURPORT

These are some of the earthly bad omen for happening something undesirables in the near future.

TEXT No. 13

शस्ताः कुर्वन्ति मां सव्यं दक्षिणंपशवोऽपरे।
वाहांश्च पुरुषव्याघ्र लक्षयेरुदतो मम ॥

Sastah kurvanti mam sabyam dakshinam pasavopare
Bahans cha purusha byaghra lakshaye rudato mama.

ENGLISH SNONYMS

Sastah—useful animals like the cow, *Kurvanti*—is keeping, *Mam*—me, *Sabyam*—on the left, *Dakshinam*—circumbulating, *Pasvopare*—other lower animals like asses, *Bahans*—the horses (carrier) *Cha*—also, *Purushabyaghra*—oh the tiger amongst the man, *Lakshaye*—are seen, *Rudanta*—weeping, *Mama*—of mine.

TRANSLATION

Oh Bhimsena the tiger among the man now the useful animals are passing me keeping left while the lower animals are circumbulating me. And my horses appear to be weeping by seeing me.

TEXT No. 14

मृत्युदूतः कपोतोऽयमुलूकः कम्पयन्मनः ।
प्रत्युलूकश्च कुह्वानैर्विश्वं वा शून्यमिच्छतः ॥

Mrityu duta kapota ayam ulukah kampayan manah
Pratyulukas cha kuhvanair viswam va sunyamichhyatah.

ENGLISH SYNONYMS

Mrityu—death, *Dutah*—messenger of, *Kapota*—pegeon, *Ayam*—this, *Ulukah*—owl, *Kampayan*—trembling, *Manah*—mind, *Pratyalukas*—the rivals of owls (crows), *Cha*—and, *Kuhvanair*—shrieking scream, *Viswam*—the cosmos, *Va*—either, *Sunyam*—void *Ichhatah*—wishing.

TRANSLATION

Just see this pegion is like the messenger of Death and the owls and the rival crows by their shrieking screams trembling my heart and it appears that they want to make a void in the whole universe.

TEXT No. 15

धूम्रा दिशः परिधयः कम्पते भूः सहाद्रिभिः ।
निर्घातश्च महांस्तात सार्कं च स्तनयित्नुभिः ॥

Dhumra dishah paridhayah kampate bhuh sahadribhih
Nirghatscha mahans tat sakam cha stanyitnubhih.

ENGLISH SYNONYMS

Dhumra—smoky, *Dishah*—all directions, *Paridhayah*—encirclement, *Kampate*—throbbing, *Bhuh*—the earth, *Sahadribhih*—along with the hills and mountains, *Nirghat*—boltfrom the blue, *Cha*—also, *Mohans*—very great, *tat*—that, *Sakam*—lightening, *Cha*—also, *Stanyitnubhih*—thunderingsound without any cloud.

TRANSLATION

Just see how there are smoky encirclement over the sky and it appears as if the earth is throbbing along with the mountains. Just hear how there is thundering sound without any cloud and bolt from the blue.

TEXT No. 16

वायुर्वाति खरस्पर्शो रजसा विसृजंस्तमः ।
असृग् वर्षन्ति जलदा बीभत्समिव सर्वतः ॥

Vayur bati kharasparsao rajasa visrijans tamah
Asrig varsanti jalada bibhatsam iva sarbatah.

ENGLISH SYNONYMS

Vayur—wind, *Bati*—blowing, *Kharasparsa*—sharply, *Rajasa*—by the dust, *Visrijans*—creating, *Tamah*—darkness, *Asrig*—blood, *Varsanti*—is raining, *Jalada*—the cloud, *Rajasa*—by dust *Bibhatsam*—disastrous, *Iva*—like, *Sarbatah*—everywhere.

TRANSLATION

The wind is blowing sharply blasting the dust all over in darkness and the cloud is raining blood like disasters everywhere.

TEXT NO. 17

सूर्यं हतप्रभं पश्य ग्रहमर्दं मिथो दिवि ।
ससंकुलैर्भूतगणैर्ज्वलिते रोदसी इव ॥

Suryam hataprabham pasya grahamardam mitho dibi
Sasamkulair bhutagnair jwalite rodasi iba.

ENGLISH SYNONYMS

Suryam—the sun, *Hataprabham*—declining by the rays, *Pasya*—just see, *Grahamardam*—clashes of the stars, *Mitho*—between one another, *Dibi*—in the sky, *Sasamkulair*—being mixed up with,

Bhutaganair—by the living entities, *Jwalite*-being ignified, *Rodasi*—crying, *Iba*—as if.

TRANSLATION

Just see how the Sun is declining by the rays and the stars in the sky seem to be engaged in fighting between themselves mixed up with living entities appears to be ignified and crying.

TAXT NO. 18

नद्यो नदाश्च क्षुमिताः सरांसि च मनांसि च ।
न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति ।।

Nadyo nadascha kshubhitah saransi cha manansi cha
Najwalati agni rajyena kala ayam kim vidhasyati.

ENGLISH SYNONYMS

Nadyo—rivers, *Nadascha*—and the tributaries, *Kshubhitah*—all perturbed, *Saransi*—reservoirs of water, *Cha*—and, *Manansi*—the mind, *Cha*—also, *Na*—does not, *Jwalati*—ignites, *Agni*—fire, *Rajyena*—by the help of butter, *Kala*—the time, *Ayam*—extraordinary it is, *Kim*—what, *Vidhasyati*—going to happen.

TRANSLATION

Rivers, tributaries, ponds, reservoirs of water and the mind as well all are perturbed. Butter does not any more ignite fire. What is this extraordinary time and what it is going to happen.

TEXT No. 19

न पिबन्ति स्तनं वत्सा न दुह्यन्ति च मातरः ।
रुदन्त्यश्रुमुखा गावो न हृष्यन्त्यृषभा व्रजे ।।

Na pivanti stanam vatsa na duhyanti cha matarah
Rudanti asrumukha gavo na hrisyanti brisabha braje.

ENGLISH SYNONYMS

Na—does not *Pivanti*—suck, *Stanam*—breast, *Vatsa*—the calf, *Na*—does not, *Duhyanti*—allow milking, *Cha*—also, *Matarah*—the cow, *Rudanti*—crying, *Asrumukha*—with tearing face, *Gavo*—the cow, *Na*—does not, *Hrisyanti*—take pleasure, *Brisabha*—the bulls, *Braje*—in the Pasturing ground.

TRANSLATION

The calves do not suck the milk bag of the cow nor the cow does allow milking. They are standing crying with tears on the face and the bulls do not take pleasure in the pasturing ground.

TEXT No. 20

दैवतानि रुदन्तीव खिद्यन्ति ह्युच्चलन्ति च ।
इमे जनपदा ग्रामाः पुरोद्यानाकराश्रमाः ।
भ्रष्टश्रियो निरानन्दः किमघं दर्शयन्ति नः ॥

Devatani rudanti iva khidyanti hi utchalanti cha
Ime janapada gramah pura udyana akara ashramah.
Bhrasta sriyah niranandah kim agham darsayanti nah

ENGLISH SYNONYMS

Devatani—the deities in the temples, *Rudanti*—Seeming to be crying, *Iva*—like that, *Khidanti*—lamenting, *Hi*—certainly, *Utchalanti*—as if going out, *Cha*—also, *Ime*—this, *Janapada*—city, *Gramah*—villages, *Pura*—towns, *Udyana*—gardens, *Akara*—mines, *Ashrama*—hermitages etc. *Bhrasta*—devoid of, *Sriyah*—beauties, *Niranandah*—bereft of all happiness, *Kim*—what sort of, *Agham*—calamities, *Darsayanti*—shall manifest, *Nah*—to us.

TRANSLATION

The deities in the temple are like crying in the temple, lamenting with perspiration, and seemingly moving from the place-

All the cities, villages, towns, gardens mines and hermitages are now devoid of all beauty and bereft of all happiness. Do not know what sort of calamities are awaiting us in these manifestations.

TEXT No. 21

मन्य एतैर्महोत्पातैर्नूनं भगवतः पदैः ।
अनन्यपुरुषश्रीभिर्हीना भूर्हतसौभगा ॥

Manya etair maha utpatair nunam bhagabatah padaih
Ananya purusha sribhir hina bhu hatasoubaga.

ENGLISH SYNONYMS

Manya—you may take it for granted, *Etair*—by all these, *Maha*—great, *Utpatair*—upsurges. *Nunam*–for want of, *Bhagabatah*—of the Personality of Godhead, *Padaih*—the marks on the footpalm, *Ananya*—extraordinary, *Purusha*—of the Supreme Personality, *Sribhir*—by the auspicious signs, *Hina*—unpossesssed, *Bhu*—the earth, *Hatasoubhaga*—without any fortune.

TRANSLATION

I think that all these earthly disturbances preclude some greater loss in the matter of the good fortune of the world. The world was fortunate to have been imprinted with the auspicious marks of the Lotus Feet of the Lord and it indicates that there is no more such opportunities.

TEXT No. 22

इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा ।
राज्ञः प्रत्यागमद्ब्रह्मन्यदुपुर्याः कपिध्वजः ॥

Iti chintayatas tasya dristwa aristena chetasa
Rajnah prati agamat brahman yadupuryah kapidhwjah.

ENGLISH SYNONYMS

Iti—thus, *Chintayatas*—while thinking within himself, *Tasya*—

of him, *Dristwa*—by observing, *Aristani*—inauspiciousness, *Chetasa*—by the mind, *Rajna*—of the king, *Prati*—back, *Agamat*—came, *Brahman*—oh the Brahmins, *Yadupurya*—from the kingdom of the Yadus, *Kapidwajah*—Arjuna.

TRANSLATION

Oh the Brahmin Sounaka while Maharaj Yudhisthir was thinking within himself thus by observing the inauspicious signs on the earth at that time, Arjuna came back from the city of the Yadus (Dwarka).

TEXT No. 23

तं पादयोर्निपतितमयथापूर्वमातुरम् ।
अधोवदनमब्बिन्दून् सृजन्तं नयनाब्जयोः ॥

Tam padayo nipatitam ayathapurbam aturam
Adhovadanam abbindun srijantam nayanabjayah.

ENGLISH SYNONYMS

Tam—him (Arjuna), *Padayo*—under the feet, *Nipatitam*—bowing down, *Ayathapurbam*—unprecedently, *Aturam*—dejected, *Adhovadanam*—downward face, *Abbindun*—drops of water, *Srijanatam*—creating, *Nayanbjayah*—from the lotus like eyes.

TRANSLATION

The king saw him unprecedently dejected while bowing down his feet. His face downwards and from lotus like eyes drops of water gliding down.

TEXT No. 24

विलोक्योद्विग्नहृदयो विच्छायमनुजं नृपः ।
पृच्छति स्म सुहृन्मध्ये संस्मरन्नारदेरितम् ॥

Vilokya udvigna hridayo vichhayam anujam nripah
Prichhati sma suhrit madhye samsmaran narada iritam.

ENGLISH SYNONYMS

Vilokya—by seeing, *Udvigna*—anxious, *Hridayo*—heart *Vichhayam*—pale appearance, *Arjunam*—of the name, *Nripah*—the king, *Prichhati*—asked, *Sma*—in the past, *Suhrit*—friends, *Madhye*—amongst, *Samsaran*—remembering, *Narada*—Sage Narada, *Iritam*—indicated by.

TRANSLATION

And by seeing him pale in appearance on account of too much anxieties within the heart, the king asked Arjuna even in the midst of friends remembering the indications of Sage Narada.

TEXT No. 25

युधिष्ठिर उवाच :

कच्चिदानर्तपुर्यां नः स्वजनाः सुखमासते ।
मधुभोजदशार्हार्हसात्वतान्धकवृष्णयः ॥

Yudhisthir Uvacha :
Kachit anartapurya nah swajanah sukham asate
Madhu bhoja dasarha arha satwata andhaka vrishnayo.

ENGLISH SYNONYMS

Yudhisthira Uvacha—Yudhisthira said, *Kachit*—whether, *Anartapurya*—of Dwarka, *Nah*—our, *Swajanah*—relatives, *Sukham*—happily, *Asate*— are passing days, *Madhu*—of the name, *Bhoja*—of the name, *Dasarha*—of the name, *Arha*—of the name, *Satwata*—of the name, *Andhaka*—of the name, *Vrishnaya*—of the family of Vrishni.

TRANSLATION

My dear brother, please tell me whether our friends and

relatives such as Madhu, Bhoja, Dasharha, Arha, Sattata, Andhaka and the members of the Yadu family all passing days well in happiness.

TEXT No. 26

शूरो मातामहः कच्चित्स्वस्त्यास्तेवाथ मारिषः ।
मातुलःसानुजः कच्चित्कुशल्यानकदुन्दुभिः ॥

Suro matamahah kachchit swastaste batha marisah
Matulah sanujah kacchit kusalya anakadundubhih.

ENGLISH SYNONYMS

Suro—the name Surasena, *Matamohoh*—maternal grand-father, *Swati*—all good, *Aste*—passing days, *Va*—or, *Atha*—therefore, *Marishah*—respectful, *Matulah*—maternal uncles, *Sanujah*—along with younger brothers, *Kacchit*—whether, *Kusalya*—all well, *Anakadundubhih*—Vasudeva.

TRANSLATION

Is my respectful grand-father Surasena in happy mood ? And my maternal uncle Vasudeva along with his younger brothers all doing well ?

TEXT No. 27

सप्त स्वसारस्तत्पत्न्यो मातुलान्यः सहात्मजाः ।
आसते सस्नुषाःक्षेमं देवकीप्रमुखाःस्वयम् ॥

Sapta swasarastatpatnyo matulanyah sahatmajah
Asate sasnusah kshemam devaki pramukhah swayam.

ENGLISH SYNONYMS

Sapta—seven, *Swasaras*—own sisters, *Tatpatnyo*—his wives, *Matulanyo*—maternal aunts, *Saha*—along with, *Atmajah*—sons and grandsons, *Asate*—are all, *Sasnusa*—along with daughter-in-laws,

Kshemam—happiness, *Devaki*—of the name, *Pramukha*—headed by, *Swayam*—personally.

TRANSLATION

His seven wives headed by Devaki personally all are sisters themsevles. Are they all in happiness along with their sons and daughter-in-laws ?

TEXT Nos. 28, 29

कच्चिद्राजाऽऽहुको जीवत्यसत्पुत्रोऽस्य चानुजः ।
हृदीकः ससुतोऽक्रूरो जयन्तगदसारणाः ॥
आसते कुशलं कच्चिद्ये च शत्रुजिदादयः ।
कच्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः ॥

Kachchit raja ahuka jivati asat putro asya cha anujah
Hridikah sasuta akrura jayanta gada saranah.
Asate kusalam kachchit ye cha satrujid adayah
Kacchit aste sukham ramah bhagawan satwatam prabhuh.

ENGLISH SYNONYMS

Kacchit—whether, *Raja*—the king, *Ahuka*—Another name of Ugrasena, *Jivati*—still living, *Asat*—mischievous, *Putra*—son, *Asya*—his, *Cha*—also, *Anujah*—younger brother, *Hridikah*—of the name, *Sasuta*—along with sons such as, *Akrura*—of the name, *Jayanta*— of the name, *Gada*—of the name, *Saranah*—of the name, *Asate*—are they all, *Kusalam*—in happiness, *Kacchit*—whether, *Ye*—they, *Cha*—also, *Satrajid*—of the name, *Adayah*—headed by, *Kacchit*—whether, *Aste*--are they, *Sukham*--alright, *Ramah*--Valarama, *Bhagwan*—the Personality of Godhead, *Satwatam*—of the devotees, *Prabhu*—Protector.

TRANSLATION

Whether Ugrasena whose mischievous son was Kansa is still

living along with his younger brother Devak. Whether Hridik along with sons Kritavarma, Akrur, Jayanta, Gada, Saran and Satrajit all happy ? How is Valarama the Personality of Godhead and the Protector of the devotees.

PURPORT

Hastinapur the capital of the Pandavas was situated somwhere near present New Delhi and the kingdom of Ugrasena was situated in Mathura. While returning back from Dwarka, Arjuna must have had visited the city of Mathura on his way back to Delhi and therefore the enquiry about the king Mathura is valid. Amongst various names of the relatives the name of Rama or Valarama eldest brother of Lord Krishna, is added with the word Personality of Godhead because Lord Valarama is the immediate expansion of Vishnutatwa as Prakash Vigraha of Lord Krishna. The Supreme Lord although one without a second He expands Himself in many other living beings. The Vishnutatwa Living Beings are expansion of the Supreme Lord and all of them are qualitatively and quantitatively equal with the Lord. But expansion of the Javashakti the category of the ordinary living beings are not at all equal quantitatively save and except that the same living beings are only qualitatively equal with the Supreme Lord. One who considers Jivashakti and the Vishnutatta on the equal level are considered as the condemned soul of the world. Sri Rama or Valarama is the Protector of the devotees of the Lord. Valadeva acts as the Spiritual Master of all devotees and by His causeless mercy only the fallen souls are delivered. Sri Valadeva appeared as Sri Nityananda Prabhu during the advent of Lord Chaitanya and the Great Lord Nityananda Prabhu exhibited His causeless mercy by delivering a pair of extremely fallen souls namely the Jagai and Madhai. Therefore it is particularly mentioned herein that Valarama is the Protector of the devotees of the Lord. By His Divine Grace only one can approach the Supreme Lord Sri Krishna and as such Sri Valarama is the Mercy Incarnation of the

Lord manifested as the Spiritual Master the savior of the pure devotees.

TEXT NO. 30

प्रद्युम्नः सर्ववृष्णीनां सुखमास्ते महारथः ।
गम्भीररयोऽनिरुद्धो वर्धते भगवानुत ॥

Pradyumna sarva vrishninam sukham aste maharathah
Gambhira raya aniruddha vardhate bhagavan uta.

ENGLISH SYNONYMS

Pradyumna—son of Lord Krishna, *Sarva*—all, *Vrishninam*—of the members of Vrishni family, *Sukham*—happiness, *Aste*—are in, *Maharathah*—the great general, *Gambhira*—deeply, *Raya*—dexterity, *Aniruddha*—the name of another grand-son of Lord Krishna, *Vardhate*—flourishing, *Bhagavan*—the Personality of Godhead, *Uta*—must.

TRANSLATION

How Pradyumna the great general of all the family members of Vrishni family is in happiness and how He Aniruddha the plenary expansion of the Personality of Godhead is faring well ?

PURPORT

Pradyumna and Aniruddha are also expansion of the Personality of Godhead and as such they are also Vishnutattwa. At Dwarka Lord Vasudeva is engaged in His transcendental pastimes along with His plenary expansions namely Sankarsan, Pradyumna and Aniruddha and as such each and every one of them can be addressed as the Personality of Godhead as it is mentioned in connection with the name of Aniruddha.

TEXT No. 31.

सुषेणश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः ।
अन्ये च कार्ष्णिप्रवराः सपुत्रा ऋषभादयः ॥

Susena Charudeshnas cha sambo jambovatisutah
Anye cha karshni pravarah saputra rishabhadayah.

ENGLISH SYNONYMS

Susena—of the name, *Charudeshnas*—of the name, *Cha*—and, *Sambo*—of the name, *Jambovatisutah*—son of Jambobati, *Anye*—others, *Cha*—also, *Karshni*—sons of Lord Krishna, *Pravarah*—all chieftains, *Saputra*—alongwith their sons, *Rishava*—of the name, *Adayah*—etc.

TRANSLATION

All chieftain-like sons of Lord Krishna such as Susena, Charudhesna, Sambo the sons of Jambobati, Rishava and all others along with their sons etc. are they all doing well ?

PURPORT

As already referred to herein before that Lord Krishna had married sixteen thousands one hundred and eight wives so each of them had ten sons. Therefore 16108X10=161080 sons. They were all grown up and therefore each of them had as many sons as their father and the whole aggregate was some thing near about one crores of family members of the Lord. It is just like the Lord. The Lord is the Father of all living beings who are countless by number and therefore if only a few of them is called for associating the Lord in his transcendental pastime as the Lord of Dwarka on this earth there is nothing to be astonished if the Lord maintained a visible family consisting of one crore of members. It is better to refrain ourselves from calculating the Lord's position as that of ours and it becomes a simple truth as soon as we understand at least a partial calculation of the Lord's transcendental position. King Yudhisthira while enquiring about the Lord's sons and grand sons at Dwarka, he mentioned only the chieftains amongst them otherwise it was impossible for him also to remember all the names of the Lord's family members.

TEXT No. 32, 33

तथैवानुचराः शौरेः श्रुतदेवोद्धवादयः ।
सुनन्दनन्दशीर्षण्या ये चान्ये सात्वतर्षभाः ॥
अपि स्वस्त्यासते सर्वे रामकृष्णभुजाश्रयाः ।
अपि स्मरन्ति कुशलमस्माकं बद्धसौहृदाः ॥

Tatha eva anucharah soureh srutadeva uddhavadayah
Sunanda nanda sirsanya ye cha anye satwata rishavah.
Api swasti asate sarve rama krishna bhujashryah
Api smaranti asmakam kushalam baddhasouhridah.

ENGLISH SYNONYMS

Tatah—similarly, *Anucharah*—constant companions, *Soureh*—of Lord Sri Krishna such as, *Srutadeva*—of the name, *Uddhavadayah*—Uddhava and others, *Sunanda*—of the name, *Nanda*—of the name, *Sirsanya*—other headmen, *Ye*—all of them; *Anye*—others, *Satwata*—liberated souls, *Rishavas*—the best men, *Api*—if, *Swasti*—well doing, *Aste*—are, *Sarve*—all of them, *Rama*—Valarama, *Krishna*—Lord Krishna, *Bhujashraya*—under the protection of, *Api*—if also, *Smaranti*—do remember, *Kushalam*—welfare, *Asmakam*—about ourselves, *Baddhasouhridah*—bound up by eternal friendship.

TRANSLATION

Similarly are they all such as Uddhava and others, Nanda, Sunanda and other head men leaders of the liberated souls who are constant companions of the Lord as also protected by Lord Valaram and Krishna doing well in their respective functions ? Do they all who are all eternally bound up in friendship with us, do remember about our welfare ?

PURPORT

The constant companions of Lord Krishna such as Uddhava etc all are liberated souls and they had descended along with Lord

Krishna on this material world to fulfill the mission of the Lord. The Pandavas are also similarly liberated souls who descended along with Lord Krishna to serve Him in His transcendental pastimes on this earth. As stated in the Bhagwat Geeta (B. G. 4/5) the Lord and His eternal associates who are also liberated souls like the Lord come down on this earth at certain intervals. The Lord remembers them all but His associates although liberated souls do forget about them on account of their being *Tatastha Sakti* or marginal potency of the Lord. That is the difference between the Vishnutatwa and Jivatatwas. The Jivatatwas are infinitesemal potential particles of the Lord and therefore they require the protection of the Lord at all times. And to the eternal servitors of the Lord the Lord is pleased to give all protection at all times. The liberated souls never therefore think of themselves as free as the Lord or as powerful as the Lord but they always seek the protection of the Lord at all circumstances never mind either in the material world or in the spiritual world. This dependence of the liberted soul is constitutional as much as the sparks of the fire can exhibit the glow of fire along with the fire and not independently. Independently the glow of the sparks become extinguished although the quality of fire or glowing is there. As such those who give up the protection of the Lord and become so called lord themselves out of spiritual igonrance do come back again in this material world even after prolonged *Tapasya* of the severest type. That is the verdict of all vedic literature.

TEXT NO. 34

भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः ।
कच्चित्पुरे सुधर्माया सुखमास्ते सुहृद्वृतः ।।

Bhagwan api govinda brahmanya bhaktavatsalah
Kachchit pure sudharmayam sukham aste suhridbritah.

ENGLISH SYNONYMS

Bhagwan—the Personality of Godhead Krishna, *Api*—also, *Govinda*—One who enlivens the cows and the senses, *Brahmanya*—devoted to the devotees or the Brahmins, *Bhaktavatsalah*—affectionate for the devotees, *Kachchit*—whether, *Pure*—in the Dwarkapuri, *Sudharmayam*—pious assembly, *Sukham*—happiness, *Aste*—does enjoy, *Suhridbritah*—surrounded by friends.

TRANSLATION

Whether Lord Krishna the Supreme Personality of Godhead Who is pleasure to the cows, senses and the Brahmins, Who is very much affectionate for the devotees, does enjoy in the pious assembly at Dwarkapuri surrounded by friends ?

PURPORT

Here in this particular verse the Lord is described as *Bhagawan, Govinda, Brahmanya and Bhaktavatsal.* He is Bhagwan Swayam or the original Supreme Personality of Godhead full with all opulences, all power, all knowledge, all beauty, all fame and all renunciatiens. No body is equal or greater than Him. He is Govinda because he is the pleasure of the cows and the senses. Those who have purified their senses in relation with devotional service of the Lord, can render unto Him real service and thereby derive transcendental pleasure out of such purified senses. On the impure codition the living being cannot derive any pleasure from the senses but being illusioned by false pleasure of the senses, becomes servant of the senses. Therefore, we need His protection for our own interest. The Lord is the protector of the cow and the Brahminical culture. In a society which is devoid of cow protection and Brahminical culture, is not under the direct protection of the Lord as much as the prisoners in the jails are not under the protection of the king but under the protection of the severe agent of the king.

Without cow protection and cultivation of the Brahminical qualities in the human society, at least for a section of members of the society, no human civilisation can prosper at any length. By Brahminical culture or developing the dormant quality of goodness namely truthfulness, equanimity, sense-control, forbearance, simplicity, knowledge general, knowledge transcendental and firm faith in the vedic wisdom, one can become Brahmin and thus one can see the Lord as He is. And after surpassing the Brahminical perfection one has to become a devotee of the Lord so that His living affection in the form of the Proprietor, Master, Friend, Son and Lover can be transcendentally achieved. The stage of a devotee, which attracts the transcendental affection of the Lord, does not develop unless one has not developed the qualities of a Brahmin as above mentioned. The Lord is inclined to a Brahmin of quality and not of false prestige. Those, who are less than a Brahmin by qualification cannot establish any relation with the Lord as much as fire cannot be kindled in the raw earth except the wood although there is link of relation with wood and the earth. The Lord being thus all perfect in Himself there could not be any question of His welfare and Maharaj Yudhisthir refrained from asking this question. He simply enquired about His residential place Dwaraka puri where pious men assemble. The Lord stays there only where pious men assemble and take pleasure in the matter of glorifying the Supreme Truth. Maharaj Yudhisthir was anxious to know about the pious men and their pious acts in the city of Dwarka.

TEXT No. 35 & 36

मंगलाय च लोकानां क्षेमाय च भवाय च ।
आस्ते यदुकुलाम्भोधावाद्योऽनन्तसखःपुमान् ॥
यद्बाहुदण्डगुप्तायां स्वपुर्यां यदवोऽर्चिताः ।
क्रीडन्ति परमानन्दं महापौरुषिका इव ॥

Mangalaya cha lokanam kshemaya cha bhavaya cha
Aste yadukulambhodhou adi anantasakhah puman.
Yad bahu dandaguptayam yadavah uchitah
kridanti paramanandam mahapourisika iva.

ENGLISH SYNONYMS

Mangalaya—for the matter of all good, *cha*—also, *Lokanam*—of all the planets, *Kshemaya*—for protection, *cha*—and, *Bhavaya*—for elevation, *cha*—also, *Aste*—is there, *Yadukulambodhou*—in the ocean of the Yadu dynasty, *Adi*—the original, *Anantasakhah*—in the company of Ananta (Valarama) *Puman*—The Supreme enjoyer, *Yad*—whose, *Bahudandaguptayam*—being protected by His arms, *Yadavah*—the members of the Yadu family, *Uchita*—deservingly, *Kridanti*—are relishing, *Paramanandam*—transcendental pleasure, *Mahapourisika*—the residents of the spiritual sky, *Iva*—like.

TRANSLATION

The Original Personality of Godhead and Enjoyer is staying along with Valaram who is Primeval Lord Ananta in the ocean of Yadu dynasty for the walfare, protection and all round progress of all the universe. And the members of the Yadu dynasty are enjoying life llke the residents of the spiritual sky being protected by the arms of the Lord.

PURPORT

As we have discussed many times, the personality of Godhead Vishnu resides within each and every universe in two capacities namely as the Garbhodaksayee Vishnu and as the Khirodaksayee Vishnu. The Khirodaksayee Vishnu has His own planet on the northern top of the universe and there is a great ocean of milk where the Lord resides on the bed of Anananta incarnation of Valadeva. As such Maharaj Yudhisthira has compared the Yadu dynasty as the ocean of milk and Sri Valaram as the Ananta where the

Lord Krishna was residing. He has compared the citizens of Dwarka with the liberated inhabitants of vaikunthalokas. Beyond the material sky as far as we can see with our eyes and beyond the sevenfold coverings of the universe there is causal ocean in which all the universes are floating like foot balls and beyond causal ocean there is unlimited span of spiritual sky generally known as the effulgence of Brahman. Within this effulgence Brahman there are innumerable spiritual planets and they are known as the Vaikuntha planets. Each and every Vaikuntha planet is many many times bigger than the biggest universe within the material world and in each of them there are innumerable prototype of Vishnu inhabitants exactly looking like Lord Vishnu. These inhabitants of Vaikuntha planets are known as the *Mahapourisikas* or persons directly engaged in the service of the Lord. These Mahapourisikas are happy in those planets without any kind of misery and they live perpetually in full youthfulness enjoying life in full bliss and knowledge without any fear of birth death oldage or diseases or without any influence of the Kala eternal time Maharaj Yudhisthra has compared the inhabitants of Dwarka with the Mahapourisikas of Vaikunthaloka because they are so happy along with the Lord. In the Bhagwat Geeta there are many references of the Vaikuntha lokas and they are mentioned there as *Maddhama* or the kingdom of the Lord.

TEXT No. 37

यत्पादशुश्रूषणमुख्यकर्मणा सत्यादयो द्व्यष्टसहस्त्रयोषितः ।
निर्जित्य संख्ये त्रिदशांस्तदाशिषो हरन्ति वज्रायुधवल्लभोचिताः ॥

Yad pada susrusana mukhya karmana
Satyadayo dwyasta sahasra yositah
Nirjitya samkhye tridasam stadasiso
Haranti vajrayudha vallavauchita.

ENGLISH SYNONYMS

Yad—whose, *Pada*—feet, *Susrusana*—administration of comforts *Mukhya*—the most important, *Karmana*—by the acts of, *Satyadaya*—queens headed by Satyabhama, *Dwayasta*—twice eight, *Sahasra*—thousand, *Yositah*—the fair sex, *Nirjitya*—by subduing, *Samkhye*—in the battle, *Tridasam*—of the denizens of heaven, *Tadashiso*—what are enjoyed by the demigods, *Haranti*—do take away, *Vajrayudhaballabh*—The better halves of the Personality who controls over the thunderbolt, *Uchita*—deserving,

TRANSLATION

Queens headed by Satyabhama at Dwarka, simply by administering comforts at the Lotus feet of the Lord which is the most important of all services, induced the Lord to conquer over the demigods and thus the queens enjoyed things which are only deserving prerogatives of the better halves of the controller of thunderbolt.

PURPORT

Satyabhama: One of the principal queens of Lord Sri Krishna at Dwarka. After killing the Narakasura, Lord Krishna visited the place of Narakasura accompanied by Satyabhama. He went to Indraloka also with Satyabhama and She was received by Sachidevi who introduced her with the mother of the demigods, Aditi. Aditi was very much pleased with Satyabhama and she benedicted her with the blessings of permanent youth as long as Lord Krishna remains on the earth. Aditi also took her with her to show the special prerogatives of the demigods in the heavenly planets when she saw the parijat flower and desired to have it in her palace at Dwarka. After that she came back to Dwarka along with her husband and expressed her willingness to have the parijat flower at her palace. Satyabhama's palace was specially bedecked with valuable jewels and even in

.he hottest season of summer inside of the palace remained cooled as air-conditioned. She decorated her palace with various flags heralding the news of her great husbands presence there. Some times she met Droupadi along with her husband and she was anxious to be instructed by Droupadi the ways and means of pleasing the husband. Droupadi was expert in this affair because she kept five husbands the Pandavas all very much pleased with her. On receipt of Droupadi's instructions on husband pleasing affairs she was very much pleased with her and offered her good wishes and returned back to Dwarka. She was the daughter of Satrajit. After departure of Lord Krishna when Arjuna visited Dwarka all the queens including Satyabhama and Rukmini lamented for the Lord with great feelings. At the last stage of her life she left for the forest to undergo severe penances.

Satyabhama instigated her husband to get the parijat flower from the heavenly planets and the Lord had it even by force from the demigods as much as a common husband secures things for pleasing his better half. As already explained the Lord had very little to do with so many wives and carry out their orders like ordinary man. But because the queens accepted the high quality of devotional service namely administering the Lord all comforts the Lord played the part of a faithful complete husband. No earthly creature can expect to have things from the heavenly kingdom and specially the Parijat flowers which are simply to be used by the demigods. But due to their becoming the Lord's faithful wives all of them enjoyed the special prerogatives of the great wives of the denizens of heaven. In other words the Lord being the proprietor of everything within His creation it is not very astonishing for the queens of Dwarka to have any rare thing from any part of the universes at any length.

TEXT No. 38

यद्बाहुदण्डाभ्युदयानुजीविनो यदुप्रवीरा ह्यकुतोभया मुहुः ।
अधिक्रमन्त्यङ्घ्रिभिराहृतां बलात् सभां सुधर्मां सुरसत्तमोचिताम् ॥

Yad bahudanda abhyudaya anujivino
Yadu Pravira akutobhaya muhuh.
Adhikramantyam anghribhir ahritam valat
Sabham sundharmam surasattam uchitam.

ENCLISH SYNONYMS

Yad—whose, *Bahudanda*—arms streature, *Abhyudaya*—influenced by, *Anujivino*—aways living, *Yadu*—the members of the Yadu dynasty, *Pravira*—great heroes, *Akutobhayam*—fearless in every respect, *Muhuh*—constantly, *Adhikrantam*—trampling over, *Anghribhir*—by foot, *Ahrita*—brought about, *Valat*—by force, *Sabham*—assembly house *Sudharmam*—of the name, *Surasattama*—the best amongst the demigods, *Uchitam*—deserving.

TRANSLATION

The great heroes of the Yadu dynasty being protected by the arms streature of Lord Sri Krishan always remain fearless in every respect. And as such they are traverssing with their feet on the assembly house of the name Sudharma which is just deserving for the best demigods and was forcibly taken away from them. (demigods)

PURPORT

Those who are directly servitors of the Lord are not only protected by the Lord from all respects of fearfulness but also can enjoy the best of the things even they are forcibly accumulated. The Lord is equal in behaviour with all living beings but He is partial with His pure devotees being too much affectionate upon them. The city of Dwarka was flourishing being enriched with the best of things in the material world. The state assembly house of parliament is constructed according to the dignity of the particular state. In the heavenly planet the state assembly house called by the Sudharma was just deserving the dignity of the best of the demigods. Such assembly house of parliament is never

meant for any state on the globe because the human being on the earth is unable to construct such parliament house however a particular state may be materially advanced. But during the time of Lord Krishna's presence on the earth the members of the Yadu family forcibly brought down the celestial assembly house on earth and fixed it up at Dwarka. They were able to use such force because they were certain of the indulgence and protection of the Supreme Lord Krishna. In other words the Lord is provided with the best thing in the universe by His pure devotees. Lord Krishna was provided with all kinds of comforts and facilities available within the universe by the members of the Yadu dynasty and in return such servitors of the Lord were protected and fearless.

A forgetful conditioned soul is fearful. But a liberated soul is never fearful as much as a small child completely dependent on the mercy of his father is never fearful of any one. Fearfulness is a sort of illusion for the living being when he is in slumber by forgetting his eternal relation with the Lord. As the living being is never to die by his constitution as stated in the Bhagwat Geeta (B. G.2/20) then what is there as the cause of fearfulness. A person in hallucination is fearful of a tiger in dream but another man who is awake by his side sees no tiger there. The tiger is a myth for both of them namely the person dreaming and the person awake because actually there is no tiger: but the man forgetful of his awaken life is fearful where as the man who has not forgotten his position is not at all fearful of the socalled tiger. As such the members of Yadudynasty were fully awake in their service plan of the Lord and therefore they were awaken living beings and there was no tiger for them to be afraid of at any time. Even there was a real tiger the Lord was there to protect them by dint of His arms stretcher.

TEXT No. 39

कच्चित्तेऽनामयं तात भ्रष्टतेजा बिभासि मे ।
अलब्धमानोऽवज्ञातःकिं वा तात चिरोषितः ॥

Kacchit te anamayam tata bhrasta teja vibhasi me
Alabdhamano avajnatah kim va tata chirositah.

ENGLISH SYNONYMS

Kacchit—whether, *Te*—your, *Anamayam*—health is alright, *Tata*—my dear brother, *Bhrasta*—bereft of, *Teja*--lusture, *Vihbasi*—appear, *Me*—to me, *Alabdhamano*—without any respect, *Avajnatah*—neglected, *Kim*—whether, *Va*—or, *Tata*--my dear brother, *Chirosito*—on account long residence.

TRANSLATION

My brother Arjuna please tell me if you are alright by your health ? You appear to me lost of bodily lusture. Whether it is due to your disrespect or negligence by others due to your long stay at Dwarka ?

PURPORT

From all angles of vision Maharaj enquired from Arjuna about the welfare of Dwarka but he concluded at last that so long the Lord Sri Krishna Himself is there, nothing inauspicious could happen there. But at the same time Arjuna appeared to be bereft of his bodily lusture and thus he enquired about his personal welfare and asked so many vital questions.

EXT No. 40

कच्चिन्नाभिहतोऽभावैः शब्दादिभिरमंगलैः ।
न दत्तमुक्तमर्थिभ्य आशया यत्प्रतिश्रुतम् ॥

Kacchit abhihito abhavaih sabdadibhir amangatih
Na dattam uktam arthibhya asaya yat pratisrutam

ENGLISH SYNONYMS

Kacchit—whether, *Abhihito*—addresses by, *Abhavaih*—unfriendly, *Sabdadibhir*—by sounds, *Amangalaih*—inauspiciousness, *Na*—

did not, *Dattam*—given in charity, *Arthibhya*—unto one who asked for, *Asaya*—with hope, *Yat*—what, *Pratisrutam*—promised to be paid.

TRANSLATION

Whether somebody has addressed you with unfriendly sounds of inauspiciousness or you could not give in charity to one who asked for it or could not keep up your promise to an expectant receiver ?

PURPORT

A kshatriya royal order or a rich man is sometimes visited by persons who are in need of money. When they come for asking such donation it is the duty of the possessor of wealth to give in charity in consideration of the person place and time. If a Kshatriya or richman fails to comply with such obligation he must be very sorry for this discrepancy. Similarly one should not fail to keep up his promise of giving in charity. These discrepancies are sometimes causes of despondecy and thus failing person becomes subjected to criticism with unfriendly and inauspicious words which might be also the cause of Arjuna's plight.

TEXT o. 41

कच्चित्त्वं ब्राह्मणं बालं गां वृद्धं रोगिणं स्त्रियम् ।
शरणोपसृतं सत्त्वं नात्याक्षीः शरणप्रदः ॥

Kacchit twam brahmanam valam gam roginam striyam
Saranopasitam sattwam na atyakshih saranapradah.

ENGLISH SYNONYMS

Kacchit—whether, *Twam*—yourself, *Brahmanam*—the brahmins, *Valam*—the Child, *Gam*—the cow, *Roginam*—the deseased, *Striyam*—the woman, *Saranopstitam*—having appraoched for protection, *Sattwam*—any living being, *Na*—whether, *Atyakshi*—not given shelter, *Saranapradah*—deserving protection.

TRANSLATION

You are always the protector of deserving living beings such as the brahmin, the child, the cow, the woman, the deseased or any other living being deserving to be protected. Could you not give such living beings protection even though approached for shelter ?

PURPORT

The Brahmin who are always engaged in researching knowledge for the society's welfare work both materially and spiritually deserve the protection of the king in all respects. Similarlly the children of the state, the cow, the deseased person, the woman and the old man specifically require the protection of the state or Kshatriya King. If such deserving living beings do not get protection by the Kshatriya or the royal order or by thestate it is certainly shameful for such degraded Kshartya or the state. Maharaj Yudhisther was anxious to know about this discrepancy on the part of Arjuna if such things had actually happened.

TEXT NO. 42

कच्चित्त्वं नागमोऽगम्यां गम्यां वासत्कृतां स्त्रियम् ।
पराजितो वाथ भवान्नोत्तमैर्नासमैः पथि ॥

Kacchit twam na agamah agamyam gamyam va asatkritam striyam
Parajito va atha bhavan na uttamai na samayih pathi.

ENGLISH SYNONYMS

Kacchit—whether, *Twam*—yourself, *na*—not *agamah*—did contact, *Agayam*—impeachable, *Gamyam*—acceptable, *Va*—either, *Asatkritam*—improperly treated, *Striyam*—a woman, *Parajito*—defeated by, *Va*—either, *Atha*—after all, *Bhavan*—your goodself *na*—not, *Uttamai*—by superior power, *Na*—neither, *Samayi*—by equals, *Pathi*—on the road.

TRANSLATION

"If you have had contacted any woman of impeachable character or have you not properly have treated a woman deserving contact ? Or have you not had been defeated on the way by some one who is either inferior than you or equal with you ? "

PURPORT

It apears from this verse that during the time of the Pandavas free contact of man and woman was allowed on certain conditions only. The higher castes men namely the Brahmins, Kshatriyas could accept a woman of the Vaishyas and the Sudras community but a man from the lower castes could not contact a woman of the higher caste. Even a Kshatriya could not contact a woman of the Brahmin caste. The wife of a Brahmin is considered one of the seven mothers namely own mother, wife of the spiritual master or teacher, the wife a Brahmin, the wife of the king, the cow, the nurse and earth. Such contact of man and woman was known *Uttam and Adhama.* Contact of the Brahmin with a Kshatriya woman is Uttama but the contact of a Kshatriya with the woman of a Brahmin is *Adhama* and therefore condemned. A woman approaching a man for contact should never be refused but at the same time the discretion as above mentioned may also be considered. Bhima was approached by one woman Hirimbi from the community of lower than the Sudras and Yayati refused to marry the Daughter of Sukracharya because of his becoming a Brahmin. Vyasdeva a Brahmin was called to beget Pandu and Dhritaastra. Sayavati belonged to the family of fisherman but Parasara a great Brahmin begot in her Vyasadeva. So there are so many examples of such contacts of woman but in all cases the contacts were not abominable neither the result of such contacts were bad. Free love or contact of man and woman is natural but that also must be carried out under regulated principles so that social consecration may not be disturbed neither unwanted worthless population may be increased for unrest of the world.

It is abominable for a Kshatriya to be defeated by one who is inferior in strength or equal in strength. If one is defeated at all he may be defeated by some superior power. Arjuna was defeated by Bhismadeva and Lord Krishna saved him from the danger. This was not insult for Arjuna because Bhismadeva was far superior than Arjuna in all respects namely age, respect and strength. But Karna was equal with Arjuna and therefore Arjuna was in crisis in fighting with Karnna. It was felt by Arjuna and therefore Karna was killed even by crooked means. Such are the engagements of the Kshatriyas and Maharaj Yudhisthir enquired from his brother if anything undesirable have had happened on the way back to home from Dwarka.

TEXT No. 43

अपि स्वित्पर्यभुङ्क्थास्त्वं सम्भोज्यान् वृद्धबालकान् ।
जुगुप्सितं कर्म किंचित्कृतवान्न यदक्षमम् ॥

Api swit parya bhunkthas twam
Sambhojyan briddha valakan.
Jugupsitam karma kimchit
Kritavan na yad akshamam.

ENGLISH SYNONYMS

Apiswit–if it were so that, *Parya*--by leaving aside, *Bhunkthas*—have dined, *Twam*—yourself, *Sambhojyan*—deserving to dine together, *Briddha*—the oldmen, *Valakan*—boys, *Jugupsitam*—abominable, *Karma*—action, *Kimchit*—Something, *Kritavan*—you must have had done, *Na*—not, *Yad*—that which, *Akshyamam*—unpardonable.

TRANSLATION

Is it not so that you had had not taken care of old men and boys who deserve to dine with you together but you had left them and taken your meals alone ? If you had had not committed such

unpardonable mistakes which are considered to be abominable actions.

PURPORT

It is the duty of householder to feed first of all the children and old members of the family, the Brahmins and the invalids. Besides that an ideal householder is required to call for any unknown hungry man to come and dine before he himself goes to take his meals. He is required to call for such hungry man thrice on the road. Any mistake in such prescribed duty of householder specially in the matter of the oldmen and children is unpardonble.

TEXT No. 44

कच्चित्प्रेष्ठतमेनाथ हृदयेनात्मबन्धुना ।
शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथान रुक् ॥

Kacchit presthatame natha hridayena atmabandhuna
Sunya asmi rahito nityam manyase te anyatha na ruk.

ENGLISH SYNONYMS

Kacchit—whether, *Presthatame*—unto the most dear one, *Natha*-my brother Arjuna, *Hridayena*--most intimate, *Atmabandhuna*—own friend Lord Krishna, *Sunya*—void, *Asmi*—I am, *Rahito*—having lost, *Nityam*—for all the time, *Manyase*—you think, *Te*—your, *Anyatha*—otherwise, *Na*—never, *Ruk*—distress of the mind.

TRANSLATION

Is it not so that you are feeling yourself void for all the time being devoid of your most intimate freind Lord Krishna whom you might have lost oh my brother Arjuna? I do not find any other reason for your becoming so much dejected.

PURPORT

All the inquisitiveness of Maharaj Yudhisthira about the

world situattion were already conjectured by Maharaj Yudhisthira on the basis of Lord Krishna's disapearance from the vision of the world and this was now disclosed by him on account of acute dejection of Arjuna which could not have been possible without such untoward situation. So even though he was doubtful about it, he was obliged to enquire frankly about it form Arjuna on the basis of Sri Narada's indication.

Thus end the **Bhaktivedanta Purports** of the First Canto Fourteenth Chapter in the matter of Disappearance of Lord Krishna.

FIFTEENTH CHAPTER

The Pandavas Retire Timely

TEXT No. 1

सूतउवाच :

एवं कृष्णसखःकृष्णो भ्रात्रा राज्ञाऽऽविकल्पितः ।
नानाशंकास्पदं रूपं कृष्णविश्लेषकर्शितः ।।

Suta uvacha :

Evam krishnasakhah krishna bhratra rajna avikalpitah
Nana sankaspadam rupam Krishna vislesha karshitah.

ENGLISH SYNONYMS

Evam—thus, *Krishnasakhah*—the celebrated friend of Krishna, *Krishna*—Arjuna, *Bhratra*—by his elder brother, *Rajna*—the King Yudhisthir, *Avikalpitah*—speculated, *Nana*—various, *Sankaspadam* based on many doubts, *Rupam*—forms, *Krishna*—lord Sri Krishna, *Vishlesa*—feelings of separation, *Karshitah*—became too much berieved.

TRANSLATION

Arjuna the celebrated friend of Lord Krishna became too much agrieved on account of a strong feeling of separation from Krishna over and above his elderbrother's various doubtful speculations

PURPORT

Being too much agrieved both wise Arjuna practically became choaked up and therefore it was not possible for him to reply properly to the various forms of speculative enquries of Maharaj Yudhisthira.

TEXT No. 2

शोकेन शुष्यद्वदनहृत्सरोजो हृतप्रभः ।
विभुं तमेवानुध्यायन्नाशक्नोत्प्रतिभाषितम् ॥

Sokena Susyadvadana hritsaroja hata prabhah
Vibhum tameva anusmaran na asknot pratibhasitum.

ENGLISH SYNONYMS

Sokena—on account of berievement, *Susyadvadana*—drying up the mouth, *Hritsaroja*—lotus like heart, *Hata*--lost, *Prabhah*—lusture of the body, *Vibhum*—the Supreme, *Tam*--unto Lord Krishna, *Eva*—certainly, *Anusmaran*—thinking within, *Na*—could not, *Asaknot*—be able, Pratibhasitum—properly replying.

TRANSLATION

Due to berievement Arjun's mouth and the lotuslike heart had already become dried up and therefore he had lost all lusture of his body. Now remembering the Supreme Lord within himself, he could hardly utter any word for replying.

TEXT No. 3

कृच्छ्रेण संस्तभ्य शुचःपाणिनाऽऽमृज्य नेत्रयोः ।
परोक्षेण समुन्नद्धप्रणयोत्कण्ठयकातरः ॥

Krichhena samstabhya suchah panina amrijya netrayoh
Parokshena samunnaddha pranayotkanthya katarah.

ENGLISH SYNONYMS

Krichhena—with great difficulty, *Samstabhya*—by checking the force, *Suchah*—of berievement, *Panina*—by hands, *Amrijya*—smearing, *Netrayoh*—the eyes, *Parokshena*—due to out of sight, *Samunnaddha*—increasingly, *Pranayotkanthya*—eagerly thinking of the affection, *Katarah*—distressed.

TRANSLATION

With great difficulty he checked up his berievement smeared over the eyes full with tears and became too much distessed on account of Lord Krishna's being out of sight and increasingly feeling the affeetion for Him.

TEXT NO. 4

सख्यं मैत्रीं सौहृदं च सारथ्यादिषु संस्मरन् ।
नृपमग्रजमित्याह बाष्पगद्गदया गिरा ॥

Sakhyam maitrim souhridam cha sarthyadisu samsmaran
Nripam agrjam iti aha baspa gadgadaya gira.

ENGLISH SYNONYMS

Sakhyam—wellwishing, *Maitrim*—benefaction, *Souhridam*—intimately related, *Cha*—also, *Sarathyadisu*—in the matter of becoming the *Chariot*--driver, *Samsmaran*--remembering all these, *Nripam*—unto the King, *Agrajam*—the eldest brother, *Iti*—thus, *Aha*— said, *Baspa*—heavily breathing, *Gagadaya*—overwhelmingly, *Gira*—by speeches.

TRANSLATION

Remembering about Lord Krishna about His well wishes, benefaction intimate family relations as also about His chariot driving etc he was breathing very heavily and overwhelmingly began to speak.

PURPORT

The Supreme Living Being is perfect in all relation with His pure devotee. Sri Arjuna is one of the typical pure devotees of the Lord reciprocating in the fraternal mellow and the Lord's dealings with Arjuna was the display of friendship of the highest perfect order. He was not only a well wisher of Arjuna but also He was actually

benefactor and to make it still more perfect the Lord tied him in more family relation by arrangement of Subhadra's marriage with him. And above all the Lord agreed to become a chariot Driver of Arjuna in order to protect His friend from warfare risks and the Lord became actually happy when He established the Pandavas to rule over the world. Arjuna remembered all these one after another and thus he became overwhelmed with all such thoughts.

TEXT. No. 5

अर्जुन उवाच :

वञ्चितोऽहं महाराज हरिणा बन्धुरूपिणा ।
येन मेऽपहृतं तेजो देवविस्मापनंमहत् ॥

Arjuna Uvacha :

Vanchito' ham maharaja harina bandhurupina
Yena me' pahritam tejo deva vismapanam mahat.

ENGLISH SYNONYMS

Arjuna uwacha—Arjuna said, *Vanchita*—left by Him, *Aham*—myself, *Maharaja*—Oh the king, *Harina*—by the Personality of Godhead, *Bandhurupina*—as if an intimate friend, *Yena*—by whom *Apahritam*—I have been taken off, *Tejo*—power, *Deva*—the demigods, *Vismapanam*—astonishing, *Mahat*—astounding.

TRANSLATION

Oh the King ! The Supreme Personality of Godhead Hari Who treated with me exactly like an intimate friend has left me alone and thus my astounding power, which were astonishing to the demigods also, is no more with me.

PURPORT

In the Bhagwat Geeta (B. G. 10/41) the Lord says, "Any one specifically powerful and opulent by wealth, strength, beauty,

knowledge and all that is materially desirable,—is to be considered as a product of an insignificant portion of the complete whole (Lord Sri Krishna) of My Energy" No body therefore can be independently powerful of any measure without being endowed by the Lord. When the Lord descends on the earth along with His eternal ever liberated associates, He does not only display the Divine energy possessed by Himself but also He empowers His associate devotees with the required energy for executing His mission of incarnation. This fact is also stated in the Bhagwat Geeta fourth chapter that the Lord and His eternal associates descend on the earth more than many times but the Lord remembers all such different role of incarnations while the associates by His Supreme will do forget them. Simiarly the Lord takes away with Him all His associates when He disappears from the earth. The power and energy which was bestowed upon Arjuna were required for fulfilment of the mission of the Lord but when His misssion was fulfilled the emergency powers were withdrawn from Arjuna because such astounding powers of Arjuna which were astonishing even to the denizens of the heaven, were no longer required and they were now meant for going back to home back to Godhead. If endowment of powers and withdrawal of powers by the Lord are possible even for a great devotee like Arjuna or even the demigods in heaven then what to speak of the ordinary living beings who are compared like the fig with such great souls. The lesson is therefore that no body should be puffed up for his borrowed powers from the Lord and the sane man should rather feel obliged to the Lord for such benefaction and must utilise such power for the service of the Lord. Such power can be withdrawn at any time by the Lord and the best use of such power and opulence is to engage them in the service of the Lord.

TEXT No. 6

यस्य क्षणवियोगेन लोको ह्यप्रियदर्शनः ।
उक्थेन रहितो ह्येष मृतकः प्रोच्यते यथा ॥

Yasya kshana viyogena loko hi apriyadarshanah
Ukthena rahita hi esha mritakah prochyate yatha.

ENGLISH SYNONYMS

Yasya—whose, *Kshana*—a moment, *Viyogena*—by separation, *Loko*—all the universe, *Hi*—certainly, *Apriyadarshanah*—everything appears unfavourable, *Ukthena*—by life, *Rahita*—being devoid of. *Hi*—certainly, *Esha*—all these bodies, *Mritakah*—dead bodies, *Prochyate*—are designated, *Yatha*—as it were.

TRANSLATION

(I am just left away by Him) Whose separation by a moment would render all the universes certainly as unfavourable void as it were these bodies would be called corpses only when the living force is away from them.

PURPORT

Factually for a living being there is no one dearer than the Lord. The Lord expands Himself by innumerable parts and parcels as *Samsa* and *Bibhinansa*. Paramatma is the Samsa Part of the Lord whereas the Bibhinansa parts are the living beings. As the living being is the important factor in the material body or without the living being material body has no value similarly without Paramatma the living being has no *statusqua*. Similarly—*Brahman* or *Paramatman* has no *locus standi* without the Supreme Lord Sri Krishna. These things are thoroughly explained in the Bhagwat Geeta (B.G $\frac{15}{18}$) They are all interlinked with one another or interdependent factors, as such at the ultimate issue the Lord is the Summum Bonum and therefore the vital principle of everything.

TEXT No. 7

यत्संश्रयाद् द्रुपदगेहमुपागतानां राज्ञां स्वयंवरमुखे स्मर दुर्मदानाम् ।
तेजो हृतं खलु मयाभिहतश्च मत्स्यः सज्जीकृतेन धनुषाधिगता च कृष्णा ।

Yat samsrayad drupadageham upagatanam
Rajnam swayamvaramukhe smaradurmadanam.
Tejo hritam khalu mayabhihatascha matsyah
Sajjikritena dhanusadhigatacha Krishna.

ENGLISH SYNONYMS

Yat—by whose merciful, *Samsrayd*—by strength, *Drupadageham*—in the palace of King Drupada, *Upagatanam*—all those assembled, *Rajnam*—the king, *Sayambaramukhe*--on the occasion of selection of bridegroom, *Smaradurmadhanam*—all compact in lusty thought, *Tejo*—power,*Hritam*--vanquished, *Khalu*–as it were, *Maya*—by me, *Abhihastas*—pierced, *Cha*—also, *Matsya*—the fish target, *Sajjikritena*—by equipping the bow, *Danusha*—by that bow also, *Adhigata*—gained, *Cha*—also, *Krishna*—Droupadi.

TRANSLATION

By His merciful strength only I was able to vanquish the power of all the compact in lusty thought princes assembled at the palace of King Drupada on the occasion of selecting bridegroom and by equipping my bow and arrow I could pierce the fish target and thereby gained the hand of Droupadi.

PURPORT

Droupadi was the most beautiful daughter of King Drupad and when she was young girl almost all the princely order desired to achieve her hand. But Drupad Maharaj decided to hand over his daughter to Arjuna only and therefore contrived a peculiar way of target of fish which was hanging on the inner roof of the house under the protection of a wheel. The condition was that out of the princely order one must be able to pierce the target of fish eyes through the wheel of protection and no body would be allowed to look into the target by head upward. On the ground there was a water pot in which the target and wheel reflected and one had to fix up his aim towards the target by looking over the trembling water in

the pot. Maharaj Drupad knew it well that only Arjuna or alternately Karna could successfully carry out the plan. But still he wanted to hand over his daughter to Arjuna. And in the assembly of the princely order when Dhristadumnya the brother of Droupadi introduced all the princes to his grown up sister there was Karna also present in the game. But Droupadi tactfully avoided Karna as the rival of Arjuna and she expressed her desire through her brother Dhristadumna that she was unable to accept any one who was less than Kshatriya. The Vaishyas and the Sudras are less important than the Kshatriya. Karna was known as the son of a carpenter who is a Sudra. So Droupadi avoided Karna by this plea just intelligently of Kshatriya politician's daughter. When Arjuna in the dress of a poor Brahmin pierced the difficult target every one was astonished and all of them specially Karna offered a stiff fight to Arjuna but as usual by the Grace of Lord Krishna he was able to come out very successful in the princely fight and thus gained the valuable hand of Krishna or Droupadi. Arjuna was lamentingly remembering the incidence in the absence of Lord by Whose strength only he was so powerful.

TEXT No. 8

यत्संनिधावहमु खाण्डवमग्नयेऽदामिन्द्रं च सामरगणं तरसा विजित्य ।
लब्धा सभा मयकृताद्भुतशिल्पमाया दिग्भ्योऽहरन्नृपतयो वलिमध्वरे ते ।।

Yat samnidhou aham u khandavam agnaye adam
Indram cha sa amaraganam tarasa vijitya.
Labdha sabha mayakrita adbhuta silpa maya
Digbho aharan nripatayo valim adhware te.

ENGLISH SYNONYMS

Yat—whose, *Samnidhou*—being nearby, *Aham*—myself, *U*—note of astonishment, *Khandavam*—the protected forest of Indra king of heaven, *Agnaye*—unto the fire god, *Adam*—delivered, *Indram*—Indra the king of Heaven, *Cha*—also, *sa*—along with, *Amarag-*

anam—the demigods, *Tarasa*—with all dexterity, *Vijitya*—having conquered. *Labdha*—having obtained, *Sabha*—assembly pandel, *Mayakritam*—built by Maya, *Adbhuta*—very wonderful, *Silpa*—art and workmanship, *Maya*—potency, *Digbhyo*—from all directions, *Aharan*—collecting, *Nripatayo*—all prince, *Valim*—presentations· *Adhware*—brought about, *te*—unto you.

TRANSLATION

On account of His being near by me, it was possible for me to conquer over the powerful King of heaven Indradeva along with his demigod associates with great dexterity and thus to give facility to the Fire God in the matter of devastating the Khandava forest. And by whose Grace only the demon of the name Maya was saved from the blazing Khandava and thus we could build up the wonderful architectural workmanship of our assembly house where all the princes who assembled during the performance of Rajsuya Yajna and all of them paid you tributes.

PURPORT

Demon Mayadanava was an inhabitant of the forest Khnadava and when the Kandava forest was set in fire the said demon asked protection from Arjuna. Arjuna saved his life and as a result of this the demon felt obliged. He responded the obligation by building an wonderful assembly house for the Pandavas which attracted the extraordinary attention of all state princes and they felt the supernatural power of the Pandavas and thus without any grudge all of them submitted and paid tributes to the Emperor. The demons possess wonderful and supernatural powers than man to create material wonders. But they are always disturbing elements of the society. The modern demons are the harmful material scientist who create some material wonders for creating disturbances in the society. For example the creation of the nuclear weapons by the material scientists. It has created some panic in the human society. Maya was also a materialist like that and he know the art of creating

wonderful things. And yet Lord Krishna wanted to kill him. When he was chased both by the fire and the wheel of Lord Krishna intelligently he took shelter of a devotee like Arjuna and he saved him from the wrath of the fire of Lord Sri Krishna. Devotees are therefore more merciful than the Lord and in the devotional service the mercy of a devotee is more valuable than the mercy of the Lord. Both the fire and the Lord ceased from chasing the domon as soon as both of them saw that the demon was given shelter by a devotee like Arjuna. The Demon feeling obliged himself to Arjuna wanted to do him some service to show his gratefulness but Arjuna denied to accept anything from him in exchange of saving him from the wrath of fire and the Lord. Lord Sri Krishna however being pleased with Maya for his taking shelter of a devotee asked to render service unto King Yudhisthira by building an wonderful assembly house. The process is that by the Grace of devotee the mercy of the Lord is obtained while by the mercy of the Lord chance for serving the Lord's devotee is obtained. The club of Bhimasena was also a gift of Mayadanava.

TEXT No. 9

यत्तेजसा नृपशिरोऽङ्घ्रिमहन्मखार्थे आर्योऽनुजस्तव गजायुतसत्ववीर्यः ।
तेनाहृता प्रमथनाथमखाय भूपा यन्मोचितास्तदनयन् बलिमध्वरे ते ॥

Yat tejasa nripasironghrimahat makhartham
Arya anujas tava gajayuta sat'waviryah.
Tena ahritah pramathanatha makhaya bhupa
Yanmochitas tadanayan valim adhware te.

ENGLISH SYNONYMS

Yat—whose, *Tejasa*—by influence, *Nripasironghri*—one whose feet is adored by the heads of kings, *Mahat*—the great, *Makharthe*—for the matter of sacrifice, *Arya*—respectable, *Anuja*—younger brother, *Tava*—your, *Gajayuta*—ten thousands of elephants,

Satwavirya—powerful existence, *Tena*—by him, *Ahrita*—collected *Pramathanatha*—the Lord of the ghosts (Mahabhairava), *Makhaya*—for sacrifice, *Bhupa*—Kings, *Yanmochitas*—by whom they were released, *Tadanyan*—all of them brought about, *Valim*—taxes, *Adhware*—presented.

TRANSLATION

Your respectable younger brother who possesses the strength of ten thousands of elephants killed, by His Grace only, Jarasandha whose feet was worshipped by many kings, These Kings were brought by him for being sacrificed in the Mahabhairava Yajna performed by Jarasandha but they were thus released and later on paid tributes to your majesty.

PURPORT

Jarasandha was a very powerful king of Magadha and the history of his birth and activities are also very interesting. His father king Vrihadratha was also very prosperous and powerful king of Magadh but he had no son although the king married two daughters of the king of Kashi. Being disappointed in getting a son from either of the two queens the king along with his wives left home for living in the forest for austerities but in the forest he was benedicted by one great Rishi to have a son and he gave him one mango to be eaten by the queens. The queens did so and were very soon pregnant. The king was very happy to see the queens bearing child within the womb but when the ripe time approached the two queens delivered one child in two one parts from each of the queen's womb. The child in two parts were thrown in the forest where a great she-demon used to live and she was glad to have some delicate flesh and blood from the bifarcated newly born child. Out of curiosity she joined the two parts and the child became complete and regained life. The she-demon was known as Jara and she being compassionate with the childless king went to the king and presented him the nice child. The King was

according to her desire. The she-demon expressed her desire that the child be named after her name and thus the child was surnamed as Jarasandha or one who was joined by Jara the she-demon. In fact this Jarasandha was born as one of the part and parcel of demon Viprachitti. The saint by whose benediction the queens bore the child was chlled Chanda Kousik who foretold about the child before his father Vrihadratha.

As he possessed demonical qualities from birth naturally he became a great devotee of Lord Shiva Who is the Lord of all ghostly and demoniac men. Ravana was a great devotee of Lord Shiva and so also King Jarasandha. He used to sacrifice all arrested kings before the Lord Mahabhairva and by his military power he defeated many small kings and arrested them for butchering before the Mahabhairava. There are many devotees of the Mhabhairava or Kalabhairava in the province of Bihar formerly called Magadha. He was relative of Kansa the maternal uncle of Krishna and therefore after Kansa's death King Jarasandha became a great enemy of Krishna and there were many fightings between Jarasandha and Krishna. Lord Krishna wanted to kill him but He also wanted that others who served as militarymen for Jarasandha might not be killed. Therefore a plan was adopted to kill him. Krishna, Bhima Arjnna three together went to Jarasandha in the dress of poor Brahmins and begged chartiy from king Jarasandha. Jarasandha never refused charity to any Brahmin and he performed many sacrifices also and still he was not in par with devotional service. Lord Krishna, Bhima and Arjuna asked Jarasaandha the facility of combating with him and it was settled that Jarasandha would fight with Bhima only. So all of them were both guests and combatants of Jarasandha and Bhima and Jarasandha fought every day for several days. Bhima became disappointed in killing Jarasahdha but Krishna gave him hints about Jarasandha's beginning of life being joined together and thus Bhima disected him again in two parts

and he was killed by Bhima. All the kings who were detained in the concentration camp for being killed before the Mahabhairava, were thus released by Bhima and kings thus feeling obliged to the Pandavas paid tribute to King Yudhisthira.

TEXT No. 10

पत्न्यास्तवाधिमखक्लृप्तमहाभिषेकश्लाघिष्टचारुकबरं कितवैः सभायाम्।
स्पृष्टं विकीर्य पदयोः पतिताश्रुमुख्या यस्तत्स्त्रियोऽकृत हतेशविमुक्तकेशाः॥

Patnyas taba adhimakha klipta mahabhiseka
Slaghista charu kavaram kitabaih sabhayam.
Spristam vikirya padayoh patitasrumukhya
Yas tat striyo krita hatesha vimuktakasha.

ENGLISH SYNONYMS

Patnyas—of the wife, *Taba*—your, *Adhimakha*—during the great sacrificial ceremony, *Klpta*—dressed, *Mahabhiseka*—greatly sanctified, *Slaghista*—thus glorified, *Charu*—beautiful, *Kavaram*—clustered hair, *Kitabaih*—by the miscreants, *Sabhayam*—in the great assembly, *Spristam*—being caught, *Vikirya*—being loosened, *Padayo* on the feet, *Patitasrumukhya*—of the one who fell down with tears in the eyes, *Yas*—He, *Tat*—their, *Striyo*—wives, *Krita*—became, *Hatesa*—bereft of husband, *Vimuktakesha*—loosened hair.

TRANSLATION

It is only He who rendered loosened hair of all the wives of the miscreants who dared to open the cluster of hair of your queen which was dressed nicely being sanctified in the great ceremony of Rajasuya sacrifice when she fell down at the feet of Lord Krishna with tears in her eyes.

PURPORT

Queen Droupadi had a beautiful bunch of hair which was sanctified in the ceremonial function of Rajsuya Yajna. But when she was lost in the bet Duhsasan touched such glorified hair of

Droupadi to insult her. Droupadi then fell down on the lotus feet of Lord Krishna by loosened hair and Lord Krishna decided it that all the wives of Duhsasan and compnay should be rendered into loosened hair being forced by circumstances as the result of the battle of Kurukshetra. And after the battle of Kurukshetra when all the sons and grandsons of Dhritarastra died in the battle then all the wives of the family were obliged to loosen their hairs as widows. In other words all the wives of the Kuru famsly became widows on account of this gross misdeed of Duhsasan by insulting a great devotee of the Lord. The Lord can tolerate insult upon Him by any miscreant because the father tolerates even insults from the son. But He never tolerates insult upon His devotees. By insulting a great soul one has to forego all the results of pious acts and benediction also.

TEXT No. 11

यो नो जुगोप वन एत्य दुरन्त कृच्छ्राद् दुर्वाससोऽरिरचितादयुताग्रभुग्यः।
शाकान्नशिष्टमुपयुज्य यतस्त्रिलोकीं तृप्तामनंस्त सलिले विनिमग्नसंग।

Yo no jugopa vana etya duranta krichhat
Durvasaso ari rachitat ayuta agrabhug yah.

Shakannasistam upayujya yatas trilokim
Tripta mamnsta salile vinimagnasamga.

ENGLISH SYNONYMS

Yo—one who, *No*—us, *Jhugopa*—gave protection, *Vana*—forest, *Etya*—getting in, *Duranta*—dangerously, *Krichhat*—trouble, *Durvasaso*—of the Durvasa Muni, *Ari*—enemy, *Rachitat*—fabricated by, *Ayuta*—ten thousands, *Agrabhug*—One who eats before *Yah*—that person, *Shakannasistam*—remnanrs of foodstuff, *Upayujya*—havmg accepted, *Yatas*—because, *Trilokim*—all the three worlds, *Tripta*—satisfied, *Mamansta*—thought within the mind, *Salile*—while in the water, *Vinimagnaramga*—merged into water all of them.

TRANSLATION

During our exile Durvasa Muni, who eats along with ten thousands of his disciples, put us into dangerously trouble under intrigue by our enemies. At that time He (Lord Krishna) simply by acceptting the remnant of the particle of foodstuff, saved us. By His dolng so the assembly of Munis while taking bath in the river water felt sumptuously fed besides all others in the three worlds.

PURPORT

Durvasa Muni : A powerful mystic Brahmin determined to observe the principles of religiosity with great vow and under strict austerities. His name is associated with many historical events and it appears that the great mystic could both easily be satisfied and annoyed like Lord Shiva. When He was satisfied he could do tremendous good to the servitor but if he was dissatisfied he could bring about the greatest calamity. Kumari Kunti at her father's house used to minister all kinds of services to all such great Brahmins and being satisfied with her good reception Durvasa Muni benedicted her with a power to call for any demigod as she desired. It is understood that he was a plenary incarnation of Lord Shiva and as such he could both easily be satisfied or annoyed. He was a great devotee of Lord shiva and by his order he accepted the priesthood of king Swetaketu in the matter of the King's performance of sacrifices for one hundred years. Sometimes he used to visit the parliamentary assembly of the heavenly kingdom of Indradeva. He could travel in the space by his great mystic powers and it is understand that he travelled a great distance of space even up to the Vaikuntha planet beyond the material space and he travelled all these long distances within one year during his quarrel with King Amburisha the great devotee Emperor of the world.

He had about ten thousands of disciples and wherever he visited and became quest of the great Kshatirya Kings, he used to do

so accompanied by such hoaray number of followers. Once he visited the house of Duryodhone the enemy cousin brother of Maharaj Yudhisthir. Duryodhone was intelligent enough to satisfy the Brahmin by all means and the great Rishi wanted to give some benediction to Duryodhone. Duryoodhone knew his mystic powers andhe knew it also that the mystic Brahmin, if dissatisfied could do some havoc also and as such he designed to engage the Brahmin to show his wrath upon his enemy brothers the Pandavas. When the Rishi wanted to award some benediction to Dupyodhone, the latter wished that he should visit the house of Maharaj Yudhisthir who was the eldest and the chief among all his brothers. But by his request he would go to him after he had finished his meals along with his queen Droupadi. Duryodhone knew it that after Droupadi's dinner it would be impossible for Maharaj Yudhithir to receive such large number of Brahmin guests and thus the Rishi would be annoyed and he would create some trouble for his brother Maharaj Yudhsthir. That was the plan of Duryodhone. Durvasa Muni agreed to this proposal of Duryodhone and once he approached the King in exile according to the plan of Duryodhone after they had finished their meals and Droupadi also had takcn her meals.

On his arrival at the door of Maharaj Yudhisthir, he was at once well received and he King requested him to finish his noon time ablutions religious rites in the river and by the time the food stuff may be prepared. Durvasha Muni along with his large number of disciples went to take bath in the river and Maharaj Yudhisthir was in great anxiety for the guests. So long Droupadi would not take her meals the whole foodstuff could be served to any number of guests but the Rishi by the plan of Duryodhone reached there after Droupadi had finished her meals.

When the devotees are put into difficulty it becomes an opportunity for them to recollect the Lord with rapt attention. So Droupadi

was thinking of Lord krishna in that dangerous position and the all pervading Lord could at once know the dangerous position of His Devotees. He therefore came there on the scene and asked Droupadi to give some food stuff whatever she might have in her stock. On her being so requested by the Lord Droupadi felt too much because the Supreme Lord asked her for some food and she was unable to supply it at that time. She said to the Lord that the mysterious dish which she had received from the Sun-god could supply any ammount foodstuff if she herself had not taken up the meals. But on that day she had already taken her meals and as such they are in danger. By expresing her difficulties she began to cry before the Lord as an woman would do in such position. The Lord however asked Droupadi to bring up the cooking pots if there was any particle of foodstuff and on Droupadi's doing so the Lord found out som-particle of vegitable sticking with the pot. The Lord at once picked it up and ate it. After doing so the Lord asked Droupadi to call for her guests the company of Durvasa.

Bhima was sent to call them from the river. Bhima said, "why you are delaying sirs, come on the sfoodstuffs are ready for you." But the Brahmins on accouht of Lord Krishna's accepting a little paticle of food stuff, felt sumptuosly fed even whilet they were merged within the water. They thought it that had no hunger and Maharaj Yudhisthir must have had prepared many valuable dishes for them so if they could not take any part of the foodstuff the king would be feeling sorry so it was better not togo there but they decided to go away from that place.

This incidence proves that the Lord is the greatest mystic than any other mystic of the world and therefore He is known as the Yogeswara. Another instruction is that every householder must offer the foodstuff to the Lord and the result will be that every body even a company of guests numbering ten thousands would be satisfied on account of the Lord's being satisfied. That is the way of devotional service.

TEXT No. 12

यत्तेजसाथ भगवान् युधि शूलपाणिर्विस्मापितःसगिरिजोऽस्त्रमदान्निजं मे ।
अन्येऽपि चाहममुनैव कलेवरेण प्राप्तो महेन्द्रभवने महदासनार्धम् ॥

Yat tejasa atha bhagavan yudhi Sulapanir
Bismapitah sagirijo astram adat nijam me.
Anyepi cha aham amunaiva kalevarena
Prapto mahendrabhavane mahad asanardham.

ENGLISH SYNONYMS

Yat—by whose, *Tejasa*—by influence, *atha*—at a time, *Bhagavan*—the personality of God (Lord Shiva), *Yudhi*—in the battle, *Sulapani*—one who has the trident in hand, *Bismapitah*—astonished, *Sagirija*—along with the daughter of Mount Himalaya, *Astram*—weapon, *Adat*—awarded, *Nijam*—of His own, *Me*—unto me, *Anyepi*—so also others, *Cha*—and, *Aham*—Myself, *Amuna*—by this, *Eva*—definitely, *Kalevarena*—by the body, *Prapto*—obtained, *Mahendrabhavane*—in the house of Indradeva, *Mahad*—great, *Asanardham*—seat half elevated.

TRANSLATION

It is by His influence only that I was able to astonish the Personality of God Lord Shiva along with His wife the daughter of Mount Himalaya in fight and thus He became pleased with me and awarded His own weapon. Thus other demigods also delivered their respective weapons to me and what to speak more I was able to reach the heavely planet definitely by this present body and was allowed to the half elevated seat.

PURPORT

By the Grace of the Supreme Personality of Godhead Sri Krishna, all other demigods including Lord Shiva also was pleased with him (Arjuna). The idea is that one who is favoured by Lord

Shiva or any other demigods may not necesarily be favoured by the Supreme Lord Sri Krishna (Godhead). Ravana was cer tainly a great devotee of the Lord Shiva but he could not be saved faom the wrath of the Supreme Personality of Godhead Lord Ramachndra. And there are many instances like that in the histories of the Puranas. But here is an instance where we can see that Lord Shiva became pleased even in the fight with Arjuna. The devotees of the Supreme Lord know how to respect the demigods but the devotees of other demigods sometimes foolishly think that the Supreme Personality of Godhead is as good as other demigods (?) By such conception of the Supreme God and the demigods one becomes an offender and ultimately meets with the same result as Ravana and others had to meet. The instances described by Arujna during his friendly dealings with Lord Sri Krishna are instructive for all who may be convinced by the lessons that one can achieve all favoures simply by pleasing the Supreme Lord Sri Krishna while the devotees or the worshippers of other demigods may achieve only partial benefits of life which are also perishable as much as the demigods themselves are.

Another significance of the present verse is that Arjuna, by the Grace of Lord Sri Krishna, was able to reach the heavenly planet even with the self same body and was honoured by the heavenly demigod Indradeva being seated with him half eleveted. One can reach the heavenly plantets by pious acts as they are recommended in the Shastras in the category of fruitive activities. And as stated in the Bhagwat Geeta (B. G. 9/21) the reactions of such pious acts being spent up the enjoyer is again degraded to come down to this earehly planets. The Moon planet is also on the level of heavenly planet and only persons who have had performed virtue only namely performing sacrifices, giving in charties and undergon severe austerities etc can be allowed to enter into the heavenly planets after expiry of the duration of life of the body. Arjuna was allowed to enter into the heavenly planets in the self same body simply by the Grace of the Lord otherwise it was not passible to do so. The present attempts to enter into the heavenly

planet by the modern scientists will certainly prove futile because such scientists are not on the level of Arjuna. They are ordinary human beings without any assets of sacrifice, charity or austerities. The material body is influenced by the three modes of material nature namely goodness, passion and ignorance. The present mass of population is more or less influenced by the modes of passion and ignorance and the symptoms for such influence is exhibited in becoming too much lusty and greedy. Such degraded lusty and greedy fellows can hardly approach the higher planetary system namely the heavenly planets or above them. Above the heavenly planets there are many other planets also where only those who are influenced by goodness can reach. In the heavenly and other higher planets within an universe, the inhabitants are all highly intelligent many more times than the human beings and they are all pious in the higher and the highest mode of goodness. They are all devotees of the Lord and although their goodness is not unadulterated still they are known as demigods possessing maximum amount of good qualities possible within the material world.

TEXT No. 13

तत्रैव मे विहरतो भुजदण्डयुग्मं गाण्डीवलक्षणमरातिवधाय देवाः ।
सेन्द्राःश्रिता यदनुभावितताजमीढ तेनाहमद्यः मुषितः पुरुषेण भूम्ना ।

Tatra eva me viharato bhujadandayugmam
Gandiba lakshanam arati badhaya devah.
Sa indrah shrita yadnubhavitam ajamidha
Tena aham adya mushitah purusena bhumna.

ENGLISH SYNONYMS

Tatra--in that heavenly planet, *Eva*-certainly, *Me*--myself, *Viharato*--while staying as guest, *Bhujadandayugmam*--the pair of my arms, *Gandiba*--the bow of the name, *Laksnnam*-mark, *Arati* -a demon af the name Nivatakavach, *Badhaya*-for the matter of killing, *Devah*-all the demigods, *Sa*-along with, *Indrah*—the heavenly king of the name, *Shrita*--taken shelter of, *Yad*-by whose, *Anubhavitam*—made it possible

to be powerful, *Ajamidha*-oh the descendant of king Ajamidha, *Tena*-by Him, *Aham*-myself, *Adya* at the present moment, *Mushito*—bereft of, *Purushena*-by the personality, *Bhumua*-the Supreme.

TRANSLATION

When I stayed for some days as guest in the heavenly plan et, at that time all the heavenly demigods along with the King Indradeva took shelter of my arms marked with the Gandiba bow for the matter of killing the demon of the name Nivatakavach. Oh the king the descendant of Ajamidha, at the present moment I am bereft of the Supreme Personality of Godhead by whose infulence I was so much powerful.

PURPORT

The heavenly demigods are certainly more intelligent powerful beautiful and yet they had to take help from Arjuna on account of his Gandiva bow which was empowered by the Grace of Lord Sri Krishna.The Lord is all powerful and by His Grace His pure devotee also can be as much powerful as He may desire and there is no limit about it. And when the Lord withdraws His power from any one, one is power less by the will of the Lord.

TEXT No. 14

यद्बान्धवः कुरुवलाब्धिमनन्तपारमेको रथेन ततरेऽहमतार्यसत्त्वम् ।
प्रत्याहृतं बहु धनं च मया परेषां तेज स्पदं मणिमयं च ह्यृतं शिरोभयः ॥

yadbandhavah kuruvalabdhim anantaparam
Eko rathena tatare' aham atarya sattwam.
Pratyahritam vahu dhanam chamaya paresham
Tejaspadam manimayam cha hritam sirobhyah.

ENGLISH SYNONYMS

Yadhandhavah—By whose friendship only, *Kuruvalbdhim*—the

ocean of the military strength of the Kurus, *Anantaparam*—which was insurmountable, *Eko*—alone, *Rathena*—being seated on the chariot, *Tatare*—was able to cross over, *Aham*—myself, *Atarya*—invincible, *Sattwam*—existence, *Pratyahritam*—drew back, *Vahu*—very large quantity, *Dhanam*—Wealth, *Cha*—Also, *Maya*—by me, *Paresham*—of the enemy, *Tejaspadam*—source of brillience, *Manimayam*—bedecked with jewels, *Cha*—also, *Hritam*—taken by force.

TRANSLATION

The military strength of the Kouravas was like a ocean in which there were many invincible existence and thus it was insurmountable. But still on account of His friendship I could cross over the same alone being seated on the chariot. And by His Grace only I was able to draw back (the cows) over and above this I collected by force many helmets of the kings that were bedecked with jewels all sources of brillience.

PURPORT

On the Kourava side there were many stalwart commanders like Bhisma, Drona, Kripa, Karna, and the military strength was insurmountable like the great ocean. And yet it was due to Lord Krishna's Grace that Arjuna alone and that also sitting on the chariout could manage to vanquish them one after another without any difficulty. There were many changes of commanders on the other side but on the Pandava's side Arjuna alone on the chariot driven by Lord Krishna, could manage the whole responsibility of the great war. Similarly when the Pandavas were living at the Palace of Virata incognito, the Kouravas picked up quarrel with the King Virata and decided to take away his large number of cows. Thus while taking away the cows Arjuna fought with them incognito and was able to draw back the cows along with some booty taken by force the jewel set on the turbans of the royal order. Arjuna remembered all these were possible by the Grace of the Lord.

TEXT No. 15

यो भीष्मकर्णगुरुशल्यचमूष्वदभ्रराजन्यवर्यरथमण्डलमण्डितासु ।
अग्रेचरो मम विभो रथयूथपानामायुर्मनांसि च दृशा सह ओज आर्च्छत् ॥

Yo bhisma karna guru salwya chamusu adabhra
Rajanyavarya rathamandala manditasu.
Agrecharo mama vibho rathayuthapanam
Ayur manamsi cha drisha saha ojah archhat.

ENGLISH SYNONYMS

Yo—It is He only, *Bhisma*—of the name, *Karna*—of the name, *Guru*—Dronacharya *Salya*—of the name. *Chamusu*—in the midst of military phalanx, *Adabhra*—immense *Rajanyavarya*—great royal orders, *Rathamandala*—chain of chariots, *Manditasu*—being decorated with, *Agrecharo*—going forward, *Mama*—of mine, *Vibho*—Oh the great king, *Rathayuthapanam*—all the charioteers, *Ayur*—duration of life or fruitive activities, *Manamsi*—mental upsurges, *Cha*—also, *Drisha*—by glance, *Saha*—along with, *Ojah*—strength, *Archhat*—withdrew.

TRANSLATION

It is He only Who withdrew every one's duration of life, speculative power and strength of enthusiasm in the battlefield of the great military phalanx made by the Kouravas headed by Bhisma, Karana, Drona, Salya etc. Their arrangement was nice and more than enough but He (Lord Sri Krishna) while going forward, did all these.

PURPORT

The Absolute Personality of Godhead Lord Sri Krishna by His plenary Paramatma portion expands Himself in every one's heart and as such He directs every one in the matter of recollection, forgetfulness, knowledge and absence of intelilgence and all psychological activties (B. G. 15/15) As the Supreme Lord

He can increase or decrease the duration of life of a living being. As such the Lord conducted the battlefield of Kurukshetra according to His own plan. He wanted that battlefield of Kurukshetra must be owned for the sake of establishing Yudhisthir as the Emperor of this planet and to facilitate this transcendental business He withdrew the duration of life of all who were on the opposite party by His omnipotent will. The other party was equipped with all military strength supported by big generals like Bhisma, Drona, Salya etc and it would have been physically impossible for Arjuna to win over the battle had the Lord not have helped him by every kind of tactics required to win over a great battle. Such tactics are generally followed by every statesman even in the modern warfares but they are all done materially by powerful espionages, military tactics and deplomatic manoeuvres of modern politicians and because Arjuna was the Lord's devotee of great affection, the Lord did them all Himself without personal anxiety by Arjuna. That is the way of devotional service of the Lord.

TEXT No. 16

यद्दोष्षु मा प्रणिहितं गुरुभीष्म कर्णनप्तृत्रिगर्तशलसैन्धवबाह्लिकाद्यैः ।
अस्त्रण्यमोघमहिमानि निरूपितानि नो पस्पृशुर्हरिदासमिवासुराणि ॥

Yad dohsu ma pranihitam guru bhisma karna
Naptri trigartar sal saindhava balhika adayih.
Astrani amogha mahimani nirupitani
Na upaspisur nriharidasam iva asurani.

ENGLISH SYNONYMS

Yad—under whose, *Dohsu*—protectlon of arms, *Ma Pranihitam*—myself being situated, *Guru*-Dronacharya, *Bhisma*-of the name, *Karna*—of the name, *Naptri*—Bhurisrava, *Trigartar*—king Susarma, *Sal*—Salya, *Saindhava*—king Jaidrath, *Bahlika*—brother of Maharaj Santanu (Bhisma's father) *Adaih*—Etcetra, *Astrani*—weapons, *Amogha*—invincible, *Mahimani*—very powerful, *Nirupitani*—applied,

Upaprisu—touch, *Nriharidasam*—Servitor of Nrisinghadeva (Prahlada) *Iva*—like, *Asurani*—weapons applied by the demons.

TRANSLATION

Great generals like Bhisma, Drona, Karna, Bhurisrava, Susarma, Salya, Jaidratha, Bahlika, etc all applied their invincible weapons upon me .But by His (Lord Krishna's) grace they could not even touch my hair just as Prahlad Maharaj the supreme devotee of Lord Nrisinghadeva was the least affected by the weapons used by the demons upon him.

PURPORT

The history of Prahlad Maharaj the great devotee of Nrisingha deva is narrated in the seventh canto of Srimad Bhagwatam. Prahlad Maharaj a small child of five years only became the object of enviousness of his great father Hiranya Kashipu for his only fault of becoming a pure devotee of the Lord. The demon father applied all his weapons for killing the devotee son Prahalad but by the Grace of the Lord he was saved from all sorts of dangerous actions by his father. He was thrown in the fire, in boiling oil, from top of the hill underneath the legs of an elephant. administered poison and at last the father himself took up a chopper to kill his son and thus Nrisinghadeva appeared and killed the heinous father before the son. Thus no body can kill the devotee of Lord and similarly Arjuna was also saved by the Lord although all dangerous weapons were applied on him by his great opponents like Bhisma etc.

Karna:—Born of Kunti by Sun-god prior to her marriage with Maharaj Pandu. Karna took his birth with bangles and ear rings extraordinary signs for undaunted hero. In the beginnig his name was Vasusena but when he grew up he presented his natural bangles and earrings to Indradeva and thence forward his name became famous as Vaikartan. After his birth from maiden Kunti, he was thrown in the Ganges water and later he was picked up by

Adhirat and he and his wife Radha brought up him as their own offspring. Karna was very much munificent in charity and specially for the Brahmins there was nothing which he could not spare for a Brahmin. In the same spirit of charitable disposition he gave in charity his natural bangles and earrings to Indradeva who being very much satisfied with him gave him in return a great weapon of the name Shakti. He was admitted as one of the students of Dronacharya and from the very beginning there was some rivalry between him and Arjuna. Seeing his constant rivalry with Arjuna, Duryodhone picked him up as his companion which gradually grew into greater intimacy. He was also present in the great assembly of Droupadi's Saymvara function and when he attempted to exhibit his talent in that meeting, Droupadi's brotner declared in the meeting that Karna could not take part in the competition on account of his becoming the son of Sudra carpenter. Although he was refused in the competition still when Arjuna was successful in pierching the target of fish and wheel on the ceiling and Droupadi bestowed her garland to Arjuna, Karna and others disappointed princes offered an unusual stumbling block to Arjuna while he was taking with him Droupadi. Specifically Karna fought with him very valiantly but all of them were defeated by him. Duryodhone was very much pleased with Karna on account of his constant rivalry with Arjuna and when he was in power of the earthly kingdom, he enthroned Karna in the state of Anga. Being baffled in his atampt to win over Droupadi, he advised Duryodhone to attack King Drupad and after defeating him both Arjuna and Droupadi could be arrested. But Dronacharya rebuked them for such conspiracy and they refrained from the action. Karna was defeated many times not only by Arjuna but also by Bhimsena. He was the king of the then kingdom of Bengal Orissa and Madras combined together. Later on he took active part in the Rajsuya sacrifice of Maharaj Yudhisthira and when there was gambling chess between the rival brothers desigened by Sakuni, Karna took part in the game and he was very pleased when Droupadi was offered as bet in the

gambling to feed his old grudge. When Droupadi was in the game he was very enthusiastic in declaring the news and it is he who ordered Duhsasan to take away the garments of both Pandavas and Droupadi. She asked Droupadi to select another husband because being lost by the Pandavas she was rendered a slave of the Kurus. He was always a dead enemy of the Pandavas and whenever there was opportunity he wanted to curb down them by all means. During the battle of Kurukshetra he fore-saw the conclusive result of the battle and he expressed his opinion that due to Lord Krishna being the chariot driver of Arjuna, the battle should be woned by him. He was always in difference of opinion with Bhisma and sometimes he said that he would not fight till Bhisma was living. And he was proud enough to say that within five days only he could finish up the Pandavas and fight if Bhisma would not interfere with his plan of action. But he was too much mortified when Bhisma died. He killed Ghatotkach by his Sakti weapon obtained from Indradeva. His son Brisasena was killed by Arjuna. He killed the largest number of soldiers of the Pandavas. At last there was severe fight with Arjuna and it is he only who was able to drop the hemelt of Arjuna. But it so happened that the wheel of his chariot became stuck in the battlefield mud and when he got down to set the wheel right Arjuna took the opportunity and killed him although he requested Arjuna not to do.

Naptri or Bhurisrava :—Bhurisrava was the son of Somadutt a member of the Kuru family. His other brother was Salya. Both the brothers and the father also attainded the Sayambara ceremony of Droupadi. All of them appreciated the wonderful strength of Arjuna due to his becoming the devotee friend of the Lord and thus Bhurisrava advised the sons of Dhritarastra not to pick up any quarrel with nor to fight with them. All of them also attended the Rajsuya Yajna of Maharaj Yudhisthira. He possessed full one Akshanini regiment of army. cavalry, elephants, chariots and all these were employed in the battle of Kurukshetra on behalf

of the Duryodhon's party. He was counted by Bhima as one of the Yuthapatis. In the battle of Kurukshetra he was specially engaged in fight with Satyaki and he killed ten sons of Satyaki. Later on Arjuna cut off his hands and he was ultimately killed by Satyaki. After his death he merged into the existence of Viswadeva.

Trigarta or Susarma :—Son of Maharaj Briddhakshetra and the King of Trigarta Desha and he was also present in the Sayambara ceremony of Drouprdi. One of the allies of Duryodhone and he advised Duryodhone to attack the Matsadesha (Darbhanga), during the time of cow-stealing in Viratnagar he was able to arrest Maharaj Virat but later on Maharaj Virata was released by Bhima and in the battle of Kurukshetra he also fought very valiantly but at the end he was killed by Arjnna.

Jaidrath :—Another son of Maharaj Briddhakshetra and was the King of Sindhu (modern Sind Pakistan) Desha and his wife's name was Duhsala. He was also presenat in the Sayamvara ceremony of Droupadi desired very strongly to have the hand of beautiful Droupadi but he failed in the competition game thus failed to have the celebrated princess as his wife. But since then he sought always the opportunity of getting in touch with Droupadi. When he was going to marry in the Salya Desha on the way at Kamyavan he happened to see Droupadi again and was too much attracted by her. The Pandavas and Droupadi were then in exile after losing empire in gambling and Jaidrath thought it wise to send news to Droupadi in an illicit manner through Kotisashya an associate of Jaidrath. Droupadi at once refuted vehemently the proposal of Jaidrath but being too much attracted by the beauty of Droupadi he tried for again and again. Every time being refused by Droupadi he tried to take her away forcibly on his chariot and at first Droupadi gave him a good dashing and he fell like a cut-root tree. But he did not get it disappointed and was able to force Droupadi set on the Chariot. This incidence was seen by Dhoumya Muni and he strongly protested against the action of Jaidrath. He also followed the

chariot and through Dhatreyak the matter was brought to the notice of Maharaj Yudhisthira. The Pandavas then attacked the soldiers of Jaidrath and killed them all and at last Bhima caught hold of Jaidrath and had beaten him very severely as almost dead. Then he was made bare headed with five hair spot on the skull and was taken to all the kings to introduce him as the slave of Maharaj Yudhisthir. He was forced to admit himself as the slave of Maharj Yudhisthir before all the princely order and in the same condition he was brought before Maharaj Yudhisthir. Maharaj Yudhisthar was kind enough to order him get released and when he admitted to become a tributory prince only under Maharaj Yudhisthir, Queen Droupadi also desired that he should be released. After this incidence he was allowed to return back to his country. Being too much insulted like this he went to Gongotri in the Himalaya and undertook a severe type of penance to please Lord Shiva and asked His benediction for defeating all the Pandavas at least once a time. Then the battle of Kurukshetra began and he took side with Duryodhona and in the first day's fight he was engaged with Maharaj Drupad then with Virata and then with Abhimanyu. While Abhimanyu was being killed mercilessly surrounded by seven great generals and the boy was fighting alone the Pandavas came to his help but Jaidratha by the mercy of Lord Shiva repulsed them with great ability. On this Arjuna took a vow to kill him and on hearing this he wanted to go away from the warfield and asked permission from the Kouravas for this cowardly action. But he was not allowed to do this act of cowardice but on the contrary he was obliged to fight with Arjuna by all sides and while the fight was going Lord Krishna reminded Arjuna that causing the fall down of the head of Jaidratha means death of the killer. That was the benediction of Shivji upon him that whoever would cut his head would die at once with the falling of Jaidrath's head on the ground. He therefore advised Arjuna to throw the head of Jaidrath directly on the lap of his father who was engaged in penances at Samanta Panchak pilgrimage. This

was actually done by Arjuna. Jaidrath's father was at once surprised to see a cut head on his lap and as soon as he threw it on the ground, the father also died at once on account of his forehead being cracked in seven pieces.

TEXT No. 17

सौत्येवृतः कुमतिनाऽऽत्मद ईश्वरो मे यत्पाद पद्ममभवाय भजन्ति भव्याः ।
मां श्रान्तवाहमरयो रथिनं भुविष्ठं न प्राहरन्यदनुभावनिरस्त चित्ताः ॥

Soutyeh vritah kumatina atmada Iswaro me
Yad padapadmam abhavaya bhajanti bhbyah.
Mam sranta vaham arayo rathinam bhubistam
Na praharan yadanubhava nirasta chittah.

ENGLISH SYNONYMS

Soutyeh—in the matter of a chariot driver, *Vritah*—engaged, *Kumatina*—by bad consciousness, *Atmada*—one who delivers, *Iswara*—the Supreme Lord, *Me*—mine, *Yad*—whose, *Padapdmam*—lotus feet, *Abhavaya*—in the matter of salvation, *Bhajanti*—do render service, *Bhavyah*—the intelligent class of men, *Mam*—unto me, *Sranta*—thirsty, *Vaham*—my horses, *Arayo*—the enemies, *Rathinam*—a great general, *Bhubistam*—while standing on the ground, *Na*—didnot, *Praharan*—attack, *Yad*—whose, *Anubhava*—mercy, *Nirasta*—being absent, *Chitta*—mind.

TRANSLATION

It is by His mercy only that my enemies were unmindful to kill me at a time when I got down from my chariot to bore water for my thirsty horses and it was due to my ill-estimation of my Supreme Lord that I dared to engage Him as my chariot driver although He is worshipped and offered services by the best men for attaining salvation.

PURPORT

The Supreme Lord Personality of Godhead Sri Krishna is the object of worship both by impersonalists as well as the Devotees

of the Lord. The impersonalists worship His glowing effulgence emanating from His transcendental body of eternal form, bliss and knowledge and the Devotees worship Him as the Supreme Personality of Godhead. Those who are below even than the im personalists consider Him as one of the great historical personalities. The Lord however descends to attract all by his specific transcendental pastimes and as such He plays the part of the most perfect Master, Friend, Son and Lover. His trascendental relation with Arjuna was in the humour of friendship and the Lord therefore played the part of a perfect friend as He did it with His parents lovers and wives. While playing such perfect way of transcendental relation, the devotee forgets, by the internal potency of the Lord, that his friend or son is the Supreme Personality of Godhead although sometimes such devotee is bewildered by the acts of the Lord. After departure of the Lord, Arjuna is conscious about his great friend but there was no mistake on the part of Arjuna or any ill-estimation of the Lord by Arjuna. Such atmosphere was needed by the superior will of the Lord and the best intelligent man may be attracted by such transcendental acting of the Lord with His pure unalloyed devotee like Arjuna.

In the war field scarcity of water is an well known fact. Water is very rare there although both the animal and man working strenuously in the war-field require constantly water for quenching thirst. Especially wounded soldiers and generals feel too much thirsty at the time of death and it sometimes so happens that simply for want of water one has to die unavoidably. But such scarcity of water was solved in the battle of Kurukhetra by means of boring the ground at once. By God's grace water can be easily obtained from any place if there is facility for boring the ground. Modern tubewell system is the same principle of boring the ground but modern engineers are still unable to dig up immediately a tubewell wherever necessary. It appears however from the history of olden days as far back as the days of the Pandavas, big generals like Arjuna could at once supply water even to the horses and what to speak of

human being by drawing water from underneath the hard ground simply by penetrating the stratum with sharp arrow enforced by a method still unknown to the modern scientists.

TEXT No. 18

नर्मण्युदारकरुचिरस्मितशोभितानि हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।
संजल्पितानि नरदेव हृदिस्पृशानि स्मर्तुर्लुठन्ति हृदयं मम माधवस्य ॥

Narmani udarani ruchira smitasobhitani
Hay partha hay' arujua sakhe kurunandana iti.
Samjalpitani naradeva hridi sprisani
Smartur luthanti hridayam mama madhavasya.

ENGLISH SYNONYMS

Narmani-conversation in jokes, *Udarani*-talked very frankly, *Ruchira*-pleasing, *Smitasobhitani*-decorated with smiling face, *Hay*-note of address, *Partha*--the son of Pritha, *Hay*—note of address, *Arjuua*-of the name, *Sakhe*-friend, *Kurunandana*—son of the Kuru dynasty, *Iti*-and so on, *Samjadpitani*-such conversations, *Naradeva*-Oh the king, *Hridi*—heart, *Sprisani*—touching, *Smartur*—by remembering them, *Luthanti*—overwhelmes, *Hridayani*—heart and soul, *Mama*—mine, *Madhavasya*—of Madhava (Krishna)

TRANSLATION

Oh the King ! His conversation in jokes which he talked very frankly and was so pleasing and beautiful decorated with smiles and His note of addresses unto me as "oh the son of Pritha, oh friend, oh the son of Kuru dynasty" and all such hearty dealings are now being remembered by me and thus I am overwhelmed.

TEXT NO. 19

शय्यासनाटनविकत्थनभोजनादिष्वैक्याद्वयस्य ऋतवानिति विप्रलब्धः ।
सख्युः सखेव पितृवत्तनयस्य सर्वं सेहे महान् महितया कुमतेरघं मे ॥

Sayya asana atana vikathyana bhojana adishu
Aikyad vayasya ritayan iti vipralabdhah.
Sakhyuh sakheva pitriyat tanayasya sarvam
Sehe mahan mahitaya kumater agham me.

ENGLISH SYNONYMS

Sayya—sleeping in one bed, *Asana*—sitting on one seat, *Atana*—walking together, *Vikatthyanam*—self-adoration, *Bhojana*—dinning together, *Adishu*—and in all such dealings, *Aikyad*—on account of oneness, *Vayasya*—oh my friend, *Ritavan*—truithful, *Vipralabdha*—misbehaved, *Sakhyu*—unto a friend, *Sakheva*—just like a friend, *Pitrivat*—just like the father, *Tanayasya*—of the child, *Sarvam*—all, *Sehe*—*tolerated*, *Mahan*—great, *Mahitaya*—by glories, *Kumater*—of one who is of low mentality, *Me*—mine.

TRANSLATION

Generally both of us used to live together in the matter of sleeping, sitting, loitering and at the time of advertising oneself for acts of chivalry. Sometimes if there was any irregularity I used to reproach Him by saying "my friend you are very truthful." Even in those hours of minimising His value, the Supreme Soul as He is, He used to tolerate all those utterings of mine excusing me exactly like a true friend does to a true friend or the father does to his son.

PURPORT

The Supreme Lord Shri Krishna being all perfect His transcendental pastimes with His pure devotees never lack in any respect either as a friend, son or lover. The Lord relishes reproaches of friends, parents or fiancees more palatably than the Vedic hymns which are offered to Him by great learned scholar and religionists in an official fashion.

TEXT No. 20

सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन सख्या प्रियेण सुहृदा हृदयेन शून्यः ।
अध्वन्युरुक्रमपरिग्रहमङ्ग रक्षन् गोपैरसद्भिरबलेव विनिर्जितोऽस्मि ॥

Sa aham nripendra rahitah purushottamena
Sakhya priyena suhrida hridayena sunyah.
Adhyanyurukrama parigraham anga rakshan
Gopair asdbhiravaleva vinirjitoshmi.

ENGLISH SYNONYMS

Sa—that, *Aham*—Myself, *Nripendra*—oh the emperor, *Rahitam*—bereft of, *Purushottamena*—by the Supreme Lord, *Sakhya*—by my friend, *Priyena*—by my dearmost, *Suhrida*—by the wellwisher, *Hridayena*—by the heart and soul, *Sunyah*—vaccant, *Adhuna*—recently, *Urukramaparigraham*—the wives of the All-powerful, *Anga*—body, *Rakshan*—while protecting, *Gopair*—by the cowherds, *Asdbhir*—by the infidels, *Avaleva*—like the weak woman, *Vinirjitoshmi*—I have been defeated.

TRANSLATION

Oh the emperor! thus I have been separated by my such friend, wellwisher, the dearmost Supreme Personality of Godhead and therefore my heart appears to be void of everything. In His absence I have been defeated by a number of infidel cowherdsmen while I was guarding the bodies of all the wives of Krishna.

PURPORT

The important point in this verse is how it was possible that Arjuna could be defeated by a gang of ignoble cowherdsmen and how such mundane cowherdsmen could touch the body of the wives of Lord Krishna who were under the protection of Arjuna. Srila Viswanath Chakravarby Thakur has justified the contradiction by research endeavour in the Vishnu Puranam and Brahma Puranam.

In these Puranas it is said that sometimes the fair denizens of heaven pleased by their service to Astavakra Muni and the latter in return blessed them that they would have the Supreme Lord as their husband. Astavakra Muni was curved in eight joints of his bodily structure and thus he used to move on in a peculiar curved manner. The daughters of the demigods could not check their laughing by seeing the movements of the Muni and thus the Muni being angry upon them cursed them also that they would be kidnapped by rogues even they would get the Lord as their husband. Later on the girls again satisfied the Muni by their prayers and the Muni blessed them that they would regain their husband even after being robbed by the rogues. So in order to keep the words of the great Muni, the Lord Himself kidnapped His wives from the protection of Arjuna otherwise they would have at once vanished from the scene in the very beginning of their being touched by the rogues. Besides that some of the Gopis who prayed for becoming the betterhalves of the Lord and after their desire being fulfilled they returned back to their respective position. After departure of Lord Krishna He wanted all His entourage back to Godhead and they were so called back under different conditions only.

TEXT No. 21

तद्वै धनुस्त इषवः स रथो हयास्ते सोऽहं रथी नृपतयो यत आनमन्ति ।
सर्वं क्षणेन तदभूदसदीशरिक्तं भस्मन् हुतं कुहकराद्धमिवोप्तमूष्याम् ॥

Tad vai dhanusta ishavah sa ratho hayaste
So'aham rathi nripatayo yata anamanti

Sarvam kshanena tad abhut asad ishena riktam
Bhasmam hutam kuhakarabdham iva uptam ushyam.

ENGLISH SYNONYMS

Tad—the same, *Vai*—certainly, *Dhanusta*—the same bow, *Ishavah*—arrows, *Sa*—the very same, *Ratho*—the chariot, *Hayaste*—

the very same horses, *So'aham*—I am the same Arjuna, *Nripataya*—all the kings, *Anamanti*—offered their respects, *Sarvam*—all, *Kshanena*—by a moment's notice, *Tad*—all those, *Abhut*—became, *Asad*—useless, *Ishena*—on account of the Lord, *Riktam*—being void, *Bhasmam*—ashes, *Hutam*—offering butter, *Kuhakarabdham*—money created by magical feats, *Iva*—like that, *Uptam*—seed, *Ushyam*—in the barren land.

TRANSLATION

I have got the very same Gandiba bow, the same arrows the same chariot drawn by the same horses and I use them as the same Arjuna whom all the kings offered their due respects. And in the absence of Lord Krishna all of them have become null and void in a moment's notice. It is exactly like offering clarified butter on the ashes, accumulating money by magic wand and sowing seeds in the barren land.

PURPORT

As we have discussed more than once one should not be puffed up by borrowed plumes. All energies and powers are derived from the Supreme source Lord Krishna and they act as long as He desires a d stop to function as soon as He withdraws. As much as all electrical energies are received from the power house and as soon as power house stops supplying energy there is no more use of the bulbs and machine. In a moment's time such energies can be generated or withdrawn by the Supereme Will of the Lord. Material civilization without any connection with the blessing of the Lord is a childs play only. So long the parents allow the child to play it is alright. As soon as the parents withdraw the child has to stop it. Human civilization and all activities thereof must be dovetailed with the supereme blessings of the Lord and without this blessings all advancement of human civilization is like decoration of the dead body. It is said here that dead civilization and its activities are something

ike pouring clarified butter on the ashes, accumulating money by the magic wand and sowing seed in sarren land.

TEXT No. 22 & 23

राजंस्त्वयानुपृष्टानां सुहृदां नः सुहृत्पुरे ।
विप्रशापविमूढाना निघ्नतां मुष्टिभिर्मिथः ॥
वारुणी मदिरां पीत्वा मदोन्मथितचेतसाम् ।
अजानतामिवान्योन्यं चतुःपञ्चावशेषिताः ॥

Rajans taya anupristanam suhridam nah suhritpure
Vipra sapat vimudhanam nighnatam mustibhir mithah.
Varuni madiram pitwa madonmathita chetasam
Ajanatam iva anyonam chatuh panchavaseshitah.

ENGLISH SYNONYMS

Rajans—oh the king, *Taya*—by you, *Anupristanam*—as you enquired of, *Suhridam*—of friends and relatives, *Nah*—our, *Suhritpure*—in the city of Dwarka, *Vipra*—the Brahmins, *Sapat*—by the curse of, *Vimudhanam*—of the befooled, *Nighnatam*—of the killed, *Mustibhir*—by bunch of sticks, *Mitha*--between tnemselves, *Varuni*--purified rice, *Madira*—wine, *Pitwa*—having drunk up, *Madonmathita*—being intoxicated, *Chetasam*—of that mental situation, *Ajanantam*—of the unrecognised, *Iva*—like, *Anyonyam*–one another, *Chatuh*—four, *Pancha*—five, *Avaseshitah*—now remaining.

TRANSLATION

Oh the king! as you have enquired from me about our friends and relatives in the city of Dwarka, I may inform you that all of them were cursed by the Brahmins and as a result of that all of them became intoxicated by drinking wine made of purified rice and fought between one another with sticks and blows unrecognised by themselves. Except four or five all of them are now dead and gone.

TEXT No. 24

प्रायेणैतद्भगवत ईश्वरस्य विचेष्टितम् ।
मिथो निघ्नन्ति भूतानि भावयन्ति च यन्मिथः ॥

Prayenaitad bhagawata iswarasya vichestitam
Mitho nighnanti bhutani bhavayanti cha yam mithah.

ENGLISH SYNONYMS

Prayanaitad—it is almost by, *Bhagawata*—of the Personality of Godhead, *Iswarasya*—of the Lord, *Vichestitam*—by the will of, *Mitho*—between one another, *Nighanti*—do kill, *Bhutani*—the living beings, *Bhavayanti*—as also protects, *Cha*—also, *Yam*—of whom, *Mithah*—one another.

TRANSLATION

In fact these are all under the supreme will of the Lord Personality of Godhead that sometimes people kill one another as also protect one another at another time.

PURPORT

According to the anthropologist there is the nature's law of struggle for existence and survival of the fittest. But they do not know that behind the law of nature there is the supreme direction of the Supreme Lord Personality of Godhead. In the Bhagwat Geeta it is confirmed that the law of nature is executed under the direction of the Lord. Whenever therefore there is peace in the world it must be known that it is due to the good will of the Lord. And whenever there is upheaval in the world it is also due to the Supreme will of the Lord. Not a blade of glass moves without the will of the Lord. Whenever therefore there is disobedience to the established rules enacted by the Lord there is war between man to man nation to nation. The surest way to thc path of peace is therefore dovetailing everything with the established rule of the Lord.

The established rule is that whatever we do, whatever we eat, whatever we sacrifice or whatever we give in charity must be done to the full satisfaction of the Lord. No body should do anything, eat anything, sacrifice anything or give in charity anything against the will of the Lord. Discretion is the best part of valour and one must learn how to discreminate between actions which may be pleasing to the Lord or which may not be pleasing to the Lord. An action is thus judged by the end in the matter of the Lord's pleasure or displeasure. There is no room for personal whims we must always be guided by the pleasure of the Lord and this action is called *Yoga karmasya kousalam* or acticns may be performed keeping link with the Supreme Lord. That is the art of doing a thing perfectly.

TEXT No. 25, 26

जलौकसां जले यद्वन्महा'तोऽद'त्यणीयसः ।
दुर्बलान् बलिनो राजन् महा'तो बलिनो मिथः ॥
एवं बलिष्ठैर्यदूभि र्महद्भिरितरान् विभुः ।
यदून् यदुभिरन्योन्यं भूभारान् संजहार ह ॥

Jaloukasam jale yadbat mahanto'danti aniyasah
Druvalan Valino rajan mahanto valino mitho
Evam valisthair yadubhi mahadbhir itaran bibhuh
Yadun yadubhir anyonyam bhubharan samjahara.

ENGLISH SYNONYMS

Jaloukasam—of the acquatics, *Jale*—in the water, *Yadbat*—as it is, *Mahanto*—the larger one, *Odanti*—swallows, *Aniyasah*—smallers ones, *Durvalan*—the weak, *Valino*—the stronger, *Rajan*—oh the king, *Mahanto*—the strongest, *Valino*—lesser strong, *Mitho*—in duel, *Evam*—thus, *Valisthair*—by the strongest, *Yadubhir*—by the descendants of Yadu, *Mahadbhir*—one who has greater strength, *Itaran*—the common ones, *Bibhuh*—the Supreme Personality of Godhead,

Yadun—all the Yadus, *Yadubhir*—by the Yadus,[5] *Anyonyam*—between one another, *Bhubharan*—the burden of the world, *Samjahara*—has unloaded, *Ha*—in the past.

TRANSLATION

Oh the King! as it is in the ocean the stronger acquatic swallows up the weaker ones, the bigger one swallows up the smaller ones so also the Supreme Personality of Godhead has unloaded the burden on the earth by engaging the stronger Yadu for killing weaker and bigger Yadu in killing the smaller.

PURPORT

In the material world the law of struggle for existence and survival of the fittest work for the reason that in the material world there is disparity between the conditioned souls on account of every one's desire to lord it over the material resources. This very mentality of lording it over the material nature is the root cause of conditioned life. And to give facility to such imitation sense of lordship the illusary energy of the Lord has created a disparity between conditioned living beings by creating the stronger and the weaker in every species of life. The mentality of lording it over the material nature and the creation of the strong and the weak has naturally created a disparity and therefore the law of struggle for existence. In the spiritual world there is no such disparity neither there is such struggle for existence. In the spiritual world there is no struggle for existence because every one there exists eternally. There is no disparity because overy one wants to render service to the Supreme Lord and no body wants to imitate the Lord in the matter of becoming the beneficiary. The Lord being creater of everything including the living beings, factually He is the proprietor and enjoyer of everything that be but in the material world by the spell of Maya or illusion this sense of eternal relation with the Supreme Personality of Godhead being forgotten the living being is

conditioned under the law of struggle for existence and survival of the fittest.

TEXT No. 27

देशकालार्थयुक्तानि हृत्तापोपशमानि च ।
हरन्ति स्मरतश्चित्तं गोविन्दाभिहितानि मे ॥

Desha kala artha yuktani hrit tapo upasamani cha
Haranti smaratas chittam govinda abhihitani me.

ENGLISH SYNONYMS

Desha—space, *Kala*—time, *Artha*—importance, *Yuktani*—impregnated with, *Hrit*—the heart, *Tapa*—burning, *Upasamani*—extinguishing, *Cha*—and, *Haranti*—are attracting, *Smaratas*—by remembering, *Chittam*—mind, *Govinda*—the Supreme Lord of pleasure, *Abhihitani*—narrated by, *Me*—unto me.

TRANSLATION

Now I am being attracted by the instructions which were imparted to me by the Personality of Godhead because they are always impregnated with instruction for relief to the burning heart of all in all circumstances of space and time.

PURPORT

Herein Arjuna refers to the instruction of the Bhagwat Geeta which was imparted to him by the Lord in the battle field of Kurukshetra. The Lord left behind Him the instructions of the Bhagwat Geeta not only for the benefit of Arjuna alone, but also it is useful for all at all time and in all climate or space. The Bhagwat Geeta being spoken by the Supreme Personality of Godhead, it is the essence of all vedic wisdom. It is nicely presented by the Lord Himself for all who have very little time for going through the vast vedic-literatures like the Upanishads, Puranas and Vedanta Sutras,

It is put within the study of the great historical epic Mahabharata which was specially prepared for the less intelligent class of men namely the women, the labourer class of men and those who are worthless descendants of the higher class men of the society namely the Brahmins, Kshatriyas and higher section of the Vaishyas. The problem, which arose some times in the heart of Arjuna in the battle field of Kurukshetra, was solved by the teachings of the Bhagwat Geeta and again after the departure of the Lord from the vision of the earthly people, when Arjuna was face to face with another problem of being vanquished in his acquired power and prominence, he wanted again to remember the great teachings of the Bhagwat Geeta just to teach all concerned that the Bhagwat Geeta could be consulted in all critical time not only to be solaced from all kinds of mental agonies but also to find out the way out of the great entanglement which might have embarassed one in some critical hour.

The merciful Lord left behind Him the great teachings of the Bhagwat Geeta for the only reason that one could take the instructions of the Lord even during the time of His not being visible to the material eyesight. Material senses cannot have any estimation of the Supreme Lord but by his inconceivable power, the Lord can incarnate Himself to the sense-perception of the conditioned souls in a suitable manner through the agency of matter which is also another form of Lord's energy of manifestation. As such the Bhagwat Geeta or any such authentic scriptural sound representation of the Lord is also incarnation of the Lord. There is no difference between such sound representation of the Lord and Himself and one can derive the same benefit from the Bhagwat Geeta as Arjuna had it done in the personal presence of the Lord.

Faithful human being who is desirous of being liberated from the clutches of the illusory energy of material existance, can take very easily the transendental advantage of the Bhagwat Geeta and with this mission in view the Lord instructed Arjuna as if

Arjuna was in need of it. In the Bhagwat Geeta five important factors of knowledge have been delineated pertaining to the (1) Supreme Lord, (2) the living being, (3) the Nature, (4) the time and space and (5) the process of activity. Out of these, the Supreme Lord and the living being, being qualitatively one, the difference between the two have been analysed as the whole and the part and parcel. The nature is inert matter displaying the interaction of three different modes and the eternal time and unlimited space are considered to be beyond the existence of the material nature. Activities of the living being are different varieties of aptitudes which can entrap or liberate the living being within or without the material nature. All these subject matters are concisely disscussed in the Bhagwat Geeta and later the subject matters are elaborated in the Srimad Bhagwatam for further enlightenment. Out of the five subjects, the Supreme Lord, the living entity, the Nature and time and space all are enternal but the living entity, nature and time all of them are under the direction of the Supreme Lord who is Absolute and completely independent of any other control. The Supreme Lord is the supreme controller. Activity of the living being is beginningless but it can be rectified by transferred epithet into spiritual quality and thus cease its material qualitative reactions. Both the Lord and the living entity are cognisant and both have the sense of identification of being conscious as living force. But the living being under the condition of the material nature called the Mahat Tattwa misidentifies himself as different from the Lord and the whole scheme of vedic wisdom is targetted to this aim of eradicating such misconception of the living being and thus to liberate him from the illusion of material identification. When such illusion is eradicated by knowledge and renunciation the living being revives his real identification as interested individual being in the transcendental position of the Lord. As conscious beings both the Lord and the living being are responsible actors and enjoyer also. The sense of enjoyment in the Lord is real but such sense in the living being

is a sort of wishful desire only. This difference in consciousness is the criterian of two identities namely the Lord and the living being. Otherwise there is no difference between the Lord and the living being. The living being is therefore, eternally one and different simultaneously. The whole instructions of the Bhagwat Geeta stand on the basis of this principle.

In the Bhagwat Geeta the Lord and the living being both have been described as Sanatan or eternal and the Lord's abode far beyond the range of material sky is also described as Sanatan. The living being is invited to live in the Sanatan existence of the Lord and the process which can help a living being to approach the Lord's abode as abovementioned, is called the **Sanatan Dharma** or the place where the liberated activity of the soul is exhibited. One cannot, however, reach the eternal abode of the lord without being free from the misconception of material identification and the Bhagwat Geeta gives us the clue how to achieve this stage of perfection. The process of being liberated from the misconception of material identification is called, in different stages, as fruitive activity, emperic philosophy and devotional services up in the matter of transcendental realisation. Such transcendental realisation is made possible by dovetailing all the above items in relation with the Lord. Prescribed duties of the human being as they are directed in the Vedas, can gradually purify the sinful mind of the conditioned soul and raise him to the stage of knowledge. Such purified stage of acquiring knowledge becomes the basis of devotional service of the Lord. So long one is engaged in the matter of researching the solution of the problems life, it is called *Jnana* or purified knowledge but on the stage of realising the actual solution of life, one is called as situated in the dovotional service of the Lord. The Bhagwat Geeta begins with the problems of life by discreminating the soul from the elements of matter and proves it by all reasons and arguments that the soul is indestructible at all circumstances and the outercover of matter the body and the mind change covering for another term of mate-

rial existence which is full of miseries. The Bhagwat Geeta is therefore meant for terminating all different types of miseries and Arjuna took shelter of the great knowledge which was imparted to him before, during the time of Kurukshetra battle.

TEXT NO. 28

सूत उवाच :

एवं चिन्तयतो जिष्णोः कृष्णपादसरोरुहम् ।
सौहार्देनातिगाढेन शान्ताऽऽसीद् विमला मतिः ॥

Suta uvacha :

Evam chintayato jishnoh krishnapada saroruham
Souhardena atigadhena santa asit vimala matih.

ENGLISH SYNONYMS

Suta uvacha—Suta Goswami said, *Evam*—thus, *Chintayato*—while thinking of the instructions, *Jishnoh*—of the Supreme Personality of Godhead, *Krishnapada*—feet of Krishna, *Saroruham*—resembling the lotus, *Souhardena*—by deep friendship, *Atigadhena*—in great intimacy, *Santa*—pacified, *Asit*—it so became, *Vimala*—without any tinge of material contamination, *Matih*—mind.

TRANSLATION

Suta Goswami said, "Thus being deeply absorbed in thinking of the instructions of the Lord in great intimacy of friendship and of His Lotus feet Arjuna's mind became pacified and free from all contamination of material tinges."

PURPORT

The Lord being Absolute, thinking about Him in deep meditation is as good as trance of the Yogins. The Lord is non-different from His Name, Form, Quality, Pastimes, Entourage, and specific actions. Arjuna began to think of the Lord's instructions to Him

in the battlefield of Kurukshetra and those instructions only began to eliminate the tinges of material contaminations in the mind of Arjuna. The Lord is like the sun and the sun's appearance means dissipation of darkness at once. Material contamination is like darkness or ignorance and the Lord's appearence within the mind of the devotee in any category as above mentioned can at once drive away the miserable material effects. Lord Chaitanya has, therefore, recommended constant chanting of the Name of the Lord and thus be protected from all contamination of the material world. The feelings of separation from the Lord is undoubtedly a sorry plight of the devotee but because it is in connection with the Lord it has got a specific transcendental effect which pacifies the heart. Such feelings of separation is also a source of trancendental bliss and it is never equal to contaminated material feelings of separation.

TEXT No. 29

वासुदेवाङ्घ्र्यनुध्यानपरिबृंहितरंहसा ।
भक्त्या निर्मथिताशेषकषायधिषणोऽर्जुनः ॥

Vasudevanghra anudhyana : paribringhita ranghasa
Bhaktya nirmathita asesha kashaya dhisana Arjuna.

ENGLISH SYNONYMS

Vasudevanghra—the lotus feet of the Lord, *Anudhyana*—by constant remembrance, *Paribringhrita*—expanded, *Ranghasa*—with great velocity, *Bhaktya*—in devotion, *Nirmathita*—subsided, *Asesha*—unlimited, *Kashaya*—trashes, *Dhisana*—conception, *Arjuna*—of the name.

TRANSLATION

Arjuna's constant remembrances of the lotus feet of Lord Sri Krishna expanded his devotion with great velocity and as a result of this all trashes of his conception became subsided.

PURPORT

Material desires of the mind are trashes of material contamination. By such contaminations the living being is faced with so many compatible and incompatible things that upsuge the very existence of spiritual identity. Birth after birth the conditioned soul is entrapped with so many pleasing and non-pleasing elements which are all false and temporary. They accumulate on account of our reaction of material desires but when we get into touch with the transcendental Lord in His variegated energies by devotional service the naked forms of all material desires become manifest and the intelligence of the living being is pacified in its true colour. As soon as Arjuna turned his attention towards the instructions of the Lord as they are inculcated in the Bhagwat Geeta, his true colour of eternal association of the Lord became manifest and thus felt freed from all material contaminations.

TEXT No. 30

गीतं भगवता ज्ञानं यत्तत्संग्राममूर्धनि ।
कालकर्मतमोरुद्धं पुनरध्यगमद् विभुः ।

Geetam bhagawata jnanam yat tat samgramamurdhani
Kalakarma tomaruddham punaradhyagamat prabhuh.

ENGLISH SYNONYMS

Geetam—instructed, *Bhagawata*—by the Personality of Godhead, *Jnanam*—knowledge, transcendental, *Yat*—which, *Tat*—that, *Samgramamurdhani*—in the midst of battle, *Kalakarma*—time and actions, *Tomaruddham*—enwrapped by such darkness, *Punaradhyagamat*—revived them again, *Prabhuh*—the Lord of his senses.

TRANSLATION

On account of the Lord's pastime and activities thereof and the sense of separation from the Lord it so appeared that Arjuna

forgot the instructions left by the Personality of Godhead: but factually it did not so happen and again he became the Lord of the senses.

PURPORT

A conditioned soul is enwrapped in his fruitive activities by the force of eternal time. But the Supreme Lord when He incarnates on the earth, His activities are not enforced by *Kala* or the material conception of past present and future significances. Such activities of the Lord are eternal and they are manifestation of His *Atmamaya* or internal potency. All such pastimes or activities of the Lord are spiritual in nature but to the laymen they appear to be on the same level of material activities. It so appeared that the Arjuna and the Lord were engaged in the battle-field of Kurukshetra as the other party was also engaged: but factually the Lord was executing His mission of incarnation in association with His eternal friend Arjuna. Therefore such apparent material activities of Arjuna did not drive him away from his transcendental position but on the contrary revived his consciousness about the songs of the Lord as He sung it personally. This revival of consciousness is assured by the Lord in the Bhagwat Geeta as follows:

Manmana bhava madbhakto madyaji mam namaskuru
Mameva aisyasi satyam te pratijane priosi me.

One should become in the mood of thinking the Lord always and the mind may not be void of His thinking. One should, therefore, become a devotee of the Lord and offer obeisances unto Him. One, who lives in that fashion, becomes undoubtedly endowed with the blessing of the Lord by achieving the shelter of His lotus feet. There is nothing to be doubtful about this eternal truth and because Arjuna was His confidential friend the secret was disclosed to him.

Arjuna had no desire to fight with his relatives but he fought on the mission of the Lord. He was always engaged in the execution of

His mission only and therefore after His departure he remained in the same transcendental position even though it appeared that he forgot all the instructions of the Bhagwat Geeta. One should, therefore, adjust the activities of life in pace with the mission of the Lord and by doing this one is sure to return back to home return back to Godhead the highest perfection of life.

TEXT No. 31.

विशोको ब्रह्मसम्पत्त्या संछिन्नद्वैतसंशयः ।
लीनप्रकृतिनैर्गुण्यादलिंगत्वादसम्भवः ॥

Visoka brahmasampatya samchhinna dwitasamsayah
Leena prakriti nairgunyat alingatwat asambhavah.

ENGLISH SYNONYMS

Visoka—free from berievement, *Brahmasampatya*—by possession of spiritual assets, *Samchhinna*—being completely cut off, *Dwita-samsayah*—from the doubts of relativity, *Leena*—merged in, *Prakriti*—material nature, *Nairgunyat*—due to being in transcendence, *Alingatwat*—on account of being void of material body, *Asambhavah*—free from birth and death.

TRANSLATION

On account of possessing spiritual assets the doubts of duality was completely cut off. Thus being freed from the three modes of material nature and placed in transcendence there was no more any chance of birth and death being freed from material form.

PURPORT

Doubts of duality begins from the misconception of the material body which is accepted as self by less intelligent persons. The most foolish part of our ignorance is when we identify this material body as self and every thing in relation with the body is

ignorantly accepted as our own. This doubts of misconception as myself and mine, in other words my body, my relatives, my properity, my wife, my children, my wealth, my country, my community, and hundreds and thousands of such illusory contemplations, are different bewilderment for the conditioned soul. By assimilating the instructions of the Bhagwat Geeta one is sure to become released from such bewilderment because real knowledge is to know that the Supreme Personality of Godhead Vasudeva Lord Krishna is everything including myself. Everything is a manifestation of His potency as part and parcel and the potency and the potent being non-different the conception of duality is at once mitigated by attainment of perfect knowledge. As soon as Arjuna took himself to the instructions of the Bhagwat Geeta, expert as he was, he could at once eradicate the material conception of Lord Krishna his eternal friend. He could realise that the Lord was still present before him by His instruction, by His Form, by Pastimes, by His Qualities and everything in relation with Him. He could realise that Lord Krishna his friend was still present before him by His transcendental presence in different non-dual energies and there was no question of attainment of the association of the Lord by another change of body under the influence of time and space. By attainment of Absolute knowledge one can be in association of the Lord constantly even in the very present life simply by hearing, chanting, thinking and worshipping the Supreme Lord. One can see Him, one can feel His presence even in the present life simply by understanding *"the adwaya jnan"* Lord or the Absolute Lord through the processes of devotinal service which begins with hearing about him. Lord Chaitanya says that simply by chating the holy Name of the Lord one can at once wash off the dust on the mirror of pure consciousness and as soon as the dust is removed one is at once freed from all material conditions. To become free from material conditions means liberation of the soul. As soon as one is, therefore, situated in the Absolute knowledge his material conception of life becomes removed or becomes emerged out from such false conception of life and the function of the pure

soul is revived in spiritual realisaion. This practical realisation of the living being is made possible on account of his becoming free from the re ction of the three modes of material qualities namely goodness, passion and ignorance. By the Grace of the Lord a pure devotee is atonce raised to the plane of the Absolute and there is no more chance of the devotee to become materially entangled called by the name conditioned life. No body is able to feel the presence of the Lord at all circumstances untill one is not endowed with the required transcendental vision made possible by devotional service prescribed in the revealed scriptures. Arjuna attained this stage long before in the battlefiled of Kurukshetra and as he apparently felt the absence of the Lord he at once took shelter of the instructions of the Bhagwat Geeta and thus again he was placed in his original position. This is the position of *Visoka* or the stage of being freed from all berievement and anxieties.

TEXT NO. 32

निशम्य भगवन्मार्गं संस्था यदुकुलस्य च ।
स्वः पथाय मतिं चक्रे निभृतात्मा युधिष्ठिरः ॥

Nisamya bhagawat margam samstham yadukulasya cha
Swah pathaya matim chakre nibhritatma yudhisthirah.

ENGLISH SYNONYMS

Nisamya—deliberating, *Bhagawat*—in the matter of the Lord, *Margam*—the ways of his appearance and disappearance, *Samstham*—end, *Yadukulasya*—of the dynasty of King Yadu; *Cha*—also, *Swah*—the abode of the Lord, *Pathaya*—on the way of, *Chakre*—gave attention, *Nibhritatma*—lonely and alone, *Yudhisthirah*—the king of the name.

TRANSLATION

Just hearing about Lord Krishna' s returuing back to His abode and on understanding of the end of Yadu dynasty's

earthly manifestation, Maharaj Yudhisthir decided alone for going back to Home ¦ back to Godhead.

PURPORT

Maharaj Yudhisthir also turned His attention on the instructions of the Bhagwat Geeta after hearing about Lord's departure from the vision of the earthly people. He began to deliberate on the matter of the Lord's way of appearance and departure. The mission of the Lord's appearance and disappearance in the mortal universe is completely dependent on His Supreme will. He does not appear or disappear forced by any other superior energy as the living beings do appear and disappear being forced by the laws of nature. Whenever the Lord likes, He can appear Himself from anywhere and everywhere with-out disturbing His appearance and disappearance is any other place. He is like the sun. The sun appears and disappears by its own accord at any place without disturbing its presence in other place. The sun appears in the morning of India without disappearing itself in the western hemisphere. The sun is present everywhere and anywhere all over the universe but it so appears in a particular place that the sun appeared in the morning at some fixed time and also disappeared at some fixed time. The time limitation even of the sun has no concern with it and then what so speak about the Supreme Lord Who is the creator ane controller of the sun. Therefore, in the Bhagwat Geeta it is stated as follows about the appearance and disappearance of the Lord by the Lord Himself. He says there that any one who understands factually about the transcendental appearance and disappearance of the Lord by His inconcievable energy, becomes liberated from the laws of birth and death and is placed in the eternal spiritual sky wherein the Vaikuntha planets are there and such liberaed persons can eternally live there without the pangs of birth, death, old age and diseases. In the spiritual sky the Lord and those

who are eternally engaged in the transcendental loving service of the Lord, all are eternally *young* because there is no oldage and diseases and therefore there is no death also. Because there is no death there is no birth also. It is concluded there-fore that simply by understanding about the Lord's appearance and disappearance in truth one can attain such perfectional stage of eternal life and therefore, Maharaj Yudhisthir also began to consider about his going back to Godhead. The Lord appears on the earth or any other mortal planet along with His associates who live with Him eternally and the members of the Yadu family who were engaged in supplimenting the pastimes of the Lord are no other than His eternal associates and so also Maharaj Yudhisthir and his brothers and mother etc. As appearance and disappearance of the Lord and His eternal associates are all transcendental, so one may not be bewildered by the external features of such appearance and disappearance.

TEXT No. 33

पृथाप्यनुश्रुत्य धनंजयोदितं नाशं यदूनां भगवद्गतिं च ताम् ।
एकान्तभक्त्या भगवत्यधोक्षजे निवेशितात्मोपरराम संसृतेः ॥

Pritha api anusrutya dhanahjaya uditam
Nasham yadunam bhagabat gatim chatam.
Ekanta bhaktya bhagavati abhoksoje
Niveshitatma upararame samsriteh.

ENGLISH SYNONYMS

Pritha—Kunti, *Api*—also, *Anusrutya*—overhearing, *Dhananjaya*— Arjuna, *Uditah*—uttered by, *Nasham*—end, *Yadunam*—of the Yadudynasty, *Bhagwat*—of the personality of Godhead, *Gatim*—disappearance, *Cha*—also, *Tam*—all those, *Ekanta*—unalloyed, *Bhaktya*—devotion, *Bhagwati*—unto the Supreme, Lord Sri Krishna *Adhokshaje*—transcendence, *Niveshitatma*—with full attention, *Upa-*

TRANSLATION

Kunti also after overhearing from Arjuna all about the end of the Yadu dynasty and disappearance of Lord Krishna, engaged herself with full attention in the devotional service of the transcendence Personality of Godhead and thus became released from the course of material existence.

PURPORT

Setting of the Sun does not mean end of the sun. It means that the sun is out of our sight. Similarly the end of the mission of the Lord in a particular planet or universe does not mean the end of it but it is out of our sight. The end of the Yadu dynasty also does not mean its annihilation but its disappearace along with the Lord's being away from our sight. As Maharaj Yudhisthir decided to prepare for going back to Godhead so also Kunti decided and thus she fully engaged herself in the transcendental devotional service of the Lord which guarantees passport for going back to Godhead after quitting this present material body. The beginning of devotional service of the Lord is the beginning of spiritualising the present body and thus an unalloyed devotee of the Lord loses all material significance of the present body. The abode of the Lord is not a myth as it is said by the unbelievers or ignorant people but one cannot reach there by any material means like sputnik or others. But one can certainly reach there after leaving this present body and one must prepare himself for going back to Godhead by practising the devotional service. That guarantees a passport of going back to Godhead and Kunti adopted it.

TEXT No. 34

ययाहरद् भुवो भारं तां तनुं विजहावजः ।
कण्टकं कण्टकेनेव द्वयं चापीशितुः समम् ॥

Yaya harad bhuvo bharam tam tanum vijahavajah
Kantakam kantakena eva dwayam cha api isituh samam.

ENGLISH SYNONYMS

Yaya—that by which, *Harad*—took away, *Bhuvo*—of the world, *Bharam*—burden, *Tam*—that, *Tanum*—body, *Vijahou*—relinquished, *Ajah*—the unborn, *Kantakam*—thorn, *Kantakena*—by the thorn, *Eva*—like that, *Dwayam*—both, *Cha*—also, *Api*—although, *Isituh*—controling, *Samam*—equal.

TRANSLATION

The Supreme unborn Lord Sri Krishna caused the members of the Yadu dynasty relinquishing the body by which He took away the burden of the world. The action was like picking out the thorn by a thorn although both of them are equal to the controller.

PURPORT

Srila Viswanath Chakrabarty Thakur suggests that the Rishis like Sounaka and others who were hearing Srimad Bhagwatam from Suta Goswami at Naimisaranya, were not happy to hear about the Yadus dying in madness of intoxication. To give them relief from this mental agony, Suta Goswami assured them that the Lord caused the members of the Yadu dynasty to relinquish the body by which they had to take away the burden of the world. The Lord and His eternal associates appeared on earth to help the administrative demigods in eradicating the burden of the world all disturbing elements. He, therefore, called for some of the confidential demigods to appear in the Yadu family and serve Him in His great mission. After the mission was fulfilled such demigods by the will of the Lord relinquished their corporal body by a show of fighting amongst themselves in madness of intoxication. The demigods are accustomed to drink *Somerasa* beverage and therefore drinking of wine and intoxication thereof, are not unknown to such demigods. Sometimes they were put into trouble for indulging in such intoxicating habit. Sometimes the sons of Kuvera fell in the wrath of Narada for being intoxicated; but afterwards they regained their original forms by the Grace of the Lord Sri Krishna.

We shall find this story in the 10th canto. For the Supreme Lord both the Ashuras and the demigods are equal but yet the demigods are obedient to the Lord whereas the Ashuras are not so. Therefore, the example of picking out a thorn by another thorn is quite befitting. One thorn which causes pinpricks on the leg of the Lord is certainly disturbing to the Lord and the other thorn which takes out the disturbing elements certainly gives service to the Lord. So although every living being is a part and parcel of the Lord still one, who is a pinprick of the Lord, is called the Ashura and one who is voluntary servitor of the Lord is called the Devata or the demigod. In the material World the Devatas and Ashuras are always at loggerhead and the Devatas are saved from the hands of the Ashuras always by the Lord. Both of them are under the control of the Lord. The world is full with such two kinds of living beings and the Lord's mission is always to protect the Devatas and destroy the Ashuras, whenever there is such need in the world, to do good to both of them.

TEXT No. 35

यथा मत्स्यादिरूपाणि धत्ते जह्याद् यथा नटः ।
भूभारः क्षयितो येन जहौ तच्च कलेवरम् ॥

Yatha matsyadi rupani dhatte jahyat yatha natah
Bhubhara kshayito yena jahou tatcha kalevaram.

ENGLISH SYNONYMS

Yatha—as much as, *Matsyadi*—incarnation of Fish ete, *Rupani*—forms, *Dhatte*—eternally accepts, *Jahyat*—apparently relequishes, *Yatha*—exactly like, *Nata*—magician, *Bhubharo*—burden of the world, *Kshayito*—relieved, *Yena*-by which, *Jahou*-let go, *tat*—that, *cha*—also, *Kalevaram*—body.

TRANSLATION

The Supreme Lord let go that body which was manifested by

Him in the matter of diminishing the burden of the earth as much as He relinquishes His body like the magician in the matter of accepting different bodies like incarnation of Fish etc.

PURPORT

The Supreme Lord Personality of Godhead in neither impersonal nor Formless but His body is non different from Him and therefore He is known as the embodiment of eternity, knowledge and bliss. In the *BrihadvaishnavaTantra* it is clearly mentioned that any one who considers the Form of Lord Krishna as made of material energy must be ostracised by all means of Vedas and the Puranas and if by chance the face of such infidel is seen one must clean himself deeping in the river with clothings. The Lord is described as Amrita or the deathless because He has no material body. Under the circumstances the so called manifestation of the Lord as dying or quiting the body is nothing but jugglery of the magician. The magician shows by his tricks that he is cut into pieces, he is burnt into ashes or he becomes unconscious by hypnotic influence etc are all false shows only but factually the magician himself is neither burnt into ashes nor he is cut into pieces nor he becomes dead unconscious at any stage of his magical demonstration. Simlarly the Lord has His eternal forms of unlimited varieties of which the incarnation Fish as was exhibited within this universe is also one. Because there are innumerable universes, somewhere or other such incarnation of Fish must be manifesting His pastimes without any cessation of the Form. In this verse the particular word Dhatte (eternally accepted and not the word *Dhatwa* accepted for the occasion) is used. The idea is that the Lord does not create such incarnation of Fish but He has eternally such form and the appearance and disappearance of such causal Forms or incarnation, is to serve particular purpose of the Lord, as the magician displays varieties of such conditions to serve some purpose. In the Bhagwat Geeta the Lord says (B.G. 7/24/35), "The impersonalists think that I have no form and that I was formless but at present I have accepted one

form to serve some purpose and now I am manifested. But such speculators are factually without any sharp intelligence. However they may be good scholars in the vedic literatures, they are practically ignorant about My inconcievble energies and about My eternal Forms of Personality. The reason is that I reserve the power of not being exposed to the nondevotees on account of My mystic curtain. The less intelligent fools are therefore unware of My eternal Form never to be vanquished and I am unborn." In the Padmapurana it is said that those who are envious and always angry upon the Lord are unfit to know the actual and eternal form of the Lord. In the Bhagwatam also it is said that Lord appeared like the thunder bolt to those who were wrestlers. Sisupala also at the time of being killed by the Lord could not see Him as Krishna, being dazzled by the glare of the Brahmajyoti. Therefore, the temporary manifestation of the Lord as thunderbolt to the wrestlers appointed by Kansa or the glaring appearance of the Lord before Sisupala etc were relinqished by the Lord but the Lord as magican is eternally existent and is never vanquished at any circumstances. Such casual forms are temporarily shown to the Ashuras only and when such exhibitions are withbrawn the Ashuras only think that the Lord is no more existent as much as the foolish audience think of the magician as burnt into ashes or cut into pieces. The conclusion is that the Lord has no material body and therefore He is never to be killed or changed by His transcendental body.

TEXT No. 36

यदा मुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्रवणीयसत्कथः ।
तदाहरेवाप्रतिबुद्धचेतसामभद्रहेतुः कलिरन्ववर्तत ॥

Yada mukundo bhagawan iman mahim
Jahou satanwa sravaniasatkathah
Tadahareva apratibuddhachetasam
Abhadrahetuh kaliranwavartatah.

ENGLISH SYNONYMS

Yada—when, *Mukunda*—Lord Krishna, *Bhagawan*—the Personality of Godhead, *Imam*—this, *Mahim*—earth, *Jahou*—left, *Satanwa*—with His self-same body, *Sravaniasatkahah*—Hearing about Him is worthwhile, *Tada*—at that time, *Ahareva*—from the very day, *Apratibuddhachetasam*—of those whose mind is not sufficiently developed, *Abhadrahetuh*—cause of all inauspiciousness, *Kaliranwavartatah*—The Kali fully manifested.

TRANSLATION

When the Personality of Godhead Lord Krishna left this earthly planet in His self-same form, from that date verily Kali who appeared slightly before, became fully manifested for creating inauspiousness for those who are endowed with poor fund of knowledge.

PURPORT

The influence of Kali could be enforced only upon those who are not fully developed with Godconsciousness. One can neutralise the effects of Kali by keeping oneself fully under the Supreme Pare of the cersonality of Godhead. The age of Kali ensued just after the battle of Kurukshetra but it could not exert its influence on account of the presence of the Lord. The Lord however left this earthly planet in His own transcendental body and as soon as He left, the symptoms of the Kali Yuga as was visioned by Maharaj Yudhisthir prior to Arjun's arrival from Dwarka, began to manifest and Maharaj Yudhisthir rightly conjectured on departure of the Lord from earth. As we have already explain'd the Lord left, means He became out of our sight as much as sun sets means the sun is out of our sight.

TEXT No. 37

युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गृहे तथाऽऽत्मनि ।
विभाव्य लोभानृतजिह्महिंसनाद्यधर्मचक्रं गमनाय पर्यधात् ॥

Yudhisthiras tat parisarpanam budhah
Pure cha rastre cha grihe tatha atmani.
Vibhavya lobha anrita jimbhra himsanadi
Adharma chakram gamanaya paryadhat

ENGLISH SYNONYMS

Yudhisthiras—Maharaj Yudhisthir, *Tat*—that, *Parisarpanam*—expansion, *Budhah*—thoroughly experienced, *Pure*—in the capital, *Cha*—as also, *Rastre*—in the State, *Cha*—and, *Grihe*—at home, *Tatha*—as also, *Atmani*—in person, *Vibhavya*—in creating, *Lobha*—avarice, *Anrita*—untruth, *Jimbha*—diplomacy, *Hinsanadi*—violence enviousness, *Adharmam*—irreligiosity, *Chakram*—a vicious circle, *Gamanaya*—for departure, *Paryadhat*—dressed himself accordingly.

TRANSLATION

Maharaj Yudhisthir was intelligent enough to understand about the influence of the age of Kali gradually expanding avarice, falsehood, cheating and violence all over the capital, state, home and individual person and wisely he prepared himself for starting from home and he dressed himself likewise.

PURPORT

The present age is influenced by the specific qualities of the Kali and since the days of the battle of Kurkshetra about five thousands of years past the influence of the age of Kali began manifesting and from authentic scriptures it is learnt that the age of Kali is still to run on for 427000 four lacs and twenty seven thousands of years. The symptoms of the Kaliyuga as mentioned above namely avarice, falsehood, diplomacy, cheating, nepotism, violence and all such things are already in vogue and no body can think of what is going to happen gradually with further increase of the influence of Kali till the day of annihilation. We have already come to know that the influence of the age of Kali is meant for godless so called civilised man, otherwise those who are under the protection of the

Lord has nothing to fear of the horrible age. Maharaj Yudhisthir was a great devotee of the Lord and there was no necessity of his being afraid of the age of Kali but he preferred to retire from active household life and prepare himself to go back to home back to Godhead. The Pandavas are eternal companion of the Lord and therefore they are more interested in the company of the Lord than anything else. Besides that, being an ideal king he wanted to retire just to set exanples for others that as soon as there is some young chap to look after the household affairs, one should at once retire from family life for uplifting oneself to spiritual realisation and no body should rot in the dark well of household life till one is dragged by the will of the Yamaraj. Modern politicians should take lessons from Maharaj Yudhisthir about voluntary retirement from active life making room for the younger generation. So also retired old gentlemen also may take lesson from him and leave home for spiritual realisation before one is forcefully dragged away to meet death.

TEXT NO. 38

सम्राट् पौत्रं विनयितमात्मनःसुसमंगुणैः ।
तोयनीव्याः पतिं भूमेरभ्यषिञ्चद् गजाह्वये ॥

Samrat poutram viniyatam atmanah susammam gunaih
Toyanibyah patim bhumer abhyasinchad gajahvaye.

ENGLISH SYNONYMS

Samrat—the emperor, *Poutram*—into the grandson, *Viniyatam*—properly trained up, *Atmanah*—his ownself, *Susamam*—equal in all respects, *Gunaih*—by the qualities, *Toyanibyah*-outskirted by the seas, *Patim*—master, *Bhumer*—of the land. *Abhyasinchad*—enthroned, *Gajahvaye*—in the capital of Hastinapur.

TRANSLATION

Thereafter he enthroned his grandson who was equally quali-

fied and trained up, in the capital of Hastinapur as the emperor and master of all the land outskirted by the seas.

PURPORT

The land outskirted by the seas means the total land on the earth bordered by the seas was under the subjugation of the King of Hastinapur. Maharaj Yudhisthir trained up his grandson Maharaj Parikshit equally qualified like him in the matter of state administration in terms of the king's obligation upon the citizens and thus Parikshit was enthroned on the seat of Maharaj Yudhisthir prior to his departure for Supreme place back to Godhead. About Maharaj Parikshit the specific word used is Viniyatam is significant. Why the king of Hastinapur at least till the time of Maharaj Parikshit was accepted as the emperor of the world ? The only reason is that the people of the world were happy on account of good administration of the emperor. The happiness of the citizens was due to ample production of natural produce such as grains, fruits, milk, herbs, valuable stones, minerals and everything that the people needed and this was the cause of peoples satisfaction. Even they were free from all miseries due to the body, anxieties of mind, distrubances by natural phenomenon and other living beings and because every one was happy in all respects there was no resentment by the citizens although there was sometimes patched battles between the state-kings on political reasons for supremacy. Every one was trained up for attainment of the highest goal of life and therefore the people were also enlightened enough not to mind any trifle matter and quarrel for that. The influence of the age of Kali gradually infiltered the good qualities of both the kings and the citizens and therefore tense situation developed between the ruler and the ruled but still, even in this age of disparity between the ruler and the ruled, it can be cemented by spiritual emolument of God consciousness. That is a special prerogative.

TEXT NO. 39

मथुरायाँ तथा वज्रं शूरसेनपतिं ततः।
प्राजापत्यां निरुप्येष्टिमग्रीनपिवद्वीश्वरः ॥

Mathurayam tatha vajram surasenapatim tatah
Prajapatyam nirupya istam agnim apivat iswarah.

ENGLISH SYNONYMS

Mathurayam—at Mathura. *Tatha*—also, *Vajram*—of the name, *Surasenapatim*—King of the Surasenas, *Tatah*—thereafter, *Prajapatyam*—Sacrifice of the name, *Nirupya*—having performed, *Istam*—goal, *Agnim*—fire, *Apivat*—placed in himself, *Iwsarah*—capable.

TRANSLATION

Then he posted Vajra the son of Aniruddha (grandson of Lord Krishna) at Mathura as the King of Surasena and afterwards capable Maharaj Yudhisthir performed sacrifice of the name Prajapati and placed in himself the fire for quitting household life.

PURPORT

Maharaj Yudhirthir after placing Maharaj Parikshit on the imperial throne of Hastinapur and after posting Vajra the great-grandson of Lord Krishna as the King of Mathura accepted the reno unced order of life. The system of four orders of life and four castes-in terms of quality and work known as Varnashram Dharma, is the beginning of real human life and Maharaj Yudhisthira as the protector of this system of human activities, timely retired from active life as a Sannyasi handing over the charge of the administration to a trained up younger prince like Maharaj Parikshit. The scientific system of Varnashram Dharma divides the human life in four divisions of occupation and four orders of the duration of life. The four orders of the duration of life as Brahmachari, Grihastha, Vanaprastha and Sanyas are to be followed by all irrespective of the occupational divi sion. Modern politicains do not wish to retire from active life even they are old euough but Maharaj as an ideal king voluntarly retired from actıve administratıve life, for preparing himself for the next life. Every one's life must be so arranged that at the last stage of life at least 15 to 20 years of the last stage of life prior to death,

may be absolutely devoted in the matter of devotional service of the Lord to attain the highest prefection of life. It is really foolishness to engage oneself all the days of life in the matter of material enjoyment and fruitive activities; because as long as the mind shall remain absorbed in the matter of fruitive work for material enjoyment there is no chance of getting out from conditioned life material bondage. No body may follow a suicidal policy of neglecting the supreme task of attaining the highest perfection of life namely back to home, back-to-Godhead.

TEXT No. 40

विसृज्य तत्र तत्सर्वं दुकूलवलयादिकम् ।
निर्ममो निरहंकारः संछिन्नाशेषबन्धनः ॥

Visrijya tatra tat sarvam dukula valayadikam
Nirmamo nirahamkarah samchhinna asesabandhanah.

ENGLISH SYNONYMS

Visrijya—relenquishing, *Tatra*—all those, *Tat—that, Sarvam*—everything, *Dukula*—belt, *Valayadikam*—and bangles, *Nirmamo*—uninterested, *Nirahamkarah*—unattached, *Samcchinna*—perfectly cut off, *Asesavandhanah*—unlimited attachment.

TRANSLATION

Maharaj at once relinquished all his garment belt and ornaments of a royal order and became completely uninterested unattached to all sorts of attachment.

PURPORT

To become purified of material contamination is the necessary qualification for becoming one of theassociates of the Lord. No body can become an associate of the Load or can go back to home back to Godhead without such purification. Maharaj Yudhisthir, therefore, to become spiritually pure at once gave up his royal

earthly manifestation, Maharaj Yudhisthir decided alone for going back to Home ¦ back to Godhead.

PURPORT

Maharaj Yudhisthir also turned His attention on the instructions of the Bhagwat Geeta after hearing about Lord's departure from the vision of the earthly people. He began to deliberate on the matter of the Lord's way of appearance and departure. The mission of the Lord's appearance and disappearance in the mortal universe is completely dependent on His Supreme will. He does not appear or disappear forced by any other superior energy as the living beings do appear and disappear being forced by the laws of nature. Whenever the Lord likes, He can appear Himself from anywhere and everywhere with-out disturbing His appearance and disappearance is any other place. He is like the sun. The sun appears and disappears by its own accord at any place without disturbing its presence in other place. The sun appears in the morning of India without disappearing itself in the western hemisphere. The sun is present everywhere and anywhere all over the universe but it so appears in a particular place that the sun appeared in the morning at some fixed time and also disappeared at some fixed time. The time limitation even of the sun has no concern with it and then what so speak about the Supreme Lord Who is the creator ane controller of the sun. Therefore, in the Bhagwat Geeta it is stated as follows about the appearance and disappearance of the Lord by the Lord Himself. He says there that any one who understands factually about the transcendental appearance and disappearance of the Lord by His inconcievable energy, becomes liberated from the laws of birth and death and is placed in the eternal spiritual sky wherein the Vaikuntha planets are there and such liberaed persons can eternally live there without the pangs of birth, death, old age and diseases. In the spiritual sky the Lord and those

opulence by dress and garments. The kashaya or saffron loins of a Sanyasi means free from all attractive material garments and thus he changed his dress accordingly. He became uninterested to his kingdom and family attachment and thus became free from all material contamination or material designation. People are generally attached to various kinds of desgnitions namaely the designation of family, society, country, occupation, wealth, position and so many others. So long one is attached to such designations he is considered materially impure. The so called leaders of men of the modern age are attached by natinal consciousness but they do not know that such false consciousness is also another designation of the materially conditioned soul; and one has to relinquish such designations before one can become elligible for going back to home back to Godhead. Foolish people, howover adore such men who die in national consciousness but here is an example by a royal order like Maharaj Yudhisthir who prepared himself for leaving this world with out such national consciousness. And yet he is remembered by all men even up to date because he was a great pious king almost on the same level of the Personality of Godhead Sri Rama. And because people of the world were dominated by such pious kings, they were happy in all respects and it was quite possible for such great emperors to rule over the world.

TEXT No. 41

वाचं जुहाव मनसि तत्प्राण इतरे च तम् ।
मृत्यावपानं सोत्सर्गं तं पञ्चत्वे ह्यजोहवीत् ॥

Vacham juhava manasi tatprana itarecha tam
Mrityavapanam sotsargam tam panchatwe hi ajohobit.

ENGLISH SYNONYMS

Vacham—speeches, *Juhava*—relinquished, *Manasi*—unto the

Tam—unto that, *Mrityau*—unto death, *Apanam*—breathing, *Sotsargam*—with all dedication, *Tam*—that, *Panchatwa*—unto the body made of five elements, *Hi*—certainly, *Ajohabit*—made it amalgamated.

TRANSLATION

Thus he amalgamated all the organs of senses in to the mind, then mind into life, life into breathing, the total existence into the embodiment of five elements and body unto the death and as pure self, he was free from material conception of life.

PURPORT

Maharaj Yudhisthira also exactly like his brother Arjuna began to concentrate in himself gradually being freed from all matarial bondage as they are performed by mystic performances. First of all he concentrated all actions of the senses amalgamated in the mind or in other words he turned his mind towards transcendental service of the Lord. He prayed to mind that all material activities were performed by the mind the action and reactions of the material senses and since he was going back to home and back to Godhead the mind may wind up its material activities and be turned towards the transcendental service of the Lord. There was no more necessity of material activities. Actually the activities of the mind cannot be stopped because it is the reflection of the eternal soul but the quality of the activities can be changed from matter to transcendental service of the Lord. The material colour of the mind is changed by washing it off from the contamination of life-breathing and thereby getting it freed from the cantamination of repetition of birth and death being situated in pure spiritual life. The whole thing is manifested by the temporary embodiment of material body which is a production of mind at the time of death and if the mind is purified by pracice of transcendental loving service of the Lord, and the same is constantly engaged in the service of the Lotus Feet of the Lord. there is no more any chance

of the mind's producing another material body after death, but being freed from the absorption of material contamination the pure soul is able to retun back to home back to Godhead.

TEXT No. 42

त्रित्वे हुत्वाच पञ्चत्वं तच्चैकत्वेऽजुहोन्मुनिः ।
सर्वमात्मन्यजुहवीद् ब्रह्मण्यात्मानमव्यये ॥

Tritwe hutwa cha panchatwam tat cha ekatwe juhot munih
Sarvam atmani ajuhobit brahmani atmanam avyaye.

ENGLISH SYNONYMS

Tritwe—unto the trio qualities, *hutwa*—having offered, *Cha*—also, *Panchtwam*—five elements, *Tat*—that, *Cha*—also, *Ekatwe*—in one nescience, *Juhot*—amalgameted, *Munih*—the thoughtful, *Sarvam*—the Sumtotal, *Atmani*--in the Soul, *Ajuhobit*—fixed up, *Brahmani*—unto the spirit, *Avyaye*—unto the inexhaustible.

TRANSLATION

Thus concieving annihlation of the gross body of five elements in the three qualitative modes of material nature merged them in one nescience and then again he absorbed nescience in self Brahman which is inexhaustible at all circumstances.

PURPORT

All that we have manifested in the material world are different production of the *Mahat Tattwa Avydkta* and things that are visible in our material vision are nothing but combination and permutation of such variegated material products. But the living entity is different from such material products. It is due to the forgetfulness of the living entity of his eternal nature as eternal servitor of the Lord and on account of his false conception of becomnig a so called Lord of the material nature, that he is obliged to enter into existence of false sense enjoyment and a concommi-

tant generation of material energy are two principal causes of the mind being materially affected and thus the gross body of five elements produced. Maharaj Yudhisthir thus reverted the action that he merged the five elements of the body in the three modes of material nature. The qualitative distinction of the body as being good, bad or via media thus extinguished and again such qualitative manifestations also became merged in material energy which was produced from a false sense of the pure living being. When one is thus inclined to become an associate of the Supreme Lord the Personality of Godhead in one of the innumerable planets of the spiritual sky specially in Goloka Vrindaban, one has to think always that he is different from the material energy, he has nothing to do with them and he has to pose himself as pure spirit or Brahman qualitatively equal with the Supreme Brahman (*Parameswara*). Maharaj Yudhisthir after distributiug his kingdom to Parikhit and Vajra thought himself not the emperor of the world or the head of the Kurudynasty. This sense of freedom from material relations as well as getting free from material encagement of the gross and subtle encirclement makes one free to act as the servitor of the Lord even though one is in the material world and this stage is called *Jivanmukta* stage or the liberated stage while remaining even in the material world. That is the process of ending material existence not only by thinking that he is Brahman, but also by acting like Brahman. One who thinks only as Brahman is the impersonalist. And one who acts like a Brahman is the pure devotee.

TEXT o. 43

चीरवासा निराहारो बद्धवाङ् मुक्तमूर्धजः ।
दर्शयन्नात्मनो रुपं जडोन्मत्तपिशाचवत् ।
अनपेक्षमाणो निरगादश्रृण्वन् बधिरो यथा ॥

Cheeravasa niraharo baddhabang muktamurdhajah
Darshayan atmano rupam jada unmatta pisachavat
Anapekshamano niragad asrinvan badhirayatha.

ENGLISH SYNONYMS

Cheeravasa--accepted torn clothings, *Niraharo*—gave up all solid foodstuff, *Baddhavang*—stopped talking, *Muktamurdhajah*—unlocked the bunch of hairs, *Darshayan*—began to show, *Atmano*—of himself, *Rupam*—feature of the body, *Jada*—inert, *Unmatta*—mad, *Pisacha-avat*—just like an urchin, *Anabekshamana*—without waiting for, *Asrinwan*—without hearing, *Badhira*—just like a deaf, *yatha*—as if.

TRANSLATION

After that Maharaj Yudhisthir dressed himself by torn clothings gave up eating of all solid foodstuff ,voluntarily became dumb and unlocked his bunch of hairs. All these combined he was seen just like an urchin mad man without any activity. He did not any more depend for anything upon his brothers neither did he hear anything just like a deafman.

PURPORT

Thus being freed from all external affairs he had nothing to do with imperial or family prestige and for all practical purposes he posed himself exactly like an inert mad urchin without any talkativeness in terms of material affairs. Neither he had any kind of dependence upon his brothers who had all along been helping hand to him. This stage of complete independence of everything is also called the purified stage of fearlessness.

TEXT No. 44

उदीचीं प्रविवेशाशां गतपूर्वां महात्मभिः ।
हृदि ब्रह्म परं ध्यायन्नावर्तेतयतो गतः ॥

Udichim pravibesasam gatapurvam mahatamabhih
Hridi Brahman param dhyanna avarteta yato gatah.

ENGLISH SYNONYMS

Udichim—the northern side, *Pravibesasam*—those who wanted

to enter there, *Gatapurvam*—the path accepted by his forefathers, *Mahatmabhi*—by the broad minded, *Hridi*—within the heart, *Brahman*—the Supreme, *Param*—Godhead, *Dhyayan*—constantly thinking of, *Barteta*—passed days, *Yato*—wherever, *Gatah*—went.

TRANSLATION

He then started towards the northern side the path which was accepted by his forefathers and great man just to devote himself completely in the thought of the Supreme Personality of Godhead. And he lived in that way wherever he went.

PURPORT

It is understood from this verse that Maharaj Yudhisthir followed the foot prints of his forefathers and the great devotees of the Lord. We have discussed many times before, the system of Varnashram Dharma, as it was strictly followed by the inhabitants of the world, specifically by those who inhabited the Aryavarta province of the world, emphasises on the very important point of leaving all household connection at a certain stage of life. The training and education was so imparted and as such a respectable person like Maharaj Yudhisthir must would have left all family connection for self realisation and going back to home going back to Godhead. No king or respactable gentleman would continue family affected life till the end because that was considered suicidal and against the interest of perfection of human life. In order to be free from all family encumbrances and devote oneself cent per cent in the devotional service of the Lord Krishna this system is ever recommended for every one because that is the path of authoirty. The Lord instructs in the Bhagwat Geeta (B.G. 18/62) that one must become a devotee of the Lord at least at the last stage of one's life and one sincere soul like that of Maharaj Yudhisthir must abide this instruction of the Lord for his own interest.

The specific words Brahman Param means Lord Sri Krishna. This is corroborated in the Bhagwat Geeta (B.G. 10/12) by Arjuna

with reference to the context of other great authorities like Asita, Devala, Narada, Vyasa etc. As such Maharaj Yudhisthir while leaving home for the northern side, he constantly remembered Lord Sri Krishna within himself following the foot prints of his forefather as well as great devotees of all times.

TEXT No. 45

सर्वे तमनु निर्जग्मुर्भ्रातरः कृतनिश्चयाः ।
कलिनाधर्ममित्रेण दृष्ट्वा स्पृष्टाः प्रजाभुवि ॥

Sarvetam anunirjamur bhratarah kritanischayah
Kalina adharam mitrena dristwa pristwah praja bhuvi

ENGLISH SYNONYMS

Sarve—all his younger brothers, *Tam*—him, *Anunirjamur*—get out from home by following the elder, *Bhratarah*—brothers, *Kritanischayah*—decidedly, *Kalina*—by the age of Kali, *Adharma*—principle of irreligiosity, *Mitrena*—by the friend, *Dristwa*—observing, *Spristwa*—having overtaken, *Praja*—all citizens, *Bhuvi*—on the earth.

TRANSLATION

The younger brothers of Maharaj Yudhisthir observed it also that the age of Kali had already ushered in all the world over and the citizens of the kingdom were already affected by the influence of irreligiosity. They, therefore, decidedly followed the foot prints of their elder brother.

PURPORT

The younger brothers of Maharaj Yudhisthir were already most obedient followers of the great emperor and they had sufficiently training about the ultimate goal of life. They therefore decidedly followed their eldest brother in the matter of rendering devotional service to Lord Sri Krisnna more than fruitive activities,

philosophical speculations or mystic powers. According to the principles of Sanatan Dharma one must retire from family life after half the duration of life is finished and must engage himself in the matter of self realisation. But the question of engaging oneself is not always decided. Some times such retired men are bewildered how to engage oneself for the last days of life. Here is a decision by the authorities like the Pandavas that all of them engaged themselves in the matter of culturing favourably the devotional service of the Lord Sri Krishna the Supreme Personality of Godhead. According to Swami Sridhar, Dharma, Artha, Kama and Moksha or fruitive activities, philosephical speculations or salvation as they are concieved by several persons, are not the ultimate goal of life. They are more or less practised by persons who have no decision for the ultimate goal of life. The ultimate goal of life is already indicated by the Lord Himself in the Bhagwat Geeta (B.G.18/64) and the Pandavas were intelligent although to follow it without any hesitation.

TEXT No. 46

तेसाधु कृतसर्वार्था ज्ञात्वाऽऽत्यन्तिकमात्मनः ।
मनसा धारयामासुर्वैकुण्ठचरणाम्बुजम् ।।

Te sadhukrita sarbartha jnatwa atyantika atmanah
Manasa dharayamasur vaikuntha charanambujam.

ENGLISH SYNONYMS

Te—all of them, *Sadhukrita*—having performed everything worth for a saint, *Sarbartha*—that which includes everything worthy, *Jnatwa*—knowing it well, *Atyantika*—the ultimate, *Atmanah*—of the living being, *Manasa*—within the mind, *Dharayamasur*—sustained, *Vaikuntha*—the Lord of the spiritual sky, *Charanambujam*—Lotus feet.

TRANSLATION

They had all performed all the priciples of religiosities and

as a result of this, rightly they decided that the lotus feeet of Lord Sri Krishna is the Supreme goal of everytime and therefore they sustained within their mind uniteruptedly.

PURPORT

In the Bhagwat Geeta the Lord says (B.G.7/28) that only those who have had done pious deeds in previous life and thus have become freed from the results of all impious acts can only concentrate upon the Lotus feet of the Supreme Lord Sri Krishna. The Pandavas not only in this life but also in their previous life, they had always performed the supreme pious work and as such they are ever-free from all the reactions of impious work. It is quite reasonable, therefore, that they concentrated their mind unto the lotus feet of the Supreme Lord Sri Krishna. According to Sri Viswanath Chaktavarty *Dharma, Artha, Kama and Moksha* principles are accepted by persons who are not free from the results of impious action. Such persons affected with the contaminations of the above four principles cannot at once accept the lotus feet of the Lord of the spiritual sky. Vaikuntha world is situated far beyond the material sky. The material sky is under the management of Durga Devi or material energy of the Lord but the Vaikuntha world is managed by the Personal energy of the Lord. The cover-jacket of this book is an explanation of the Vaikuntha world and the material world.

TEXT No. 47, 48

तद्ध्यानोद्रिक्तया भक्त्या विशुद्धधिषणाः परे।
तस्मिन्नारायणपदे एकान्तमतयो गतिम् ॥
अवापुर्दुरवापां ते असद्भि विषयात्मभिः।
विधूतकल्मषस्थानं विरजेनात्मनैव हि ॥

Tad dhyanot riktaya bhaktya visuddha dhisana pare
Tasmin narayana pade ekanta mataye gatim.
Avapur durvapam te asadbhir visayatmabhih
Vidhuta kalmasa sthanamvirajena atmanaiva hi.

ENGLISH SYNONYMS

Ted—That, *Dhyanot*—positive meditation, *Riktaya*—being freed from, *Bhaktya*—by devetional attitude, *Visuddha*—purified, *Dhisaana*—by intelligence, *Pare*—unto the transcendence, *Tasmin*—in that, *Narayana*—the Perscnality of Godead Sri Krishna, *Pade*—unto the lotus feet, *Ekantamataye*—of those who are fixeed up in the Supreme Who is one, *Gatim*—destination, *Avapur*—attained, *Durvaam*—very diffiult to obtain, *Te*—by tnem, *Asadbbir*—by the materialists, *Visayatmabhir*—absorbed in the matter of material needs, *Vidhuta*—washed off, *Kalmasa*—material contaminations, *Sthanam*—abode, *Virajena*—withcut any material passion, *Atmanaiva*—by the self same body, *Hi*—certainly.

TRANSLATION

They attained the spiritual sky which is dominated by the Supreme Narayana Lord Krishna by pure consciousness due to constant remembrance in deveotion. This is attained by them only who are fixed up in one supreme Lord without deviation. Such abode of the Lord Sri Krishna, known as Goloka Vrindaban, is not attainable by persons who are absorbed in material conception of life but the Pandavas being completely washed off from all material contaminaion attained the place in the very self-same body.

PURPORT

According to Srila Jiva Coswami a person freed from the three modes of material qualities namely goodness, passion and ignorance and situated in transcendence can reach the highest perfection of life without any change of the body. Srila Sanatan Coswami also in his Haribhaktivilas says that person whatever he may be, can attain the perfection of a twice-born Brahmin by undergoing the spiritual desciplinary actions under the guidance of a bonafide spiritual master exactly like a chemist who can turn gunmetal into gold by chemical manupulation. It is therefore, the

actual guidance that matters in the proceass of becoming a Brahmin even without any change of body or to go back to home Godnead without any change of body. Srila Jiva Goswami remarks that the word 'His' used in this connection positively affirms this truth and there is no doubt about this factual position. The Bhagwat Geeta also affirms this statement of Srila Jiva Goswami when the Lord says (B. G 14/26) that any one, who executes the devoti onal service systematically without any deviation can attain the perfection of Brahman by surpassing the contamination of the three modes of meterial nature and when the Brahman-perfection is still more advanced by the self-same execution of dovotional service, there is no doubt at all that one can attain the Supreme spiritual planet Goloka Vrindaban without any change of body as we have already discussed in the matter of the Lord, returning in His abode without any change of body (page 931)

TEXT No. 49

विदुरोऽपि परित्यज्य प्रभासे देहमात्मनः ।
कृष्णावेशेन तच्चित्तः पितृभिः स्वक्षयं ययौ ॥

Vidura api paritajya prabhase dehamatmanah
Krishna avesena tat chittah pitribhih sakshayam yayou.

ENGLISH SYNONYMS

Vidura—uncle of Maharaj Yudhisthira, *Api*—also, *Paritajya*—after quitting the body, *Prabhase*—in the pilgrimage of Prabhasa, *Dehamatmanah*—his body, *Krishna*—the Personality of Godhead, *Avesena*—being absorbed in that thought, *Tat*—his, *Chittah*—thoughts and actions. *Pitribhih*—alongwith the residents of Pitriloka, *Sakshayan*—his own abode, *Yayou*—departed.

TRANSLATION

Vidura, also while he was on pilgrimage, left his body at

Pravash; and because he was full in thought of Lord Krishna he was received by the denizens of Pitriloka planet where he returned back in his original post.

PURPORT

The difference between the Pandavas and Vidura is that the formers are eternal associates of the Lord Personality of Godhead, whereas Vidura is one of the administrative demigods in charge of the Pitriloka planet as Yamaraja. Every one is afraid of Yamaraja because it is he only who awards punishments to the miscreants of the material world but those who are devotees of the Lord have nothing to fear from him. To the devotees he is a cordial friend but to the non-devotees he is the fear personified. As we have already discussed about Vidura, it is understood that Yam Raja was cursed by Manduk Muni to be degraded as Sudra and therefore Vidura was incarnation of Yamaraj. As eternal servitor of the Lord he displayed his devotinal activities very ardently and lived a life of a high class pious man so much so that a materialistic man like Dhritarastra also got salvation by his instruction. So by his pious activities in devotional service of the Lord he was able to remember always about the lotus feet of the Lord by which he became washed off from all contamination of a Sudra born-life and at the end he was again received by the denizens of pitriloka and posted on his original place. The demigods are also associates of the Lord withouut any personal touch while the direct associates of the Lord are in constant personal touch with Him. The Lord and the personal associates do incarnate in many universes without any stoppage. The Lord remembers them all while the associates forget due to their being very minute parts and parcel of the Lord; they are apt to forget such incidences on account of being infinitesimal. This is corroborated in the Bhagwat Geeta (B. G. 4/5)

TEXT No. 50

द्रौपदी च तदाऽऽज्ञाय पतीनामनपेक्षताम् ।
वासुदेवे भगवती ह्येकान्तमतिराप तम् ॥

Droupadi tada ajnaya patinam anapekshatam
Vasudeve bhagawati hi ekanta matir apa tam.

ENGLISH SYNONYMS

Droupadi—the wife of the Pandavas, *Tada*—at that time, *Ajnaya*—knowing Lord Krishna fully well, *Patinam*—of the husbands, *Anapekshatam*—who did not care for her, *Vasudeva*—unto Lord Vasudeva Krishna, *Bhagawati*—the Personality of Godhead, *Hi*—exactly, *Ekanta*—absolutely, *Moti*—concentration, *Apa*—got, *Tam*—Him the Lord.

TRANSLATION

Droupadi also saw it that her husbands without caring for her were leaving home and she knew well about Lord Vasudeva Krishna the Personality of Godhead; she and Subhadra also became absorbed in thoughts of Krishna and got the same result like their husbands.

PURPORT

One has to fly areoplane in the outer space and no body can take care of other planes. Every one has to take care of his own plane and if there is any danger no other plane can help in that condition. Similarly at the end of life when one has to go back to home, go back to Godhead every one has to take care of himself without any help rendered to other. The help is however, offered on the ground before flying in the space. Similarly the spiritual master, the father, the mother, the relatives, the husband etc all can render help during the life time how one can cross over the ocean of birth and death, but while crossing the sea one has to take care of himself and utilise the instructions formerly received. Droupadi had five husbands and no body asked

Droupadi to come with him or them but Droupadi had to take care of herself without waiting for the great husbands Pandavas. And because she was already trained up she, at once took up to the concentration of the Lotus feet of Lord Vasudeva Krishna the Personality of Goedhead, and the wives also got the same result as their husbands in the same manner that is to say without any change of the body they reached the destination of back to home back to Godhead. Srila Viswnath Chakravarty Thakur suggests that both Droupadi and Subhadra, although her name is not mentioned herein, got the same result. None of them had the neceessity of quitting the body.

TEXT No. 51

यः श्रद्धयैतद् भगवत्प्रियाणां पाण्डोः सुतानामिति सम्प्रयाणम् ।
श्रृणोत्यूलं स्वस्त्ययनं पवित्रं लब्ध्वा हरौ भक्तिमुपैति सिद्धिम् ॥

Yah sraddhaya etad bhagwatprianam
Pandoh sutanam iti sampra yanam.
Srinoti alam swastayanam pavitram
Labdha harou bhaktim upaiti siddhim

ENGLISH SYNONYMS

Yah—anyone, *Sraddhaya*—with devotion, *Etad*—this, *Bhagwatprianam*—of those who are very dear to the Personality of Godhead, *Pandoh*—of the Pandu, *Sutanam*—of the sons, *Iti*—thus, *Samprayanam*—departure for the ultimate goal, *Srinoti*—hears, *Alam*—only, *Swastayanam*—auspiciousness, *Pavitram*—perfectly pure, *Labdha*—by obtaining, *Harou*—unto the Supreme Lord, *Bhaktim*—devotional service, *Upaiti*—gains over, *Siddhim*—perfection.

TRANSLATION

The statement of the departure of the sons of Pandu for the ultimate goal of life back to home back to Godhead is full of auspiciousness and perfectly pure. Any one who therefore, hears

this narration with devotional faith do certainly over gains devotional service of the Lord, the highest perfection of life.

PURPORT

Srimad Bhagwatam means narration about the Personality of Godhead and that of the devotees of the Lord like the Pandavas and others. Such narration of the Personality of Gohead and devotees are Absolute in themselves and as such to hear about them with devotional attitude means to associate with the Lord and constant companionship of the Lord by the hearing process of Srimad Bhagwatam helps one to attain the highest perfection of life namely to go back to home back to Godhead without failure.

Thus end the **Bhaktivedanta Purports** of the Fifteenth Chapter First Canto in the matter of **The Pandavas Retire Timely.**

SIXTEENTH CHAPTER

How Parikshit Received the Age of Kali

TEXT No. 1

सूत उवाच :

ततः परीक्षिद् द्विजवर्यशिक्षया महीं महाभागवतः शशास ह ।
यथा हि सूत्यामभिजातकोविदाः समादिशन् विप्रमहद्गुणस्तथा ॥

Suta Uvacha :

Tatah parikshit dwijavarya siksaya
Mahim mahabhagwatah sasahsha ha.
Yatha hi sutyam abhijat akovidah
Samadishan vipra mahadgun as tatha.

ENGLISH SYNONYMS

Suta Uvcha : Suata Goswami Said, *Tatah*–thereafter, *Parikshit*–Maharaj Parikshit, *Dwijavarya*—the great twice born Brahmins, *Sikshaya*—by their instructions, *Mahim*—the earth, *Mahabhagawatah*—the great devotee, *Sasasha*—ruled, *Ha*—in the past, *Yatha*—as they told it, *Hi*—Certainly, *Sutyam*—at the time of his birth, *Abhijatakavidah*—Expert astrologers at the time of birht, *Samadishan*—gave their opinions, *Vipra*—oh the Brahmins, *Mahadgunas*—great qualities, *Tatha*—true to that.

TRANSLATION

Suta Goswami said, oh the learned Brahmins, Maharaj Parikshit then began to rule over the world just as a great devotee of the Lord, under the instructions of the best of the twice born Brahmins and exactly by those great qualities as was foretold by the expert astrologers at the time of his birth.

PURPORT

At the time of Maharaj Parikshit's birth the expert astrologer Brahmins foretold some of his great Pualities and Maharaj Parikshit developed all those qualities as great devotee of the Lord he was. The real qualification is to become a devotee of the Lord and gradually all the good qualities, worth to possess develop in the person of the devotee. Maharaj Parikshit was a Mahabhagwat or the first class devotee who is not only well versed in the science of devotion but also able to convet others to become a devotee by transcendental instructions. Maharaj parikshit was, therefore, a devotee of the first order and as such he used to consult great sages and learned Brahmins who could advice him in terms of the *Shastras* in the matter of executing the State administration. Such great Kings were more responsible than the modern eleced executive head because they obligad the great authorities by following their instructons standard in terms of the instructions left in Vedic literatures. There was no need of enacting daily a new legislature bill by impractical fools and alter it again and again convenietnotly to serve some purpose. The rules and regulations were already done by great sages like Manu, Yajnvalka, Parasar and other liberaled great sages and the enactments were all suitable for all the ages in all the places. Therefore the rules and regularions were standard to the point without any flaw defect or mistake. Kings like Maharaj Parikshit had their council of advisers and all the members of those council were either great sages or Brahmins of the first order. They did not accept any salary nor they had any necessity for such salaries. **The state would get the best advice without any expenditure of exchequer.** They were themselves *Samadarsi* equal to every one both man and animal. They would not advise the king to give prote ction to man member of the state and instruct him to kill the poor animals. Such council members were not fools or representatives to compose a fool's paradise; but they were all self-realised souls and they knew perfctly well how all living beings in the state would be happy both in this life as well as

in the next. They were not concerned with the hedonic philosophy of pleasure hunters to eat drink be merry and enjcy. They were philosophers in the real sense and they knew it well what is the mission of human life. Under all these obligations the advisory council of the King would give correct direction and the King or executive head being himself a qualified devotee of the Lord would scrutinsingly follow them for the welfare of the state. The state in the days of Maharaj Yudhisthir or that of Maharaj Parikshit were welfare state in the real sense of the term because no body was unhappy in that state may he be a man or animal. Maharaj Parikshit was an ideal king of an welfare state of the world.

TEXT No. 2

स उत्तरस्य तनयामुपयेमे इरावतीम् ।
जनमेजयादींश्चतुरस्तस्यामुत्पादयत् सुतान ॥

Sa uttarasya tanayam upayeme irabatim
Janmejandins chaturas tasyam upapadayat sutan.

ENGLISH SYNONYMS

Sa—he, *Uttarasya*—of king Uttar, *Tanayam*—daughter, *Upayeme*—married, *Iravatim*—of the name, *Janmejaydins*,—headed by, Maharaj Janmejaya, *Chaturas*—four in number, *Sutam*—sons.

TRANSLATION

King Parikshit married the daughter of King Uttara and begot four sons headed by Maharaj Janmejaya by his wife.

PURPORT

Maharaj Uttar was the son of Virata and maternal uncle of Maharaj Parikshit. Iravati being the daughter of Maharaj Uttar, she was the cousin sister of Maharaj Parikshit but such cousin brothers and sisters are allowed to get married because they do not belong to the same Gotra or family. In the Vedic system of

marriage imporetanc on different Gotra or family is stressed. Arjun also married Subhadra although she was his maternal cousin sister.

Janmejay.—One of the Rajarshi kings and the famous-son of Maharaj Parikshit. His mother's name is Iravati or according to some Madravati. Maharaj Janmejay begot two sons only of the names Jnatanika and Sankukarna. He celebrated several sacrifices in the Kurukshetra pilgrimage and he had three younger brothers of the names Srutasena, Ugrasena and Bhimsena II. He invaded Taxshila (Ajanta) and he decided to retaliate the unlawful curse upon his great father Maharaj Parikshit and performed a great sacrifice of the name *Sarpa Yajna* to kill the race of serpents including the Takshak who had bitten his father to death. On request from many infineutial demigods and sages he had to change his decision for finishing the race of the snakes but inspite of stopping the sacrifice he satisfied every one concerned in the sacrifice by rewarding them properly and stopped further procedure of the sacrifics. In the ceremony Mahamuni Vyasdeva also was present and he persomally narrated the history of battle of Kurukshetra before the king. Later on by the order of Vyasdeva his disciple Vaisampayana narrated before the king about the subject matter of Mahabharata. He was much affiicted by his great father's untimely death and was too much emxious to see him agsin and he expressed his desire before the great sage Vyasdeva. Vyasdeva also fullfilled his desire.His father being present before him he worshipped both his father and Vyasdeva with great respect and pomp. Being fully satisfied sbout his greai father he made charities most munificently to the Brahmins presnet in the sacrifice.

TEXT No. 3

आजहाराश्वमेधांस्त्रीन् गंगायां भूरिदक्षिणान् ।
शारद्वतं गुरुं कृत्वा देवा यत्रक्षिगोचराः ॥

Ajahara aswamedhan strin gangayam bhuri dakshinan
Savdbatam gurum kritwa devayatra akshigocharah.

ENGLISH SYNONYMS

Ajahara—performed, *Aswamedhan*—horse-sacrifices, *Strin*—three *Gangayam*—the bank of the Ganges, *Bhuri*—sufficiciently, *Dakshinam*—rewards, *Sardbatam*—unto Kripacharya, *Gurnm*—Spiritual master, *Kritwa*—having selected, *Deva*—the demigods, *Yatra*—wherein, *Akshi*—eyes, *Gocharah*—within the purview.

TRANSLATION

Maharaj Parikshit after having selected Kripacharya as his spiritual master, for guidance, performed three horse-sacrifices on the bank of the Ganges executed with sufficient rewards for the attendants. And in these sacrifices even the common man could see demigods within the purview of their vision.

PURPORT

It appears from this verse that interplanetary travel by the denizens of higher planets is easier than that of the inhabitants of this earth. In many places in the statements of Bhagwatam, we have observed that the demigods from heaven used to visit this earth to attend sacrifices performed by influential kings and emperors. Herein also we find that during the time of horsesacrifice ceremony of Maharaj Parikshst the demigods from other planets were visible even for the common man on account of the sacrificial ceremeny. The demigods are net generally visible to common as much as the Lord is not vistble But as the Lord also, by His causcless mercy, descends to be visible by the common man, similarly the demigods also become visible to the common man by their own grace. Although Celestial beings are not visible to the naked eyes of the tnhabitants of this earth, it was due to the influence of Maharaj Parikshit that the demigods also agreed to be visible. The kings used to spend very lavishly during such

sacrifices as much as the cloud distribute rains. The cloud is nothing but another state of the reservoires of waters or in other words the sea waters of the earth transform into cloud, similarly the charity made by the kings in such sacrifices is but another form of the taxes collected from the citizens. But as the rains fall down very lavishby and it appears to be more than the necessity, similarly the charity made by such kings, do also seem to be more than what the citizen needs. Such satisfied citizens of the state can never organise any sort of agitation against the king and thus there was no need of changing the monarchical state in to oligarhical state of a few deplomats.

Even for a king like Maharaj Yudhisthir there was need of the spiritual master for guidance. Without such guidance no body can make any progress in spiritual values The spiritual master must be bonafide and one who wants to have self-realisation must approcah and take shelter of such bonafide spiritual master for achieving real success.

TEXT No. 4

निजग्राहौजसा वीरः कलिं दिग्विजये क्वचित् ।
नृपलिंधर शूद्र घ्नन्तं गोमिथुनं पदा ।।

Nijagraha ojasa virah kalim digvi jeye kwacnit
Nripalingadharam sudram ghnantam gomithunam pada.

ENGLISH SYNONYMS

Nijagraha—sufficiently punished, *Ojasa*—by prowess, *Virah*—valient hero, *Kalim*—unto kali the master of the age, *Digvijaye*—on his way for conquering the world, *Kwachit*—once upon a time, *Nripalingadharam*—one who passes on in the dress of a king, *Sudram*—the lower class, *Ghnantam*—hurting, *Gomithunam*— a pair of cow and bull, *Pada*—by the leg.

conquering the world he saw the master of Kali Age as lower as a Sudra but in the dress of a king hunting a pair of cow and bull by the leg. The king at once cought hold of him and sufiiciently punished.

PURPORT

The purpose of a king's going out for conquering the world is not for self-aggrandisement. Maharaj Parikshit went out for conquering the world after his ascendance on the throne, was not for the purpose of aggression on other states. He was the emperor of the world and all small states were already under his regime. His purpose of going out for conquering the world was to see how things were going on in terms of Godly-state. The king being the representative of the Lord, he has to execute the will of the Lord duly and there was no question of self-aggrandisement. As such Maharaj Parikshit as soon as, saw it thata lower class man in the dress of a king was hurting by leg to the pair of cow and bull at once he arrested him and punished. The king cannot tolerate insult to the most important animal the cow as much as he cannot tolerate disrespect for the most important man the Brahmin. Human civilization means to advance the cause of Brahminical culture and to maintain it, protection of cow is essential. There is a miracle in the milk as it contains all the necessary vitamines for sustaining the human physiological conditions for higher achievements. Brahminical culture can only be advanced when man is educated to develop the quality of goodness and for this there is prime necessity of foodstuff prepared with milk, fruits and grains. Maharaj Parikshit was astonished to see that a black *Sudra* dressed himself like a ruler but was attempting to insult the cow the most important animal in the human society.

The age of *Kali* means mismanagement and quarrel. And the root cause of all mismanagement and quarrel is that worthless men qualified with the modes of lower class of men, without any higher ambition of life becomes on the helm of the state management to

represent falsely the ruler. Such lower class of man on the post of a king is sure to hurt first the cow and the Brahminical culture and thereby to push the whole society towards hell. Maharaj Parikshit, trained up as he was, got scent of this root cause of all quarrel in the world and thus he wanted to stop it in the very beginning of the affairs.

TEXT No. 5

शौनक उवाच :

कस्य हेतोर्निजग्राह कलिं दिग्विजये नृपः ।
नृदेवचिह्नधृक शूद्रकोऽसौ गांयः पदाहनत् ।
तत्कथ्यतां महाभाग यदि कृष्णकथाश्रयम् ॥

Sounaka uwacha :—

Kasya hetor nijagraha kalim digvijaye nripah
Nrideha chinhadhrik sudraka asou gam yah padahanat
Tat katthatam mahabhaga yadi krishna kathasrayam.

ENGLISH SYNONYMS

Sounakauwacha--Sounka Rishi said, *Kasya*--for what, *Hetor*--reason, *Nijagraha*—sufficiently punished, *Kalim*—the master of the age of Kali, *Digvijaye*—during the time of his world tour, *Nripah*– the king, *Nrideha*—royal person, *Chinhadhrik*—decorated like, *Sudraka*—lowest of the Sudra, *Asou*—he, *Gam*--cow, *Yah*--one who, *Padahanta*—struck by the leg, *Tat*—all that, *Katthatam*—please describe, *Mahabhaga*—Oh the great fortunate, *Yadi*—if however, *Krishna*—about Krishna, *Kathasrayam*—related with his topics.

TRANSLATION

Sounaka Rishi enquired, "Why did Maharaj Parikshit simply punished him although he was the lowest of the Sudra because he dressed himself like a king and at the same time struck a cow by

the leg ?" and said " please decsribe all those incidences if they are related with the topics of Lord Krishna.

PURPORT

Sounakadi rishis were astonished to hear that the pious king Maharaj Parikshit simply punished the culprit suffciently and not killed him. This suggests that a pious king like Maharaj Parikshit should have at once killed an offender who wanted to cheat the public being dressed like a king and at the same time dare to insult the purest of the animal like a cow ! The Rishis of those days, however could not even imagine that in the advanced days of the age of Kali lowest of the Sudras shall be elected as admistrators and open organised slaughter houses for killing the cow (?) Any way although such topics, as to hear about a *Sudraka* who was cheat and insulter of a cow, were not very much nteresting for the great rishis still they wanted to hear about it if the event had any connection with the topics of Lord Krishna. They were simply interested in the topics of Lord Krishna and any thing that is dovetailed with the narration of Krishna was worth hearing for them. There are many topics in the Bhagwatam about sociology, politics, economy, cultural affairs etc but all of them are in relation with Krishna and there fore all of them are worth hearing. Krishna is the purifying in gredient in all matters never mind what it is. In the mundane world everything is impure on account of its being product of three mundane qualities. The purifyfng process is, however Krishna.

TEXT No. 6

अथवास्य पदाम्भोजमकरन्दलिहां सताम् ।
किमन्यैरसदालापैरायुषो यदसद्व्ययः ॥

Athaba asya padambhoja makarandaliham satam
Kimanyaih asada alapair ayuso yad asadbyam.

ENGLISH SYNONYMS

Athaba—otherwise, *Asya*—of Him (Lord Krishna's) *Padambhoja*—lotus feet, *Makaaradaliham*—of the those who lick up the honey out of such lotus flower, *Satam*—of those who are to exist eternally. *Kimanyair*—what is the use of anything else, *Asad*—illusory, *Alapair*—topics, *Ayuso*—of the duration of life, *Yad*—that which is, *Asadbyam*—unnecessary waste of life.

TRANSLATION

Alternatively if they are related with the devotess of the Lord who are accustomed to lick up the honey available from the lotus feet of the Lord ; otherwise what is the use of such topics which are simply meant for waste of the duration of valuable life.

PURPORT

Lord Krishna and His devotees both are on the trancendental plane therefore, the quality of the topics of Lord Krishna or that of his pure devotess are equally good. The battle of Kuruksnetra is full of politics and deplomacy but because the topics are related with Lord Krishna therefore the Bhagwat Geeta is adored all over the world. There is no need of eradicating politics economics sociology etc which are mundane to the mundaners but to a pure devotee who is actually related with the Lord, such mundane things are transcendental if dovetailed with the Lord or with his pure devotee. We have so far heard and talked about the activities of the Pandavas and we are dealing with the topics of Maharaj Parikshit but because all such topics are related with the Lord Sri Krishna they are all transcendental talks and pure devotees have every interest in hearing them. We have already discussed this matter in connection with the prayers of Bhismadeva.

Our duration of life is not very long and there is no certainty when we shall be ordered to leave everything for the next stage. As such it is our duty to see that not a moment even of our life is

wasted in topic which are not related with Lord Krishna. Any topics however pleasant is not worth hearing if such topic is devoid of the relation of Krishna.

Explanation of the lotus feet of Lord Krishna is that the spiritual planet Goloka Vrindaban, eternal abode of Lord Krishna, is shaped like a the whorl of a lotus flower, Even when the Lord descends on any one of the mundane planes, He does so by manifesting His own abode as it is. As such His feet remain always on the same big whorl of lotus flower and His feet are also as beautiful as the lotus flower.

A living being is eternal by constitution. He is so to say in the whirlpool of birth and death on account of his contact with material energy. Freed from such material energy a living entity is liberated and is eligible for returning back to home back to Godhead. Those who want to live for ever without any change of material body, may not waste valuable time of life in any other topices except in those relating to Lord Krishna and His devotees.

TEXT No. 7

क्षुद्रायुषां नृणामंग मर्त्यानाममृतमिच्छताम् ।
इहोपहुतो भगवान् मृत्युः शामित्रकर्मणि ॥

Kshudra ayusam nrinam anga martanam amritam ichhatam
Iha upahrito bhagwan mrityu samitra karmani.

ENGLISH SYNONYMS

Kshudra—Very small, *Ayusaam*—of the duration of life, *Nrinam*—of the human being, *Anga*—O suta Goswami. *Martanam*—of those who are sure to meet death, *Amritam*—eternal life, *Ichhatam*—of those who desire for it, *Iha*—Hereein, *Upahrito*—called for being present, *Bhagawan*—representing the Lord, *Mrityu*—Controller of death Yamraj, *Samitra*—Supressing, *Karma*—performances,

TRANSLATION

Oh Suta Goswami, there are persons amongst the human being who desire freedom from death and get eternal life instead of short duration of life and to save them from such slaughtering process the controller of death Yama Raja is also called herein.

PURPORT

The living entity as it develops from lower animal life to higher human beings and gradually to higher intelligence, becomes anxious to get rid from the clutches of death. Modern scientists try to avoid death by physio-chemical advancement of knowledge but alas the controller of death Yamaraj is so cruel that he does not spare even the very life of the scientist himself. The scientist who puts forward the theory of stopping death by advancement of scientific knowledge, becomes himself a victim of death when he is called by the Yamaraja. What to speak of stopping death no body can even enhance the short period of life even by a fraction of moment. The only hope of suspending the cruel slaughtering proc-ess of Yamaraj is to call him for being in the matter of hearing and chanting the holy Name of the Lord. Yamaraj is a great devotee of the Lord and he likes to be invited by the pure devotees who are constantly engaged in devotional service of the Lord. Thus the great sages headed by Sounaka and others invited Yamaraja to attend the sacrifice performed at Naimisar-anya and it was good for those who did not want to die.

TEXT No. 8

न कश्चिन्म्रियते तावद यावदास्त इहान्तकः ।
एतदर्थं हि भगवानाहुतः परमर्षिभिः ।
अहो नृलोके पीयेत हरिलीलामृतं वचः ॥

Na kaschit mriyate tavat yavat asta iha antakah
Etad artham hi bhagwan ahutam paramarsibhih

ENGLISH SYNONYMS

Na—no, *Kaschit*—any body, *Mriyate*—will die, *Tavat*—so-long, *Yavat*—as long as, *Asta*—is present, *Iha*—herein, *Antakah*—one who causes end of life, *Etad*—this, *Artham*—reason, *Hi*—certainly, *Bhagawan*—the representative of the Lord, *Ahutam*—invited *Paramarsibhih*—by the great sages, *Aho*—alas, *Nriloke*—in the human society, *Piyeta*—let them drink, *Harilila*—transcendental pastimes of the Lord, *Amritam*—nectarine for eternal life, *Vachah*—narrations.

TRANSLATION

So long the Yamaraj who causes the end of every one's life, is present here no body shall meet with his death. The great sages had invited the controller of death Yamaraj, who is representative of the Lord, and living beings who are under the grip of him, may take advantage of hearing the deathless nectarine in the form of narration of the transcendental pastimes of the Lord.

PURPORT

Every human being, unless he is not on par with the animal or even the animal also does not like to meet death but he does not know how to get rid of the surest possible death. The surest remedy for avoiding death is to get oneself accustomed to hearing the nectarine of the pastimes of the Lord as they are systematically narrated in the text of Srimad Bhagwatam. It is advised herein, therefore, that any human being who desires freedom from death may take to this course of life as practically recommended by the rishis headed by Sounaka etc.

TEXT No. 9

मन्दस्य मन्दप्रज्ञस्य वयो मन्दायुषश्च वै ।
निद्रया ह्रियते नक्तं दिवा च व्यर्थकर्मभिः ॥

Mandasya manda prajnasya vaya manda ayuscha vai
Nidraya hrigate naktam diva cha byartha karmabhih.

ENGLISH SYNONYMS

Mandasya—of the lazy, *Manda*—paltry, *Prajnasya*—of intelligence, *Vayo*—age, *Manda*—short, *Ayushah*—of duration of life, *Vai*—exactly, *Nidraya*—by sleeping, *Hriyate*—passes away, *Naktam*—night, *diva*—day time, *Cha*—also, *Byartha*—for nothing, *Karmabhih*—by activities.

TRANSLATION

Lazy human being with paltry intelligence and short duration of life passes away the night exactly by sleeping and day time by activities meant for nothing.

PURPORT

Less intelligent person does not know the real value of human form of life. The human form of life is a special gift of the mterial nature in course of her enforcing stringent laws of miseries upon the living being. It is a chance for achieving the highest bqon of life namely to get out of the entanglement of repeated birth and death and intelligrnt persons only take care of this important gift of life by strenuously endeavouring for getting out of the entanglement. But less intelligent person is lazy enough and is unable to evaluate the prima facie value of the human body. Instead of employing the reserved energy of the human body in the matter of achieving liberation from the material bondage the less intelligent person becomes more interested in the matter of so called economic development and works very hard throughout the life simply for sense enjoyment of this temporary body. Sense enjoyment is also allowed to the lower animals by the law of nature and as such a human being is also destined to a certain standard of sense of enjoyment according to his past or pesent assessment of life. But one

the ultimate goal of human life. Here in it is said that during day time one works 'for nothing' because the aim is nothing but sense enjoyment. We can particularly observe it how the humen being is engaged 'for nothing' in great cities and iudustrial towns. There are so many things manufactured by the human energy but they are all meant for sense enjoyment and nothing for getting out of the material bondage. And after working hard during day time the tired man either sleeps or engages in sex habits at night. That is the programme of matesialistic civilized life for the less intelligent class of person and as such he is designated herein as the lazy, unfortunate with short duration of life.

TEXT NO. 10

सूतउवाच ।

यदा परीक्षित् कुरुजाङ्गलेऽवसत् कलिं प्रविष्टं निजचक्रवर्तिते ।
निशम्य वार्तामनतिप्रियां ततः शरासनं संयुगशौण्डिराददे ॥

Suta uvacha :

Yada parikshit kurujangale vasan
Kalim prabistam nijachakravartite.
Nisamya vartam anatipriam tatah
Sarasanam samyuga soundiradade.

ENGLISH SYNONYMS

Suta uvacha—Suta Goswani said, *Yada*—When, *Parikshit*—Maharaj Parikshit, *Kurujangale*—in the capital of Kuru's empire, *Vasan*—was residing, *Kalim*—the symptoms of the age of Kali, *Prabstam*—entered into, *Nijachakravarite*—within his jurisdiction, *Nisamya*—thus hearing, *Vartam*—news, *Anatipriam*—not very palatable, *Tatah*—thereafter, *Sarasanam*—arrows and bow, *Samyuge*—having got a chance for, *Soundir*—marshal activities, *Adade*—took up.

TRANSLATION

Sri Suta Goswami continued that while Maharaj Parikshit was

residing in the capital of the Kuru empire the symptoms of the age of Kali began to infiltrate within the jurisdiction of his state and when he learnt about it he did not take the matter as very much palatable. He, however, having got a chance for fighting prepared himself for military activities and took up his arrows and bow.

The state administration of Maharaj Parikshit was so perfect that he was sitting in his capital peacefully. But he got news that the symptoms of the age of Kali has had already infiltrated into the jurisdiction of his state and he did not like the news as palatable. What are the symptoms of the age of Kali ? They are 1. illicit connection with woman, 2. indulgence in meat-eating, 3. encouraging intoxicating habit and 4. taking pleasure in sporting and gambling excursions. The age of Kali literally means the age of quarrel and the above mentioned four symptoms in the human society are the root causes for all kinds of quarrel. Parikshit Maharaj heard it that some of the people of the state have already had taken to those symptoms and he wanted to take immediate steps against such causes of unrest. It means at least up to the regime of Maharaj Parikshit such symptoms of public life was practically unknown and as soon as they were slightly in vogue he wanted to fight out the symptoms forthwith. The news was not palatable for him but it was palatable also because Maharaj Parikshit got a chance for fighting on such occasion. There was no need for fighting with the small states because every one was peacefully under his subordination but the miscreants of the above symptoms gave his fighting spirit a chance for exhibition. A perfect Kshatriya king is always jubilant as soon as he gets chance for fighting as much as a sportsman is encouraged when there is a chance for sporting match. It is no argument that in the age of Kali such symptoms of the social animals were predestined and then why there was preparation for fighting out such symptoms? Such argument is offered by the lazy and unfortunate man. In the rainy season rain is predestined and yet people take precautions to protect themselves from not being moistened by such rain. Similarly in the age of Kali the

symptoms as above mentioned are sure to infiltrate in the social life but it is the duty of the state to save the citizens from the association of the agents of the age of Kali. Parikshit Maharaj wanted to punish the miscreants indulging in the above symptoms of Kali and thus save the innocent citizens who were pure in habit by culture of religion and social usages. It is the duty of the king to give such protection and Maharaj Parikshit was perfectly right when he prepared himself to give a fight.

TEXT NO. 11

स्वलंकृत श्यामतुरंगयोजितं रथं मृगेन्द्रध्वजमाश्रितः पुरात् ।
वृतो रथाश्वद्विपपत्ति युक्तया स्वसेनया दिग्विजाय निर्गतः ।

Swalamkritam shyama turanga yojitam
Ratham mrigendra dhwajam asritah purat.
Vrito ratha aswa dwipapatti yuktaya
Swasenaya digvijayaya nirgatah.

ENGLISH SYNONYMS

Salamkritam—very well decorated, *Shyama*—black, *Turanga*—horses, *Yojitam*—tackled, *Ratha*—Chariot, *Mrigendra*—lion, *Dhwajam*—flag-staffed, *Asritah*—under the protection, *Purat*—from the capital, *Vrito*—surrounded by, *Ratha*—charioteers, *Aswa*—cavalry, *Dwipapatti*—elephants, *Yuktaya*—thus being equipped, *Swasenaya*—along with infantry, *Digvijayaya*—for the purpose of conquering, *Nirgatah*—went out.

TRANSLATION

Maharaj Parikshit was seated on chariot which was tackled with black horses, flag staffed with the sign of a lion and thus being well.decorated he was surrounded by charioteers, cavalry, elephants and infantry soldiers he went out of the capital for conquering all directions,

PURPORT

Maharaj Parikshit is distinguished from his grand father Arjuna as he tackled black horses in his chariot instead of white horses of his grand father. He ensigned his flag staff with the mark of a lion than his grand father who ensigned the flag with mark of Hanumanji. A royal procession like that of Maharaj Parikshit surrounded by well decorated chariots, cavalry, elephants, infantry and band is not only pleasing to the eyes but also they were signs of aesthetic sense of a civilization used to be manifested even in the fighting front.

TEXT No. 12

भद्राश्वं केतुमालं च भारतं चोत्तरान कुरुन् ।
किम्पुरुषादीनि वर्षाणि विजित्य जगृहे बलिम् ॥

Bhadraswam ketumalam cha bharatam chottaran kurun
Kimpurusndini varsani vijitya jagrihe valim.

ENGLISH SYNONYMS

Bhadraswam—country of the name, *Ketumalam*—country of the name, *Cha*—also, *Bharatam*—country of the name, *Chottaran*—northern countries, *Kurun*—king-dom of the kuru dynasty, *Kimpurushadini*—country beyond the northern side of Himalaya, *Varsani*—parts of the earthly planet, *Vijitya*—conquering, *Jagrihe*—exacted.

TRANSLATION

Maharaj Parikshit then conquered all parts of the earthly planet of the names Bhadraswa, Ketumala, Bharat, Northern portion of Kurujangal, Kimpurusha etc. and thus exacted tributes from the respective rulers.

PURPORT

Bhadraswa: It is an island near about the Meru Par-

vat. And about this island there is a description in the Mahabharatam (Bhisma Parva7/16-18). The description was narrated by Samjaya to Dhritarastra.

Maharaj Yudhisthir also conquered this island and thus the province was included within the jurisdiction of his empire. Maharaj Parikshit was formerly declared to be the emperor of all lands ruled by his grand-father but still he had to establish his supermacy while he was out of his capital for exacting tributes from such states.

Ketumala: This earth planet is divided into seven parts and according to others it is divided into nine parts. This earth is called Jambudwipa and is divided into nine Varsas. Bharat Varsa is one of the abovementioned nine varsas. Such Varsas are known as continents in the modern geographical context. Ketumala is described to be one of the above Varsas. It is said that in this varsa the women as a class are the most beautiful species of fair sex and it was conquered by Arjuna also. Description of this part of the world is available in the Mahabharata (Sabha 28/6)

It is said that this part of world is situated on the western side of the Meru Parvat and inhabitants of this province used to live up to ten thousands of years (Bhisma Parva6/16.31-32) Human being living in this part of the globe are of golden colour and the women resemble the angels of heaven. The inhabitants are free from all kinds of diseases and berievements.

Bharatvarsa: This part of the world is also one of the nine Varsas of the Jambudwipa earthly planet. Each planet is also some times called as Dwipa on account of its being an island in the fathomless outer space. Each planet is factually an island in the airy ocean of outer space. Jambudwipa is one of such countless islands in the airy ocean of the outer space. Description of Bharatvarsa is given in the Mahabharata (Bhisma Parva chapters 9 to 10)

Uttaran—According to Sridharswami these parts of the world is called Ilavrita Varsa or the Meditarian countries of Europe. The description of the Ilavritavarsa is given in the Mahabarata (Sabha 28/6-7) as follows ;—

Nagarascha vanamcha va nadischa vimalodakah
Purushan deva kalpanscha **Narischa priyadarshanah**

× × × ×

Adristapurvan subhagan sa dadarsa dhananjayah
Sadanamcha subhrani **Narischa apsasasamnibha**

Ir is twice mentoned here about the women as all beauti ful and some of them equal to the *Apsaras* as the heavenly women. Therefore the countries mentioned are round about the Me itarian coasts.

Kimpurisavarsa. Is stated to be situated beyond the northern side of Darjeeling Dhavala Giri and probably may bethe countries like Nepal Bhutan Tibet and China. These parts of the world was also conquered by Arjuna (Sabha 28/1-2) The Kimpurusas are descendants of the daughter of Daksha. When Maharaj Yudhisthir performed horse sacrifice Yajna the inhabitants of these countries were also present to take part in the festival and they paid tributes to the emperor. This part of the world is called Kimpurusavarsa or sometims the Himaalayan provinces (Haimavat) It is said Sukdeva Goswami was born in these Himalayan provinces and he came to Bharatvarsa after crossing the Himalayan countries.

In other words Maharaj Parikshit conquered all over the world namely all the continents adjoining all the seas and oceans in all direction namely the east, west, north and southern parts of the world.

TEXT No. 13—15

तत्र तत्रोपश्रृण्वानः स्वपूर्वेषां महात्मनाम ।
प्रगीयमानं च यशः कृष्णमाहात्म्यसूचकम् ।।
आत्मानं च परित्रातमश्रत्थाम्नोऽस्त्रतेजसः ।
स्नेहं च वृष्णिपार्थानां तेषांभक्तिं च केशवे ।।

तेभ्यः परम संतुष्टः प्रीत्युज्जृम्भितलोचनः ।
महाधनानि वासांसि ददौ हारान महामनाः ।

Tatratatra upasrinwanah swapurvesam mahatmanam
Parigiamanam cha yasah krishna mahatma suchakam.
Atmanam cha paritratam aswatthamno astra tejasah
Sneham cha Vrishniparthanam tesam bhaktim cha kesave
Tebhyah parama samtustah priti ujjrimbhita lochanah
Mahadhanani vasansi dadou haran mahamanah.

ENGLISH SYNONYMS

Tatra tatra—everywhere the King visited, *Upasrinwanah*—continuously he heard, *Swapurvesam*—about his own forefathers, *Mahatmanam*—who were all great devotees of the Lord, *Parigiamanam*—unto those who were thus addressing, *Cha*—also, *Yasah*—glories, *Krishna*—lord Krishna, *Mahatma*—glorious acts *Suchakam*—indicating, *Atmanam*—his parsonal self, *Cha*—also, *Paritratam*—delivered, *Aswatthamno*—of Aswatthama, *Astra*—weapon, *Tejasah*—powerful rays, *Sneham*—affection, *Cha*—also, *Vrishniparthanam*—between the descendants of Vrishni and that of Pritha, *Tesam*—of all of them, *Bhaktim*—devotion, *Cha*—Also, *Kesave*—Unto lord Krishna, *Tebhyah*—unto them, *Parama*—extremely, *Santustah*—pleased, *Priti*—attraction, *Ujjrimbhito*—pleasingly open, *Iochanah*—one who has such eyes, *Mahadhanai*—valuable riches, *Vasanani*—clothings, *Dadou*—gave in charity, *Haran*—necklace, *Mahamanah*—one who has broader outlook.

TRANSLATION

Wherevever the king visited, continuously he heard about the glories of his great forefathers who were all devotees of the Lord indicating herein about the glorious acts of Lord Krishna also. He also heard about his personal self as to how he was protected by the Lord from the powerful heat of the weapon of Aswatthama. The addressers also mentioned about the great

affection between the descendants of Vrishni and that of Pritha on account of the latter's great devotion for the Lord Keshava. The king thus being very much pleased upon the singers of such glories had his eyes open in great satisfaction and he was pleased to award upon the singers very valuable necklaces and clothings by his magnanimous mind.

PURPORT

Kings and the like great personalities of the state are presented with welcome addresses, is a system from time immemorial and Maharaj Parikshit, as he was one of the well known emperors of the world, was also presented with addresses of welcome every where in all parts of the world as he visited those places. The subject matter of those welcome addresses was Krishna. Krishana means Krishna and His eternal devotees as much the king means the king and his confidential associates.

Krishna and His unalloyed devotees cannot be separated and therefore glorifying the devotee means glorifying the Lord and vice versa. Maharaj Parikshit would not have been too glad to hear about the glories of his forefathers like Maharaj Yudhisthir and Arjuna etc had it not been so done in connection with the acts of Lord Krishna. The Lord descends specifically for deliverance of His devotees (*paritranaya sadhunam*) and the devotees are glorified by the presence of the Lord because such devotees cannot live for a moment without the presence of the Lord by His different energies. The Lord is present fore the devotee by His acts and glories and therefore Maharaj Parikshit felt the presence of the Lord when He was glorified by His acts specially in the matter of his personal self as he was saved by the Lord in the womb of his mother. The devotees of the Lord are never in danger; but in the material world which is full of dangers in every step, the devotees are apparently placed into dangerous position and thus being saved by the Lord the Lord is glorified. Lord Krishna would not have

been glorified as the speaker of the Bhagwat Geeta had his devotees like the Pandavas were not entangled in the battlefield of Kurukshetra. All such acts of the Lord were mentioned in the addresses of welcome and Maharaj Parikshit, in full satisfaction, rewarded those who presented such addresses. The difference between the presentation of welcome addresses in the modern days and that in the days gone by is that formerly the welcome add resses were presented to a penson like Maharaj Pearikshit; the welcome addresses were full of facts and figures and those who presented such addresses were sufficiently rewarded ; whereas in the present days the welcome address is presented not always with factual statements but to please the postholder and sometimes they are full with untruth for flattering the object but alas rarely such presentations of welcome addresses are rewarded by the poor receiver.

TEXT No. 16

सारथ्यपारषदसेवनसख्यदौत्यवीरासनानुगमनस्तवनप्रणामान ।
स्निग्धेषु पाण्डुषु जगत्प्रणतिं च विष्णोर्भक्तिं करोति नृपतिश्चरणारविन्दे ।

Sarathya parsada sevana sakhya doutya
Veerasanugamanam stavanam pranaman
Snigdhesu pandusu jagat pranatim cha vishno
Bhaktim karoti nripatis charanarvinde.

ENGLISH SYNONYMS

Sarathya—acceptance of the post of a chariot driver, *Parsada*—acceptance of presidentship in the assembly of Rajsuya sacrifice, *Sevana*—engaging the mind constantly in the service of the Lord, *Sakhya*-to think of the Lord as friend, *Doutya*-acceptance of the post of a messenger, *Veerasana*—acceptance of the post of an watchman with open sword at night, *Anugamanam*—following the foot prints, *Stavanam*—offering of prayers, *Pranaman*—offering obeisances, *Snigdhesu*—unto them who are malleable to the will of the Lord

Pandusu—unto the sons of Pandu, *Jagat*—the universal, *Pranatim*—one who is obeyed, *Vishno*—of Vishnu, *Bhaktim*—devotion, *Nripatis*—the king *Charanarvinde*—unto his lotus feet.

TRANSLATION

When Maharaj Parikshit heard it that Lord Krishna (Vishnu), who is universally obeyed, out of His causeless mercy upon the malleable sons of Pandu, rendered all kinds of service in the matter of acceptance of the post of a chariot driver, to that of the presidentship according to the will of the Pandavas including the messengership, friendship, watchmanship at night, obeying like a servant and offering obeisances like one younger in age etc; at that time the king Maharaj Parikshit became overwhelmed with devotion unto the lotus feet of the Lord.

PURPORT

Lord Krishna is everything to the unalloyed devotees like the Pandavas. The Lord was for them the Supreme Lord, the spiritual master, the worshipable deity, the guide, the chariot driver, the friend, the servant, the messenger and everything as they could concevie of Him; and thus the Lord also reciprocated the feeling of the Pandavas. Maharaj Parikshit as a pure devotee of the Lord could only appreciate Lord's transcendental reciprocation of the feeling of His devotees and thus he himself also became overwhelmed with the dealings of the Lord. Simply by appreciating the dealings of the Lord with His pure devotees one can attain to salvation. The Lord's dealings with His devotees appear to be ordinary human-dealings but one who knows it in truth becomes at once elligible for going back to home back to Godhead. The Pandavas were so much malleable to the will of the Lord that they could sacrifice any amount of their energy for the service of the Lord and by such unalloyed determination only they could secure the Lord's mercy in any shape they desired.

TEXT No. 17

तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम् ।
नातिदूरे किलाश्चर्यं यदासीत तन्निबोध मे ॥

Tasya evam vartaman asya purvesam vrittim anwaham
Na atidure kila ascharyam yad asit tat nibodhame.

ENGLISH SYNONYMS

Tasya—of Maharaja Parikshit, *Evam*—thus, *Vartamanasya*—remaining in absorption of such thought, *Purvesam*—of his forefathers, *Vrittim*—good engagement, *Anwaham*—day after day, *Na*—not, *Atidure*—far off, *Kila*—verily, *Ascharyam*—astonishing, *Yad*—that *Tat*—which, *Nibodha*—know it, *Me*—from me.

TRANSLATION

While Maharaj Parikshit was passing his days hearing about the good occupations of his forefathers and he was absorbed in that thought veriy what happened not far away from him you may know it from me.

PURPORT

Not far away from his camp what happend is now stated by Suta Goswami.

TEXT No. 18

धर्मः पदैकेन चरन विच्छायामुपलभ्य गाम् ।
पृच्छति साश्रुवदनां विवत्सामिव मातरम् ॥

Dharmah pada ekena charan vichhayam up alabhya gam
Prichhati sa ashruvadanam vivatsam iva mataram.

ENGLISH SYNONYMS

Dharma—The Personality of religious principle, *Pada*—leg, *Ekena*—by one only, *Charan*—wandering, *Vichhaynm*—overtaken

by the shadow of grief, *Upalabhya*—having met, *Gam*—the cow, *Prichhati*—asking, *Sa*—with, *Ashruvadanam*—with tears on face, *Vivatsam*—one who has lost her offspring, *Iva*—like, *Mataram*—the mother.

TRANSLATION

The Personality of religious principle Dharma in the form of a bull was wandering. And he met the Personality of earth in the form of a cow who appeared to be aggrieved like a mother who had lost her child and thus she looked with tears on her face. She lost the beauty of her bodily feature and thus Dharma asked the earth as follows.

PURPORT

Bull is the emblem of moral principle and the cow is the representative of the earth. When the bull and the cow are happy in joyful mood it is to be understood that the people of the world are also happy and are in joyful mood. The reason is that the bull helps production of grains in the agricultural field and the cow delivers milk the miracle of aggregate food values. Thehuman society therefore maintains, these two important animals very carefully so that they can wander every where in cheerfulness. But at the present moment in this age of Kali both the bull and the cow are now meant for being slaughtered and eaten up as foodstuff by a class of men who do not know what is the Brahminical culture. The bull and the cow can be protected for the good of all human society simply by spreading the Brahminical culture is the topmost perfeetion of all cultural affairs because by advancement of such culture only morale of the society is properly maintained where by peace and prosperity of the society attained without any extraneous effort for them. When Brahminical culture deteriorates the picture is televisioned by the above description of the cow and bull and the resultant action is prominent by the following symptoms.

TEXT No. 19

धर्म उवाच :

कच्चिद्भद्रेऽनामयमात्मनस्ते विच्छायासि म्लायतेषन्मुखेन ।
आलक्षये भवतीमन्तरार्धिं दूरे बन्धुं शोचसि कंचिनाम्ब ।।

Dharma uvacha :

Kachchit bhadre anamayam atmanaste
Vichhayasi mlayate isat mukhena
Alaksaye bhavatim antaradhim
Dure bandhun sochasi kamchit amba.

ENGLISH SYNONYMS

Dharma uvacha—Dharma enquired, *Kachchit*—whether, *Bhadre*—madam, *Anamayam*—quite hail and hearty, *Te*—unto you, *Vichhayasi*—appear to be covered with shadow of grief, *Mlayate*—which darkens, *Isat*—slightly, *Mukhena*—by the face, *Alakshaye*—you look, *Bhavatim*—unto yourself, *Antaradhim*—some disease within, *Dure*—long distant, *Bandhum*—friend, *Sochasi*—thinking of, *Amba*—Oh mother.

TRANSLATION

Dharma or the bull representing the Personality of religious principles enquired, "Madam are you quite hail and hearty ? Why are you looking to be covered with shadow of grief ? It appears that you have become black by your face. Are you suffering from some internal disease or are you thinking of some relative who is away to distant place ?"

PURPORT

The symptoms of the people of the world in this age of Kali are that they are always full of anxieties and every one is diseased by some kind of ailment. From the very face of the people of this age one can find out the index of the mind and every one

feels the absence of his relative who is away from home. The particular symptom of the age of Kali is that no family is now blessed to live together. To earn livelihood the father lives at a place far away from the son or the wife lives far away from husband and so on. There are sufferings from some internal disease, separatoion from the near and dear and anxieties for maintaining the status quo are some of the important factors which make the people of this age always unhappy.

TEXT No. 20

पादैर्न्यूनं शोचसि मैकपादमात्मानं वावृषलैर्भोक्ष्यमाणम ।
आहो सुरादीन हृतयज्ञभागान प्रजा उत स्विन्मघवत्यवर्षति ॥

Padaiar nyunam sochasi ekapodam
Atmanam va vrisalair bhakshamanam
Aho suradin hritayajna bhagan
Praja uta swit maghavati avarsai.

ENGLISH SYNONYMS

Padair—by three legs, *Nyunam*—diminished, *Sochasi*—if you are lamenting for that, *Ekapadam*—only one leg, *Atmanam*—own body, *Vrisalair—by* the unlawful meat eaters, *Bhakshamanam*—to be exploited, *Aho*—in the sacrifice, *Suradin*—the authorised demigods, *Hritayajna*—devoid of sacrificial, *Bhagan*—share, *Praja*—the living beings, *Uta*—increasing *Swit*—wheter, *Maghavati*—in famineh and scarcity, *Avarsati*—on account of rainlessness.

TRANSLATION

I have lost my three legs and am standing on one leg only. Are you lamenting for my this state of existence ? Or you are in great anxiety because henceforward the unlawful meat eaters will exlpoit you ? Or you are in sorry plight because the demi gods are now bereft of the share of sacrifical offerings on account of no

living being on account of their suffering due to famine and rainl-essness.

PURPORT

With the progress of the age of Kali four things particularly namely duration of life, mercy, power of recollction, and moral or religious principles will gradually diminish. Dharma or the principles of religion being lost in the proportion of three out of four the symbolical representation bull was standing on one leg only. When three fourth of the population of the whole world become irreligious the situation is practically converted into the haunting place for the animls. In the age of Kali godless civilization will create so many so called religious societies in which the perso nality of Godhead will be directly or idirectly defied. And thus faithless societies of man will turn the world inhabitable for the saner section of people. There is gradation of human being in terms of proportionate faith in the supreme Personality of Godhead. The first class faithful men are the Vaishnavas and the Brahmins, then the Ksatriyrs, then the Vaisyas, then the Sudras, then Mlechhas, then the Yavanas and at alst the Ghandalas. Degradation of the human instinct begins from the stage of the Mlechhas and the Chandala state of life is the last word in the matter of human degradation. All the above terms of nomenclature mentioned in the Vedic literatures are never meant for any particular community by birth. They are different qualifications of the human being in general. There is on question of birth right commuity but one can acquire the respectlve qualificstions by a one's own effort and as such the son of a Vaishnava can become a Mlechha or the son of Cnadala can become morethan a Brahmin in terms of his assoicaiton and intimate relation with the supreme Lord.

The meat eaters are generally called the Mlechhas. But all meat eaters are not Mlechhas. Those who accept meat in terms of scriptural injunctions are not Mlechhas but those who accept meat without restriction are called Mlechhas. Beaf is forbidden in the scrip

tures and the bulls and cows are offered special protection by followers of the Vedas. But in this age of Kali people will exploit the body of the bull and the cow as they like and thus they will invite sufferings of various types.

The people of this age will not perform any sacrifice. The Mlechha type of population will care very little for performances of Sacrifices although performance of Sacrifice is essential for persons who are materially engaged in the matter of sense enjoyment. In the Bhagwat Geeta such performance of sacrifices are strongly recommended (B. G. 3/14—16)

The living beings are created by the creator Brahma and just to maintain the created living being progressively towards the path of back to home back to Gdhead the system of performing sacrifice is also created by him. The system is that the living being lives on the produce of grains and vegetables and by eating such foodstuff they get vital powers of the body in the shape of blood and semina and from the blood and semina one living being is able to create other living being. But the production of food grains grass etc become possible by rains and this rain is made possible to shower properly by performances of the recommended sacrifice. Such sacrifices are directed by the rites of the Vedas namely Sama Yaju Rik and Atharva. In the Manusmiriti it is recommended that by offering sacrifice on the alter of the Fire the sun-god is pleased. When the Sun-god is pleased he properly collects water from the sea and thus sufficient cloud collected on the horizon and rains fall down. After sufficient rain falls there is sufficient production of food grains for men and all animals and thus there is energy in the living being for progressive activity. The Mlechhas however make plans for instaling slaughthr houses for killing the bulls and the cow along with other animals thinking that they would prosper by increasing the number of factories and live on animal food without caring for per-

duce grass and vegetables otherwise hardly they can live on animal food only. And even for producing grass for the animals they must require sufficient rains from the horizon and therefore they have to depend ultimately on the mercy of the demigods like the Sun, Indra, Chandra etc. and such demigods must be satisfied by performances of sacrifice.

This Material world is a sort of prison house and we have several times mentioned this fact. The demigods are servants of the Lord to see to the proper upkeep of the prison house. Such demigods want to see that the rebel living beings, who want to survive faithlessly, may gradually be turned towards the Supreme power of the Lord. Therefore, the system of offering sacrifice is there recommended in the scriptures.

The materialistic men want to work hard and enjoy the fruitive result in the matter of sense enjoyment. As such they are committing many types of sins at every step of life. Those who are however consciously engaged in the devotional service of the Lord are transcendental to all varieties of sins and virtues. Such activities are free from the contamination of the three modes material qualities. For the devotees there is no need of performances of prescribed sacrifices because the very life of the devotee is a symbol of sacrifice. But persons who are engaged in fruitive activities for sense enjoyment must perform the prescribed sacrifices because that is the only means for getting free from the reactions of all sins committed by the fruitive workers. Sacrifice is the means for counter acting such accumulated sins. The demigods are pleased when such sacrifices are performed as much as prison-officers are satisfied when the prisoners are turned into obedient subjects to the state laws. Lord Chaitanya however has recommended only one Yajna or sacrifice called the Samkirtan Yajna in which every one can take part and thus both devotees and the fruitive workers can derive equal benefit from such performances of Samkirtan Yajna.

TEXT NO. 21

अरक्ष्यमाणाः स्त्रिय उर्वि बालानशोचस्यथो पुरुषादैरिवार्तान् ।
वाचं देवीं ब्रह्मकुले कुकर्मण्यब्रह्मण्ये राजकुले कुलाग्र्यान् ॥

Arakshamanah striya urvi valan
Sochasi atho purusadair iva artan.
Vacham devim brahmakule kukarmani
Abrahmanye rajkule kulagryan.

ENGLISH SYNONYMS

Arakshamanah—unportected, *Striya*—women, *Urvi*—on the earth, *Valan*—childern, *Sochasi*—you are feeling compunction, *Atho*—as such, *Purusadair*—by men, *Iva*—like that, *Artan*—those who are unhappy, *Vacham*—vocabulary, *Devim*—the Goddess, *Brahmakul*—in the family of the Brahmin, *Kukarmani*—acts against the principles of religion, *Abrahmanye*—persons against the Brahminical culture, *Rajkule*—in the administrative family, *Kulagryan*—most of all the families (the Brahmins)

TRANSLATION

If you are feeling compunction in the matter of the unhappy women and children who are left forlorn by unscrupulous persons? Or you are unhappy for the matter of the goddess of learning being handled by Brahmins adicted to acts against the principles of religiosity? Or you may be sorry to see that the Brahmins have taken shelter of the administrative family where Braminical culture is not respected.

PURPORT

It is a plight for the people of the earth that in the age of Kali the women and the childern along with Brahmins and cow

childern uncared for. Circumstancially the women will try to become independent of the protection of man and marriage will be performed as a matter of formal agreement between man and woman resulting in most cases the childern will be not taken care of properly. The Brahmins are traditionally intelligent class of men in the society and as such they will be able to pick up modern edu. cation to the topmost rank but so far moral and religious principles are concerned they shall be the fallen number one. Education and fallen in character go ill together but such things will go on as parallel to one another. The administrative heads as a class will condemn the tenets of vedic wisdom and will prefer to conduct a so called secular state and yet the so called educated Brahmins will be purchased by such unscupulous administrators. Even a philosopher and writer of many books on religious principles may also accept an exhalted post in a government which denies all moral codes in the shastras the Brahmins are specifically restricted in acceptance of service. But in this age they will not only accept service but they will do so even it is of the meanest quality. These are some of the symptoms of the Kali age. And they are harmful to the general welfare of the human society.

TEXT No. 22

किं क्षत्रबन्धून कलिनोपसृष्टा राष्ट्राणि वा तैरवरोपितानि ।
इतस्ततो वाशनपानवासः स्नानव्यवायोन्मुखजीवलोकम् ॥

Kim kashatra bandhun kalina upasristah
Rastrani va tair avaropitani
Itas tato vasanapana vasah
Snana vyavaonnmukha jivaolkan.

ENGLISH SYNONYMS

Kim—whether, *Kshatarabandhun*—the unworthy administrators, *Kalina*—by the influence of the age of Kali, *Upasristah*—bewildered

Rastrani—state affairs, *Va*—or, *Tair*—by them, *Avarapitani*—put into disorder, *Itas*—here, *Tatas*—there, *Va*—or, *Asana*—accepting foodstuff, *Pana*—drink, *Vasa*—residence, *Snana*—bath, *Vyavayo*—sexual intercourse, *Unnvmukha*—Inclined, *Jivalokam*—human society.

TRANSLATION

The so called administrators are now bewildered by the influence of this age of Kali and thus they have put into disorders all state affairs. Whether you are lamenting such disorderly things ? The people in general now do not follow the rules and regulations for eating, sleeping, drinking, mating etc and now they are inclined to do such things any where and every where. If you are unhapay for this ?

PURPORT

There are, some necessities of life on par with the lower animals and they are eating sleeping fearing and mating. These bodily demands are equally good both for the human being and the animals. But the human being has to fulfil such desires not like animals but like a human being. A dog can mate with a bitch before the public eyes without hesitation but if a human being does so the act will be considered as public nuisance and the person doing so will be criminally prosecuted. Therefore for the human being there are some rules and regulations even for fulfilling common demands. When the human society will avoid such rules and regulations it will be so done bewildered by the influence of the age of Kali. In this age the people are indulging in such neccessities of life without following the rules and regulations and this deterioration of social aud moral rules is certainly lamentable on account of the harm ful effects of such beastly behaviour. In this age the fathers and the guardians are not happy with the behaviour of their wards but they must know that so many innocent children are victims of bad association awarded by the influence of this age of Kali. We know it from Srimad Bhagwatam that Ajamil an innocent son of a

Brahmin was passing the road and he saw a Sudra pair sexually embraced. This attracted the boy, and later on the boy became a victim of all debaucheries in the later days of his life. From a pure Brahmin he fell down to the position of a wretched urchin and it was all due to the bad association. There was one victim like Ajamil in those days gone by but in this age of Kali the poor innocent body and students are daily victims of the cinema shows which attract men only for the matter of sex induldence. The so called administrators are all untrained in the affairs of a Kashatriya. The Kastriyas are meant for administration as the Brahmins are meant for knowledge and guidance. The word *kshatriyabandhu* means the so called administuators or persons promoted to the post of the adminittrator without prpper training by culture and tradition Now a days they are promoted to such exhalted posts by the votes of people who are themselves fallen in the rules and regulations of life. How they can select a proper man who are themselves fallen in the standard of life. Therefore, by the influence of the age of Kali everywhere politically, socially or religiously everything is topsyturvied and therefore for the sane man they are all regretable factors looking forward to the general welfare of the human society.

TEXT No. 23

यद्वाम्ब ते भूरिभारवतारकृतावतारस्य हरेर्धरित्रि ।
अन्तर्हितस्य स्मरती विसृष्टा कर्माणि निर्वाणविलम्बितानि ॥

Yad va amba te bhuri bharavatara
Krita avatarasya harer dharitri
Antahritasya smarati visrista
Karmani nirvan vilambitani.

ENGLISH SYNONYMS

Yad—that, *Va*-may be, *Amba*-oh mother, *Te*-your, *Bhuri*-heavy, *Bhara*-Load, *Vatara*—decreasing the load, *Krita*-done, *Avatarasya*-one

who incarnated, *Harer*-of Lord Sri Krishna *Dharitri*—oh the earth, *Antarhritasya*—of him who is now out of sight, *Smarati*—while thinking of, *Visrista*—all that were performed, *Karmani*—activities, *Nirvan*—salvation, *Vilambitani*—that which entails.

TRANSLATION

Oh mother earth, the Supreme Personailty of Godhead Hari incarnated Himself as Lord Sri Krishna just to unload your heavy burden whatever He has had done here they are all transcendental activities cementing the path of liberation. You are now bereft ofd His presence and probably you are thinking of those activites and feeling sorry in their absence.

PURPORT

The activities of the Lord includes liberation but they are more relishable than the pleasure derived from Nirvana or liberation. According to Srila Jiva Goswami and Viswnath Chakravarty Thakur the world used here is **Nirvanabidambitani** that which minimses the value of liberation. To attain *nivana* or liberation one has to undergo severe type of *Tapasya* austerities but the Lord is so merciful that He incarnates to diminish the overburden of the earth and simply by remembering such activities one can defy the pleasure derived from Nirvana and reaches the transcendental abode of the Lord to associate with Him eternally engaged in His blissful loving service.

TEXT No. 24

इदं ममाचक्ष्व तवाधिमूलं वसुन्धरे येन विकर्शितासि ।
कालेन वा ते बलिना बलीयसा सुरार्चितं किं ह्रुतमम्व सौभगम् ।।

Idan mama achaksba tava adhimulam
Vasundhare yena vikarsitasi.
Kalena vate valina valiyasa
Surarchtiam king hritam amba sonbhagam.

ENGLISH SYNONYMS

Idam—this, *Mama*—unto me, *Achaksha*—Kindly inform, *Taba*—your, *Adhimulam*—the root cause of your tribulations, *Vasundhare*—the reservoir of all riches, *Yena*—dy which, *Vikarsitasi*—reduced to much weakness, *Kalena*—by the influence of time, *Va*—or, *Te*—your, *Valina*—very powerful, *Valiyasa*—more powerful, *Surarchitam*—adored by the demigods, *Kim*—whether, *Hritam*—taken away. *Amba*—mother, *Soubhagam*—fortune.

TRANSLATION

Mother, you are the reservoir of all riches, you may inform me about the root cause of your tribulations by which you have been reduced to so much weakness. I think that the powerful influence of time, which conquer over the most powerful, might have forci bly taken away all your fortune which was adored even by the demigods.

PURPORT

By the Grace of the Lord each and every planet is created fully equipped. So this earth is not only fully equipped with all the riches for the maintenance of the inhabitants but also when the Lord descndes by His incarnation on the earth the whole atmosphere becomes so much enriched with all kinds of opulences that even the denizens of heaven worship it with all attention. But by the will of the Lord the whole thing can at once be changed into a different condition. He can do and undo a thing at His sweet will and as such no body should consider himself as self-sufficient or independent of the Lord.

TEXT No. 25

धरण्युवाच :

भवान हि वेद तत्सर्वं यन्मां धर्मानुपृच्छसि ।
चतुर्भिर्वर्तसे येन पादैर्लोकसुखावहैः ॥

Sri Dharani uaacha :

Bhavan hi veda tatsarvamyet mam dharma anuprichhasi
Chaturbhir vartase yena padair loka sukhabahai.

ENGLISH SYNONYMS

Sri *Dharaniuvacha*—Mother earth replied, *Bhavan*— your goodself, *Hi*—certainly, *Veda*—know, *Tatsarva*—all that you have enquired from me, *Yat*—that *Mam*—from me, *Dharma*—Oh the Personality of religious principle, *Anuprichhasi*—You have enquired one after another, *Chaturbhir*--by four, *Vartase*—do you exist, *Yena*—by which, *Padair*—by the legs, *Loka*—in each and every planet, *Sukhabahai*—increasing the happiness.

TRANSLATION

The earthly deity in the form of a cow thus replied to the Personality of religious principles in the from of a bull, "Oh Dharma whatever you have enquired from me they are all known to you and yet I shall try to reply all those. You too also maintaned your four legs and increased the happiness of all over the universe by the mercy of the Lord"

PURPORT

The principles of religions are laid down by the Lord Himself, and the executor of such laws is the Dharamraj or Yamraj. Such principles do work on fully in the age of Satya Yuga; in the Treta Yuga and they are reduced by a fraction of one-fourth, in the Dwapara they are reduced to one-half and in the Kali Yuga they are reduced to one fourth gradually dininishing to the zero point; and then devastation takes place. Happiness of the world depends proportionately on the maintenance of the religious principles individually or collectively. The best part of valour is to maintain the principles inspite of all kinds of odds and thus be happy during the span of life ultimately returning back to home back to Godhead.

सत्यं शौचंदया क्षान्ति स्त्यागः संतोष आर्जवम् ।
शमो दमस्तपः साम्यं तितिक्षोपरतिःश्रुतम् ॥
ज्ञानं विरक्तिरैश्वर्यं शौर्य्यं तेजो बलं स्मृतिः ।
स्वातन्त्र्यं कौशलं कान्तिर्धैर्य्यं मार्दवमेव च ॥
प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भग : ।
गाम्भीर्य्यं स्थैर्यमास्तिक्यं कीर्तीमानोऽनहंकृतिः ॥
एते चान्ये च भगवन्नित्या यत्र महागुणाः ।
प्रार्थ्या महत्त्वमिच्छद्भिर्न वियन्ति स्म कर्हिचित ॥
तेनाहं गुणपात्रेण श्रीनिवासेन साम्प्रतम ।
शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् ॥

Satyam spucham daya kshantis tyagah santosha arjavam
Samo damas tapah samyam titiksha uparatim srutam.
Jnanam virakti aischaryam souryam tejo valams smritih
Swatantram kousalam kantir dhairyam ardavam eva cha.
Pragalbhyam prasrayah seelam saha ejah va'am dhagah
Gambhiryam sthairyam astikyam kirtimano anahamkritih.

Yete cha anye cha bhagawan nitya yatra mahagunah
Prathya mahatwam ichhatbhir na viyanti sma karhichit.

Tena ham gunapatrena sri nivasena sampratam
Sochami rahitam lokam papmana kalina ikshitam.

ENGLISH SYNONYMS

Satyam—truthfulness, *Soucham*—cleanliness, *Daya*—not to tolerate other's unhappiness, *Kshanti*—To control oneself even there is cause of anger, *Tyagah*—Magnanimity, *Santosha*—self-satisfaction, *Arjavam*—straight forwardness, *Samo*-fixed up by the mind, *Damas*—firmness of the sense organs, *Tapah*—true to one's responsibility, *Samyam*—indiscrimination of friend and foe, *Titiksha*—tolerate offence by others, *Uparatim*—indifferent to loss and gain, *Srutam*—following scriptural injunctions, *Jnanam*—knowledge (self-realisat-

ion), *Virakti*—unattached to sense enjoyment, *Aischaryam*—leadership, *Souryam*—chivalry, *Tejo*—influence, *Valam*—to render possible what is impossible, *Smritih*—to find out proper duty, *Swatantram*—not to depend on other, *Kousalam*—dexterity in all activities. *Kantir*—beauty, *Dhairyam*—undisturbed, *Ardavam*—soft or kindhearted, *Eva*—thus, *Cha*—also, *Pragalbhyam*—ingenuity, *Prasrayah*—gentility, *Seelam*—mannerly, *Saha*—determtnation, *Ojah*—perfect krowledge, *Valam*—proper execution, *Bhagah*—object of enjoyment, *Gambhiryam*—ever joyful, *Sthairyam*—immovable, *Astikyam*—faithfulness, *Kritir*—fame, *Manah*—worshipable, *Anahamkritih*—prideleSSness, *Yete*— all these, *Anye cha*—also others many, *Bhagawan*—the Personality of Godhead, *Nitya*-everlastingly, *Yatra*-where, *Mahagunah*—great qualities, *Prarthya*—worth to possess, *Mahatwam*—greatness, *Ichhatam*—those who desire so, *Na*—never, *Viyanti*—deterierates, *Sma*—ever, *Karhichit*—at any time, *Tena*—by Him, *Aham*—myself, *Gunapatrena*—the reservoir of all qualities, *Sri*—goddess of fortune, *Nivasena*—by the resting place, *Sampratam*—very recently, *Sochami*—I am thinking of, *Rahitam*—bereft of, *Lokam*—planets, *Papmana*—by the store of all sins, *Kalina*—by the Kali, *Ikshitam*—purviewed by.

TRANSLATION

"And in whom, 1. truthfulnees, 2. cleanliness, 3. intolerance of other's unhappiness, 4. the power of controlling anger, 5. self-satisfaction. 6. straightforwardness, 7. fixity of mind, 8. controlling the sense organs, 9. Responsibility, 10. equality, 11. tolerance, 12. equanimiiy, 13. faithfulness, 14. knowle ge, 15. absenced of sense enj- oyment, 16. leadership, 17. chivalry, 18. influence, 19. power of making everthing possible, 20. discharging proper duty, 21. complete independence, 22. dexterity, 23. fullness of all beauty 24. of equipostion, 25. kind heartedness. 26. ingenuity. 27. gentility, 28. Magnanimity, 29. determination, 30. perfection of all knowledge, 31. proper execution, 32. possession of all object of enjoyment, 33. joyfulness, 34. immovablity, 35. fidelity, 36. fame, 37. being worshipable, 38. pridelessness

ss, 39. being the Personality of Godhead, 40. eternity-and many other transcendenal qualities are eternally present never to be separated from Him, that Personality of Godhead the reservoir of all goodness and beauty, Lord Sri Krishna has now closed his transcendenral pastimes from the face of the earth and in his absence the age of Kali has spread its influence everywhere and I am actually sorry to see this conditton of existence.

PURPORT

Even it is possible to count the a toms after smashing the earth into powder, still it is not possible to estimate unfathomed transc endental qualities of the Lord. It it said that Lord Anantadeva has tried to expostulate the taanscendental qualities of the Supreme Lord by his numberless tongues and that for numberless years together still it has been impossible to estimate tne factual qualities of the Lord. The above statemcnt of the qualities of the Lord is just to estimate his qualities as far as a human being is able to see in Him. But even it is so the above qualtites can also be divided into many subheading. Accordtng to Srila Jiva Goswmi item No. 3. canbe subdi vided into 1. protection of the surrendered souls and 2. well wishes for the devotees particularly. In the Bhagwat Geeta we have it from the statement of the Lord that he wants every soul to sur render unto Him only and by doing so he assures every one to give protection from the reactious of all sins. Therefore unsurrendered souls are not devotee of the Lord ard as such there is no particular protection for every one in general. For the devotees He has particularly all good wishes and those who are actually engaged in loving transceendental shrvice of the Lord, He has particular attention for such devotee and alwyas He gives direction to such pure devotees as it may help the devotee in the matter of discharging his respnosibility on the path of back to home, back to Godhead. By his quality (10) the Lord is equally kind to every one as much as the sun is equal in distributing its rays over every one equally but still there are many who are

unable tc take advuntage of the equal sun rays. Similarly the Lord syas that surrendering unto Him is the guarantee for all protection from Him but unfortunate persons are unable to accept this proposition and therefore they suffer from all material miseries. So even though the Lord is equally well wishing to every one the unfortnnate living being due to bad association only is unbale to accept His instructions in toto and for this the Lord is never to be blamed for. He is called welwisher partiality for the devotees only. It appears to be the quality of partiality by the Lord for His devotees but factually the onus rests on the living being to accept or reject the equal treatment by the Lord.

Item No. 7 fixity of mind can be expnaded so that the Lord never deviates from His word of honour. Whomever does He give assurance for protection, the promise is executed at all circumstances. It is the duty of the pure devotee to be fixed up in the discharge of duty entrusted to him by the Lord or the Lord's bonafide representative the spirstual master and the rest is carried on by the Lord without any break.

Responsibility of the Lord is also unique. The Lord has no responsibility practically because all His work is done by His different appointed energies. But still He accepts voluntary responsibilities in the matter of displaying different roles in His trascendental. pastimes. When as a boy He was playing the part of a cowboy as son of Nanda Maharaj he discharged the responsibility perfectly. Similarly when He was playing the part of a Kshatriya youngman as the son of Maharaj Vasudeva He displayed all the skill of a marshal spirited Kshatriya. In almost all cases the Kshatriya king has to secure a wife by fighting or kidnapping the girl. This sort of behaviour for Kshatriya is eulogistic in the sense that a Kshitriya must show his power of chivalry before his would be wife so that the daughter of a Kshatriya is pleased to see the valour of her would be husband. Even Personality of Godhead Sri Rama also displayed such spirit of chivalry during his marriage. He broke the

strongest bow called Haradhanu and achieved the hand of Sita Devi the mother of all opulence. It is practically the display of Kshatriya spirit during marriage festival and there was nothing wrong in such fighting. Lord Sri Krishna discharged such responsibility fully because although He had more than 16000 sixteen thousands of wives in each every case He fought like a chivalrous Kshatriya and thus secured a wife. To fight sixteen thousands of times for securing sixteen thousands of wives is certainly possible by the Supreme Personality of Godhead and not by any one else. Similarly he displayed full responsibility in the matter of every actions in His diffeent transcendental pastimes.

Item No. 14 Knowledge can be further extended into five subheadings namely 1. intelligence, 2. greatfulness, 3. power of understanding the circumstantial environments of place, object and time. 4. Perfect knowledge of every thing and 5 Knowledge of the self. Only the fools are ungrateful to their benefactors. The Lord however does not require to be benefited by any one else besides Himself because He is full in Himself and still He feels benefited by unalloyed services of His devotees. The Lord feels grateful to His devotees for such unsophisticated, unconditional service of a devotee and tries to reciprocate it by rendering service to such devotees although the latter also have no such desire from the heart. Transcendental service of the Lord is itself a transcendental benefit for the devotee and therefore the devotee has nothing to expect from the Lord. On the assertion of Vedic aphorism **Sarvam Khalu Idam Brahman** we can understand that the Lord, by His omnipresent rays of Personal effulgence called by the name **Brahma jyoti**,—is all pervading inside or outside of everything like the omnipresent material sky and as such He is also Omniscient of everything.

So far as the beauty of the Lord is concerned He has some special features of His personal body distinguished from all other living beings and over and above that He has some special attractive beautiful features by which He attracts the mind of even Radharani the

supermost beautiful creation of the Lord. He is known, therefore, as Madan Mohan or One who attracts the mind of the Cupid even. Srila Jiva Gosami Prabhu has scrutinisingly annalysed other transcendental qualities of the Lord and affirms that Lord Sri Krishna is the Absolute Supreme Personality of Godhead (Param Brahman). He is omnipotent by His inconcievable energies and therefore He is the Yogeswara or the Supreme Master of all mystic powers. Being the Yogeswara His eternal Form is spiritual or combination of eternity bliss and knowledge. The non-devotee class can not understand the dynamic nature of His knowledge because they are satisfied reaching up to His eternity form of knowledge. All great souls aspire after being equal in knowledge with Him means greatness of His eternal knowledge or in other words it means that all other's knowledge is ever insufficient flexible and measurable whereas the knowledge of the Lord is everfixed and unfathomable. Srila Suta Goswami affirms in the Bhagwatam that although He was observed by the citizens of Dwarka every day, they were everincreasingly anxious to see Him again and again. The living being can appreciate the qualities of the Lord as the ultimate goal but they cannot attain the status quo of such equality. This material world is a product of the Mahat Tattwa which is a state of the Lord's dreaming condition in His **Yoganidra** mystic slumber in the causal ocean and yet the whole thing appears to be as factual presentation of His creation. This means that the Lord's dreaming conditions are also factual manifestations. He can therefore, bring about everything at His transcendertal control and as such whenever and wherever does He appears He does so in His fullness without deviation of any fractional percentage of His full potency.

The Lord being all that is described above, it is He only who can maintain the affairs of the creation and by His so doing He gives salvation even to His enemies who are killed by Him. He is attractive even to the topmost liberated soul and as such He is worshipable even by Brahma and Shiva the greatest of all demi-

gods. Even by His incarantion of Purushavatara He is the Lord of the creative energy. The creative material energy is working nnder His directions as it is confirmed in the Bhagwat Geeta (B. G. 9/10) He is the control switch of the material energy and to control the material energy in the innumerable universes He is the root cause of innumerble incarnations in all the universes. There are more than five lacs of incaranations of Manu only in one universe besides other incaranations and thus we can simpiy imagine the number of His different incarnations in different universes. In the spiritual world however beyond the Mahat Tattwas there is no question of incanations but there are plenary expansions of the Lord in the different Vaikunthas. The planets in the spiritual sky are at least three times more than they are within the innumerable universes in the Mahattatwa. And all these Narayana forms of the Lord are but expansions of His Vasudeva feature and as such He is both Vasudeva and Narayana and Krishna simultaneously. He is "*Sri Krishna govinda hare murare, He natha narayuna Vasudeva* " all in one. His qualities therefore cannot be counted by any one however great may one be.

TEXT No. 31

आत्मानं चानुशोचामि भवन्तं चामरोत्तमम् ।
देवान्पितॄनृषीन् साधून् सर्वान् वर्णास्तथाऽऽश्रमान् ॥

Atmanam cha anousochami bhavantam cha amrottamam
Devan pitrin rishin sadhun sarvan varnas tatha ashramas.

ENGLISH SYNONYMS

Atmanam—my self, *Cha*—also, *Anusochami*—lamenting on, *Bhavantam*—your self, *Cha*—as well as, *Amarattaman*—the best amongst the demigods, *Devan*—about the demigods, *Rishin*—about the sages, *Pitrin*—about the denizens of Pitriloka planet, *Sadhun*—about the devotees, *Sarvan*—all of them, *Varnan*—sections, *Tatha*—as also, *Ashraman*—orders of human beings.

TRANSLATION

I am thinkig about my self and oh the best amongst the demigods for yourself also as well as for all the demigods, sages denizens of the Pitriloka, about the devotees of the Lord and all men obdient to the system of Varna and Ashrama in the human society

PURPORT

To effect perfection of human life there is series of co-operative link between man to demigods, sages, denizens of the Pitriloka, devotees of the Lord and the scientific system of Varna and Ashrama orders of Life. Distinction of human life and animal life therefore begins on the background of the scientific system of Varna and Ashrama guided by the experience of the sages and in relation with the demigods gradually rising to the summit of re-establihment of our eternal relation with the Supreme Absolute Truth Personality of God-head Lord Sri Krishna. When the God-made Varnashram Dharma, which is strictly meant for co-operation with the machinary of developing animal consciousness to human consciousness and from human consciousness to Godly consciousness of perfect living condition, is broken by advncement of foolishness of the human being, at that time the whole system of peaceful progressive life is at once disturbed. In the age of Kali the first attack of the venomeous snake is struck on the God-made Varna Ashrama Dharma and thus a person propeily qualified as a Brahmin is called a Sudra and Sudra by qualification is passing on as the Brahmin all on the false sense of birth right claim. To become Brahmin by the birthright claim is not at all bonafide although it may be fulfilment of one of the conditions but the real qualification of a Brahmin is to be situated on the strength of controlling the mind, the senses, stamina of tolerance, simplicity, cleanliness, knowledge, devotion and faith

consideration of the necessary qualification is being neglected and the false birthright claim is being supported even by a much popular sophisticated poet and author of 'Ramcharit Manas'.

This is all due to the influence of the age of Kali and Mother earth represented as the Cow was lamenting the regretable condition.

TEXT No. 32-33

ब्रह्मादयो बहुतिथं यदपांगमोक्षकामास्तपः समचरन् भगवत्प्रपन्नाः ।
सा श्रीः स्ववासमरविन्दवनं विहाय यत्पादसौभगमलं भजतेऽनुरक्ता ॥

तस्याहमब्जकुलिशांकुशकेतुकेतैः श्रीमत्पदैर्भगवतः समलंकृतांगी ।
त्रीनत्यरोच उपलभ्य ततोविभूतिलोकान् स मांव्यसृजदुत्स्मयतीं तदन्ते ॥

Brahmdayo vahutitham yad apanga-moksha
Kamas tapah samacharan bhagwat prapannah.
Sa sreeh swavasa aravindavanam vihaya
Yad pada soubhagam alam bhajate anurkta.
Tasya aham abja kulisha ankusa ketu ketaih
Srimat padair bhagavatah samalamkritangi
Trin ati arocha upalabhya tatoh vibhutim
Lokan sa mam vyasrijat utsmayatim tadante.

ENGLISH SYNONYMS

Brahmadayo—demigods like Brahma and others, *Vahutitham*—for many days, *Yad*--of Lakshmi the goddess of fortune, *Apangamoksham*—glance of grace, *Kamas*—being desirous of, *Tapah*—penances, *Samacharan*—executing, *Bhagwat*—unto the Personality of Godhead, *Prapannah*—surrendered, *Sa*--She the Goddess of Fortune, *Sreeh*—Lakshmiji, *Swavasa*—Her own habitation, *Aravindavanam*-the forest of lotus flower, *Vihaya*—leaving aside, *Yad*—whose, *Pada*-feet; *Soubhagam*—all billsful, *Alam*—without hesitation, *Bhajate*—

worshsps, *Anurakta*—being attached, *Tasya*—His, *Aham*—Myself, *Abja*—Lotus flower, *Kulisha*—thunderbolt, *Ankusha*—the rod for driving elephant, *Ketu*—flag, *Ketaih*—impressions, *Srimat*—the owner of all opulence, *Padair*—by the palm of the feet, *Bhagvatah*-of the Personality of Godhead, *Samalamkritangi*—one whose body is so decorated, *Trin*—three, *Ati*—superseding, *Arocha*—beautifully decorated, *Upalabhya*—having obtained, *Tatoh*—thereafter, *Vibhutim*-specific, *Lokan*—the planet, *Sa*—he, *Mam*—me, *Vyasrijat*—gave up, *Utsamuyatim*—while feeling proud, *Tadante*—at the end.

TRANSLATION

Lakshmiji the Goddess of Fortune, whose glance of Grace was sought after by demigods like Brahma and others and thus for many a days they surrendered unto the Personality of Godhead,—did give up her own place of habitation the forest of lotus flower and engaged Herself in the service of the Lotus Feet of the Lord. I was endowed with specific power of superseding the fortune of all the three planetary system for being decorated with the impression of the flag, thunderbolt, rod for driving the elephant and lotus flower which are signs of the lotus feet of the Lord, but at the end when I felt of being so fortunate, the Lord left me.

PURPORT

The beauty and opulence of the world can be enhanced by the Grace of the Lord and not by any manmade palanning. When the Lord Sri krishna was present on the earth the impressions of the special signs of His palm of the lotus feet were being stamped on the dust and as a result of this specific grace on the earth the whole atmosphere was as perfect as it ought to have been. In other words the rivers, the seas, the forests, the hills and the mines which are the supplying agents for the necessaries of the man and the animals, were fully discharging their respective duties and therfore the riches of the world surpassed all the riches of all other planets or

ask the Grace of the Lord for being present always on the surface of the earth so that we may be favoured with His causeless mercy and be happy having all necessaries of life exuberantly. One may ask how we can detain the Supreme Lord on this earth after His mission is fulfilled and His leaving this earth for His own abode? The answer is that there is no need of detaining the Lord but the Lord being omnipresent He can be present with us if we want Him at all. By His omnipresence potency He can always be with us if we are attached with His devotional service in the manner prescribed in nine transcendental service of hearing, chantitg, remembering etc.

There is nothing in the world with which the Lord is disconnected. The only thing we must learn is to excavate the source of connection and be thus linked up with Him by offenceless service. We can do so being connected with Him by transcendental sound representation of the Lord. The holy name of the Lord and the Lord Himself are two identical things and one who chants the holy name of the Lord in offenceless manner can at once realise that the Lord is present before him. Even by vibration of radio sound we can partially realise the presence of the sound relativity and by resounding the sound of transcendence we can verily feel the presence of the Lord. In this age when everything is poluted by the contamination of Kali it is instructed in the Scriptures and preached by Lord Sri Chaitanya Mahaprabhu that by chanting the holy Name of the Lord, we can at once be free from the contamination gradually rising to the status of transcendence for going back to Home back to Godhead. The offenceless chanter of the Holy Name of the Lord is as good an asupiciousness as the Lord Himself and arrangement for movement of such pure devotees of the Lord all over the world can at once change the troublesome face of the world. By propagation of the chanting of the Holy Name of the Lord only we can be immune from all effects cf the age of Kali.

TEXT No. 34

यो वै ममातिमरमासुरवंशराज्ञामक्षौहिणीशतमपानुददात्मतन्त्रः ।
त्वां दुःस्थमूनपदमात्मनि पौरुषेण सम्पादयन् यदुषु रम्यमबिभ्रदंगम् ॥

Yo vai mama atibharam asurabansa rajnam
Akshuhoini satam apanudadat atmatantrah.
Tam dustham anupadam atmani pourasena
Sampadayan yadusu ramyam abibhrat angam

ENGLISH SYNONYMS

Yo—He who, *Vai*—certainly, *Mama*—mine, *Atibharam*—too much burdensome, *Asurabansa*—belonging to the unbeliever class, *Rajna*—of the kings, *Akshouhine*—One division of military phalanx consisting of *, *Satam*—such hundreds of divisions, *Apanudadat*—extirpated *Atamatantrah*—self sufficient, *Tam*—unto you, *Dustham*—put into difficulty, *Anupadam*—devoid of standing stength, *Atmani*—internal, *Pourusena*—by dint of energy, *Sampadayan*—for executing, *Yadusu*—in the Yadu dynasty, *Ramyam*—transcendentally beautiful, *Abibhrat*—accepted *Angam*—body.

TRANSLATION

Oh the personality of religiousity, I was too much overburdened by the undue military phalanx of Akshouhini divisions by the kings of unbeliever. class and I was relieved by the Grace of the Personality of Godhead. Similarly you were in distressed condition lessened by your standing strength and as such he also incarnated to get you relieved from such condition by His internal energy appearing in the family of the Yadus.

PURPORT

The **Asura**—class of men on the surface of the world want to enjoy life of sense gratifcation even at the cost of other's happiness. Inorder to fulfil this ambition of life the Asuras, specially the kings or the state executive heads, belonging to the unbeliever class of men, try to equip themselves with all kinds of deadly weapons

* 21870 chariots, 21870 elephants, 106950 infantry, 65600 cavalry makes a division of **Akshouhini** phalanx.

preparing to bring about a war in the peaceful society. They have no other ambition than personal aggrandisemnt and as such the mother earth feels overburdened by such undue increase of military strength. By increase of such Asurik population the principles of religiosity becomes hamperred and the total result is that all the people of the world become unhappy, specially the devotee or Deva class of men feel too much for this anomalies of the Asurik civilization of self aggrandisement.

In such situation only the Personality of Godhead incarnates just to vanquish the unwanted Asuras and to re-establish the ture principles of religiosities. The misssion of the Lord Sri Krishna was this and He fulfilled it.

TEXT No. 35

का वा सहेत विरहं पुरुषोत्तमस्य प्रेमावलोकरुचिरस्मितवल्गुजल्पैः ।
स्थैर्यं समानमहरन्मधुमानिनीनां रोमोत्सवो मम यदङ्घ्रिविटंकितायाः ॥

Ka va saheta viraham purushottamasya
Prema avaloka ruchirasmita valgujalpai.
Sthatryamsamanam aharat madhu maninam
Romotsavo mama yad anghri vitankitayah.

ENGLISH SYNONYMS

Ka—who, *Va*—either, *Saheta*—can tolerate, *Viraham*—separation, *Purushottamasya*—of the Supreme Personality of Godhead, *Prema*—loving, *Avaloka*—glancing, *Ruchirasmita*—pleasing smile, *Vaglujalapi*—hearty appeals, *Sthairyam*—gravity, *Samanam*—along with passionate wrath, *Aharat*—conquered, *Madhu*—sweetheart *Manininam*—women like Satyabhama and others, *Ramotsovo*—enjoying with women, *Mama*—mine, *Yat*—whose, *Anghri*—feet, *Vitankitayah*—imprinted with.

TRANSLATION

Who can therefore tolerate the pangs of separation from that

Supreme Personality of Godhead ? He could conquer the gravity and passionate wrath of His sweetheart women like Satyabhama and others by His sweet smile of love, pleasing glancc and hearty appeals. When He traversed over my surface (earth) I would be immersed with the dust of His lotus feet and thus being sumptuously covered by grasses it would appear like hairs standing on me in pleasure.

PURPORT

There were chances of separation between the Lord and His thousands of queens on account of the Lord's being absent from home but so far His connection with earth was concerned the Lord would traverse by His lotus feet some where or other and therefore there was no chance of separation from His Lordship and the surface of the earth. Since the Lord had left he surface of the earth on accouat of His return to His spiritual abode, the feelings of separation of earth was more acut ethan any ono else.

TEXT No. 36

तयोरेवं कथयतोः पृथिवीधर्मयोस्तदा ।
परीक्षिन्नाम राजर्षिः प्राप्तः प्राचीं सरस्वतीम् ॥

Tayor evam kathayato prithivi dharmayos tada.
Parikshit nama rajarshi praptah prachim saraswatim

ENGLISH SYNONYMS

Tayor—between them, *Evam*—thus, *Kathayato*—engaged in coversation, *Prithivi*—earth, *Dharamyos*—and the Personality of *Dharma*, Tada—at that time, *Parikshit*—King Parkshit *Nama*—of the name, *Rajarshi*—at saint amongst the kings, *Parptah*—became present,, *Prachim*—flowing towards the east, *Sarsawtim*—River Saraswati.

TRANSLATINO

The earth and Personality of regiosity were thus enaged in

conversation and at that time the saintly King Maharaj Parikshit reached on the shore of Saraswati river flowing twards the east.

Thus end the **Bhakativedanta Purports** of the First Canto Sixteenth Chapter of Srimad Bhagwatam in the matter of 'How Parikshit Received The Age of Kali,'

SEVENTEENTH CHAPTER

Punishment And Reward of Kali

TEXT NO. 1

सूत उवाच :

तत्र गोमिथुनं राजा हन्यमानमनाथवत् ।
दण्डहस्तं च वृषलं ददृशे नृपलाञ्छनम् ॥

Sri Suta Uvaaha :

Tatra Gomithunam raja hanyamana anathabat
Dandahastam cha vrisalla dadrishe mripa lanchhanam.

ENGLISH SYNONYMS

Sri Suta uvacha—Sri Suta Goswami said, *Tatra*—thereupon, *Gomithunam*—the pair of cow and bull, *Rajo*—the king, *Hanyamanam*—being beaten by, *Anathabat*—apearing to be bereft of owner, *Dandahastam*—with logger in the hand, *Cha*—also, *Vrisalam*—lower caste Sudra, *Dadrishe*—observed, *Nripa*—king, *Lahchhanam*—dressed like.

TRANSLATION

Suta Goswami addressed the Rishis' headed by Sounaka and said, 'After reaching the place Maharaj Parikshit observed it that a lower caste Sudra dressed like a king with loggger in the hand was just beating a pair of cow and bull, as if they were bereft of the owner.'

PURPORT

Principal signs of the age Kali is that lower caste Sudras i.e.men, without any brahminical culture and spiritual initiation, would be dressed like the administrators or kings and the principal

business of such non—*Kshatriya* rulers will be to kill the innocent animals specially the cows and the bull who shall be unprotected by their masters namely the bonafide Vaishyas or the merchantile community. In the Bhagawat Geeta (B. G. 18/44) it is said that the Vaishyas are meant for dealing in agriculture, cow protection and trade. In the age of Kali the degraded Vaishyas or the so called merchantile men are more engaged as supplying agent to the slaughter-houses than protecting the cow and the bull. The Kshatriyas are meant for protecting the human being citizens of the state while the Vaishyas are meant for protcting the cows and the bulls and utilise them in the matter of producing grains and milk. The cow is meant for delivering milk and the bull is meant for producing grains.* But in the age of Kali the Sudra-class men will be on the post of administrators and the cows and the bulls or the mother and the father without being protected by the Vaishyas will be subjected to be beaten in the slaughter-housc organised by the lower caste administrators.

TEXT No. 2

वृषं मृणालधवलं मेहन्तमिव बिभ्यतम् ।
वेपमानं पदैकेन सीदन्तं शूद्रताडितं ॥

Vrisam mrinalbhavalam mehantam iva vibhyatam
Vepamanam padaikena seedantam sudrataditam.

ENGLISH SYNONYMS

Vrisam—the bull, *Mrinaladhavalam*—as white as the white lotus, *Mehantam*—urinning, *Iva*—as if, *Vibhytam*—being too much afraid of, *Vepamanam*—trembling, *Padaikena*—standing on one leg only, *Seedantam*—terrified by, *Sudrataditam*—being beaten by a Sudra.

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* So the cow is the mother and the bull is the father of human being. The father and the mother must be given all protection and not to be killed.

TRANSLATION

The bull was as white as the white Lotus flower and was terrified of being beaten by the Sudra; it was too much afraid of him and thus trembling and standing on one leg was urining.

PURPORT

The next symptom of the age of Kali is that principles of religions which are all spotless white like the white lotus flower, will be attacked by the uncultured Sudra population of the age. Such attacking people may be descendants of Brahmin or Kshatriya forefathers but in the age of Kali for want of sufficient education and culture of Vedic wisdom, such Sudra like population will defy the principles of religion and persons who are religiously endowed will be terrified by such Sudra class of men. They will declare themselves belonging to no religious principles and many 'isms' and 'cult' will spring up in the Kali Yuga only for killing the spotless bull of religiosity. The state will be declared as **secular or without any particular principle of religion** and as a result of this there will be total indifference to the principles of religion, the citizens will be free to act as they like without any respect for *Sadhu, Sastra* and *Guru.* The bull was standing on one leg means that the principles of religiousity are gradually being diminished or practically without any standing and even that fragmental existence of religious principles would be embarrased by so many obstacles as if in the trembling condition of falling down at any time.

TEXT No. 3

गां च धर्मदुघां दीनां भृशं शूद्रपदाहृताम् ।
विवत्सां साश्रुवदनां क्षामां यवसमिच्छतीम् ॥

Gam cha dharmadugham deenam bhrisam sudra padahatam
Vivatsam asruvadaham kshamam yava samichhatim

ENGLISH SYNONYMS

Gam—the cow, *Cha*—also, *Dharmadugham*—as beneficial as one can draw religiosity from her, *Deenam*—now rendered poor, *Bhrisam*—distressed, *Sudra*—the lower caste, *Padahatam*—beaten by the leg of, *Vivatsam*—without any calf, *Asruvadanam*—with tears in the eyes, *Kshamam*—very weak, *Yava*—grass, *Samichatim*—as if desiring to have some grasses to eat.

TRANSLATION

The cow is also as beneficial as one could draw out religious principles from her, but she is now rendered poor, without any calf and being beaten by the leg of a Sudra, she is too much distressed with tears in her eyes and being too weak she is hankering after some grass on the field.

PURPORT

The next symptom of the age of Kali is the distressed condition of the cow. Milking the cow means drawing the principles of religiosity in liquid form. The milk means cow's milk because it is liquid form of religious principles. The great Rishis and Munis would live only on the subsistence of milk. Srila Sukadeva Goswami would go to a householder while milking the cow and he would simply take a little quantity of it for subsistence. Even fifty years before no body would deprive a Sadhu for a pound or two of milk and every householder would spare milk like water. For a **Sanatanist** (the follower of Vedic principles) it is duty of every householder to have cows and bulls as houehold paraphernalia not only for drinking milk but also for deriving religious principles from her. The Sanatanist worhips cow on religious principles as much as a Brahmin is so respected. The cows milk is required for the purpose of sacrificial fire and by performing sacrifices the householder can only be happy. The cow with her calf is not only beautiful to look at but also it gives satisfaction to the cow and happily she delivers

milk as much as possible. But in the *Kali Yuga* the calves are separated from the cow as early as possible for purposes which may not be mentioned in these pages of Srimad Bhagwatam. The cow stands with tears in the eyes and the Sudra milkman draws artificially milk from the cow and when there is no milk the cow is sent for being slaughtered. These great sinful acts, of the human being, are responsible for all the troubles in the present society. They do not know what they are doing in the name of advancement of economic development. The influence of Kali will keep them in darkness of ignorance and inspite of all endeavours for peace and prosperity of the human society at large, they must try to see the cows and the bulls happy in all respects. Foolish people do not know how happiness is earned by making the cows and bulls happy but it is a fact by the law of nature. Let us take it from the authority of 'Srimad Bhagwatam' and adopt the principles for all round happiness of the human-kind.

TEXT No. 4

प्रपच्छ रथमारूढः कार्तस्वरपरिच्छदम् ।
मेघगम्भीरया वाचा समारोपितकार्मुकः ॥

Prapachha ratham adhudhah kartaswara parichhadam
Megha gambhiraya vacha samaropita karmukah.

ENGLISH SYNONYMS

Prapachha—enquired, *Ratham*—chariot, *Adhudha*—seated on, *Kartaswara*—gold, *Parichhadam*—embossed with, *Megha*—cloud, *Gambhiraya*—exonerating, *Vacha*—sound, *Samaropita*—well equipped, *Karmukah*—arrows and bow.

TRANSLATION

Maharaj Parikshit seated on the gold embossed chariot and well equipped with arrows and bow asked him in an exonerating sound of cloud.

PURPORT

An administrative head or king like Maharaj Parikshit with full gravity of majestic authority and well equipped with weapons to chastise the miscreant, can challenge the agents of the age of Kali and then only it will be possible to counteract the reaction of the degraded age. And in the absence of such strong executive head there is always disruption of transquility in the general status of the human society. The elected show-bottle executive head, as representative of degraded public, can not be equal with a strong king like Maharaja Parikshit. The dress or style of royal order does not count but it is the action which is counted.

TEXT No. 5

कस्त्वं मच्छरणे लोके बलाद्धंस्यवलान् बली ।
नरवेषोऽसि वेषेण नटवत्कर्मणाद्विजः ।।

Kas tam mat sharane loke valat hansi avalan vali
Naradeva asi vesena natavat karmana adwijah.

ENGLISH SYNONYMS

Kas—who are, *Tam*—you, *Mat*—my, *Sharane*—under protection, *Loke*—in this world, *Valat*—by force, *Hansi*—killing, *Avalan*—those who are helpless, *Vali*—although full of strength, *Naradeva*—Manly god, *Asi*-appear to be, *Vesena*—by the dress, *Natavat*—like a theatrical player, *Karmana*—by deeds, *Adwijah*—a man not born twice by culture.

TRANSLATION

Oh who are you ? You appear to be strong enough and still you dare to kill, within my protection, those who are helpless ? By dress you pose to be a manly god (King) but by your deeds you are against the principles of the twice born Kshatriya.

PURPORT

The Brahmins, Kshatriyas and Vaishyas are called twice-born because for these higher class of men there is one birth by parental conjugation and there is another birth of cultural rejuvination by spiritual initiation from the bonafide Acharya or spiritual master. So Kshatirya is also a twice-born like the Brahmin and his duty is to give protection to the helpless. The Kahatrya king is considered to be the manly-God or representative of God for giving protection to the helpless and chastising the miscreants. When ever there is anomalies in this routine work by the administrators there is incarnation of the Lord for re-establishing the principles of Godly kingdom. In the age of Kali the poor helpless animals specially the cow which is meant for receiving all sorts of protection by the administrative heads, are killed without any restriction. As such the administrative heads under whose nose such things happen, are so called representatives of God. Such powerful administrators are rulers of the poor citizens by dress or office only, but factually they are worthless lower class of men without any cultural assets of the twice-born. No body can expect any justice or equality of treatment from such once-born (without any spiritual culture) lower class of men and therefore in the age of Kali every one is unhappy on account maladministration of the state. The modern human society are not twice-born by spiritual culture. Therefore the people's Government, by the people who are not twice-born,—must be government of Kali in which everyone is unhappy.

TEXT No. 6

यस्त्वं कृष्णे गते दूरं सह गाण्डीवधन्वना ।
शोच्योऽस्यशोच्यान् रहसि प्रहरन वधमर्हसि ॥

Yas tam krishne gate duram saha gandiva dhanwana
Sochya asi asochyan rahasi praharan badham arhasi.

ENGLISH SYNONYMS

Tas—on account of, *Tam*—you the rogue, *Krishne*—Lord Krishna, *Gate*—having gone away, *Duh*—out of sight, *Sarama*—along with, *Gandiva*—the bow of the name, *Dhanwana*—the carrier, *Sochya*—culprit, *Asi*—you stand to be, *Asochyan*—innocent, *Rahasi*—in a secluded place, *Praharan*—beating, *Badham*—being killed, *Arhasi*—deserve.

TRANSLATION

You rogue do you dare to beat innocent cow on account of Lord Krishna's and Arjuna's, the carrier of Gandibha bow, being out of sight ? As you are beating the innocent in a secluded place, you stand to be a culprit and therefore deserve to be killed.

PURPORT

In a civilization where God is conspicuously banished and there is no devotee warrior like Arjuna, the associates of the age of Kali take advantage of this lawless kingdom and arrange for killing innocent animals like the cow in secluded slaughter houses. Such murderers of animals in secluded slaughter houses, stand to be condemned to death by the order of a pious king like Maharaj Parikshit. For a pious king like Maharaj Parikshit the culprit, who kills an animal in secluded place, is equally punishable by death-penalty exactly like a murderer who kills an innocent child in a secluded place.

TEXT No. 7

त्वं वा मृणालधवलः पादेन्यूनः पदा चरन ।
वृषरूपेण किं कश्चिद् देवो नः परिखेदयन् ।।

Twam va mrinalad havalah padair nyunah pada charan
Vrisa rupena kim kaschid devo nah parikhedayan.

ENGLISH SYNONYMS

Twam—yourself, *Va*—either, *Mrinaldhavalah*—as white as the lotus, *Padair*—by three legs, *Nyunam*—being devoid of, *Pada*—by one leg, *Charan*—moving, *Vrisal*—bull, *Rupena*—in the form of, *Kim*—whether, *Kaschid*—somebody, *Devo*—demigod, *Nah*—our, *Parikhedayan*—berieving.

TRANSLATION

Thereafter he asked the bull, 'Oh ! who are you either the bull as white as the white lotus or a demigod ? You have lost your three legs and are moving on one only. If you are some demigod and causing us berievement in such form of a bull ?'

PURPORT

At least up to the time of Maharaj Parikshit no body could imagine such wretched conditions of the cow and the bull. Maharaj Parikshit was, therefore, astonished to visualise such awakward scene. He enquired therefore, whether the bull was not some demigod assumed such wretched condition indicating the future of the cow and the bull.

TEXT No. 8

न जातु पौरवेन्द्राणां दोर्दण्डपरिरम्भिते ।
भूतलेऽनुतपन्त्यस्मिन विना ते प्राणिना शुचः ॥

Na jatu kourevendram dordanda parirambhite
Bhutale anutapanti asmin vina te praninam suchah.

ENGLISH SYNONYMS

Na—not, *Jatu*—at any time, *Kourevendranam*—of the kings in the Kuru dynasty, *Dordanda*—strength of arms, *Parirambhite*—protected by, *Bhutale*—on the surface of the earth, *Anutapanti*—berieve,

Asmin—up till now, *Vina*—save and except, *Te*—thou, *Praninam*—of the living being, *Suchah*—tears in the eyes.

TRANSLATION

For the first time I have seen you only berieving with tears in the eyes in the kingdom well protected by the arms of the kings of Kuru dynasty; otherwise on the surface of the earth no body has ever shed tears on account of royal negligence.

PURPORT

Protection of life, by the state administration for both the human being and the animals, is the first and foremost duty of the Government. The Government must not make any discrimination in such principles of state duty and it is simply horrible for a pure hearted man that he has to see organised way of animal killing by the state in this age of Kali! Maharaj Parikshit was lamenting the tears in the eyes of the bull and he was astonished to see the unprecedented thing in his good kingdom. Both man and animals were equally protected so far life was concerned. That is the way of God's Kingdom.

TEXT NO. 9

मा सौरभेयाश्रशुचो व्येतु ते वृषलाद्भयम् ।
मा रोदीरम्ब भद्रं ते खलानां मयि शास्तरि ॥

Ma sourebheyatra sucho byetu te vrisalad bhayam
Ma rodir amba bhadram te khalanam maye sastavi.

ENGLISH SYNONYMS

Ma—Do not, *Sourebheya*—oh the son of Surabhi, *Atra*—in my kingdom, *Sucho*—lament, *Byetu*—Let there be no, *Te*—your, *Vrisalad*—by the Sudra, *Bhayam*—causes of fear, *Ma*—do not,

Rodir—cry, *Amba*—mother cow, *Bhadram*—all good, *Te*—unto you, *Khalanam*—of the envious, *Maye*—while I am living, *Sastari*—the ruler or subduer.

TRANSLATION

Oh the son of Surabhi, you need not lament any more now; there is no cause of your being afraid of from this lower class Sudra. And oh mother cow so long I am living as the ruler and subduer of all envious, there is no cause for your crying; there is everything good for you.

PURPORT

Protection of the bulls and the cow or for the matter of that all other animals can only be possible when there is a state ruled over by an executive head like Maharaj Parikshit. Maharaj Parikshit addresses the cow as mother just as a cultured twice-born Kshatriya King. Surabhi is the name of the cow which exists in the spiritual planets and specially reared by Lord Sri Krishna Himself. As men are made after the form and feature of the Supreme Lord, so also the cows are made after the form and feature of the *Surabhi* cow in the spiritual kingdom. In the material world the human society gives all protection to the life of the human being but there is no law for protecting the life of the descendants of Surabhi which can give all protection to the heman being by supplying the miracle food Milk. But a pious king like Maharaj Parikshit or the Pandavas were fully conscious of the importance of the cow and bull and they were prepared to punish the cow-killer with all chastisement including death. There had been sometimes agitation for protection of the cow but for want of pious executive heads and suitable law in the state, the cow and the bull could not be given protection by the agitators. The human society may, therefore, recognise the importance of cow and the bull and thus may give all protections to these important animals in the human society

following the foot prints of Maharaj Parikshit. By such protection to the cow and the Bhrahminical culture, the Lord who is very kind to the cow and the Brahmins (*go Brahmana hitaya*), will be pleased upon us and will bestow upon us real peace.

TEXT NO. 10 & 11

यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः ।
तस्य मत्तस्य नश्यन्तिकीर्तिरायुर्भगो गतिः ॥
एष राज्ञां परो धर्मो ह्यार्तानामार्तिनिग्रहः ।
अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥

Yasya rastre prajah sarvas trasyante saddhi asadhubhih
Tasya mattasya nasyanti kirtir ayur bhago gatih.
Esha ranjno paro dharmo hi artanamarti nigrahah
Ata enam badhisyami bhutadruha asattamam.

ENGLISH SYNONYMS

Yasya—one whose, *Rastre*—in the state, *Prajah*—born living beings, *Sarvas*—one and all, *Trasyante*—are terrified, *Saddhi*—oh the chaste, *Asadhubhih*—by the miscreants, *Tasya*—his, *Mattasya*—of the illusioned, *Nasyanti*—vanishes, *Kirtir*—fame, *Ayur*—duration of life, *Gatih*—next good life, *Esha*—these are, *Rajno*—of the kings, *Paro*—superior, *Dharmo*—occupation, *Hi*—certainly, *Artanam*—of the sufferers, *Arti*—sufferings, *Nigraha*—subduement, *Atah*—therefore, *Enam*—this man, *Badhisyami*—I shall kill, *Bhutadruha*—revolter against other living beings, *Asattamah*—the most wretched.

TRANSLATION

Oh the chaste, the king, in whose state all kinds of born living beings are made to be terrified by the miscreants, such illusioned king's good name, duration of life, next good life all do vanish away. It is the prime duty of the king certainly to subdue first the

sufferings of the sufferers and as such I must kill this man who is the most wretched because he is revolter against other living beings.

PURPORT

When there is some disturbance by the wild animals in a village or town the Government policeforce or others do take action to kill such wild animals. Similary it is the duty of the Government to kill at once bad social elements such as the thieves, dacoits, murderers ete. The same punishment is also due to the animal killers because the animals of the state are also the *Praja*. Praja means one who has taken birth in that state and they are both the men and the animals. Any born living being who does take birth in some particular state, has the primary right to live under the protection of the king. The jungle animals also are subject of the king and they have right to live also and what to speak of the domestic animals like the cow and the bulls.

Any living being, if he terrifies other living being, is the most wretched subject of the king and it requires that the king shall at once kill such disturbing element. As the wild animal is killed when it creates disturbances and terrifies the village and towns people, similarly any man who unnecessarily kills or terrifies the jungle animals or other animals must be punished at once. By the law of the Supreme Lord all living beings in whatsoever shape it may be, are the sons of the Lord and no one has any right to kill another animal unless it is so ordered by the codes of natural law. The tiger can kill a lower animal for his subsistence but a man cannot kill an animal for his subsistence. That is the law of God Who has created the law that a living being subsists by eating another living being. As such the vegetarians are also living by eating other living beingt. Therefore, the law is that one should live only by eating specific living beings as they are ordained by the law of God. The 'Ishopanishad' directs that one can live on the direction of the Lord and not at one's sweet will independently. A man can subsist

on varieties of grains, fruits and milk ordained by God and there is no need of animal food save and except in particular cases.

The illusioned king or the executive head, even sometimes advertised as great philosopher and learned scholar, allow to run on slaughter houses in the state without any information that torturing the poor animals under the nose of a state executive head means clearing the way to hell for such foolish king or executive head. The executive head always must be alert in the matter of safety of the *Prajas* both man and animal and enquire whether a particular living being is not harassed at any place by another living being. The harassing living being must at once be cought hold of and punished to death as examplified by Maharaj Parikshit.

The people's Government or Government by the people does not mean harassing the innocent animals by the sweet will of such foolish men of the Government. They must know the codes of God as they are mentioned in the revealed scriptures. Maharaj Parikshit quotes here in the codes of God that such irresponsible king or heads of the state executive must risk his good name, duration of life, power and strength and ultimately his progressive march towards a better life or salvation after death. Such foolish men even do not believe in the existence of next life.

While commenting on this particular verse we have in our presence the statement of a great modern politician who has recently died and left his will which discloses about his poor fund of knowledge in the matter of the codes of God as mentioned by Maharaj Parikshit. The politician was so ignorant about the codes of God that he writes in his will as follows:—

> "I do not believe in any such ceremonies and to submit to them, even as a matter of form would be hypocrisy and an attempt to delude ourselves and others" . . . . " I have no religious sentiment in the matter"

Contrasting these statements of a great politician in the mode-

rn age with that of Maharaj Parikhit we find a vast difference of the general situation. Maharaj Pariskhit was pious to the point with reference to the context of scriptural codes while the modern politician goes by his personal belief and sentiments. Any great man of the material world is after all a conditioned soul. He is bound up by his hand and feet by the ropes of material nature and still the foolish conditioned soul thinks of himself as free to act by his whimsical sentiments. The conclusion is that the people in the time of Maharaj Parikshit were happy and the animals were given proper protection, because the executive head was not whimsical with poor fund of knowledge in the matter God's law. The foolish faithless creatures try to avoid the existence of the Lord for profaning themselves as secular more freely at the cost of valuable human life. The human life is specially meant for knowing the **Science of God** but the foolish creatures specially in this age of Kali instead of knowing God scientifically they make propaganda against religious belief as well as the existence of God even though they are always bound by the laws of God by the symptoms of birth, death, oldage and diseases.

TEXT No. 12

कोऽवृश्चत्तव पादांस्त्रीन् सौरभेय चतुष्पद ।
मा भूवंस्त्वादृशो राष्ट्रे राज्ञा कृष्णानुवर्तिनाम् ॥

Ko avrischat tava padans trin sourebheya chatuspada
Ma bhubans tadrisa rastre rajnam krishnanuvartinam.

ENGLISH SYNONYMS

Ko—who is he, *Avrischat*—cut off, *Tava*—your, *Padans*—legs, *Trin*—three, *Sourebheya*—son of Surabhi, *Chatuspada*—you are quadruped, *Ma*—never to be, *Bhubans*—it so happened, *Tadrisa*—like that of your, *Rastre*—in the state, *Rajnam*—of the kings, *Krishnanuvartinam*—those who follow the codes of Krishna the

TRANSLATION

He repeatedly addressed and enquired from the bull, "Oh the son of Surabhi, who has cut off your three legs ? In the state of the kings who are obedient to the laws of the Supreme Personality of Godhead, Krishna there is no body who may be unhappy like you."

PURPORT

The kings or the executive heads of all states must know the codes of Lord Krishna (generally The Bhagwat Geeta and the Srimad Bhagwatam) and must act accondingly inorder to fulfill the mission of human life. The mission of human life is to make an end of all miseries of material conditions and one who knows the codes of Lord Krishna can achieve this end without any difficulty. In the Bhagwat Geeta in a synopsis we can understand the codes of Godhead and in the Srimad Bhagwatam the same codes are explained further more.

In a state where the Codes of Krishna are followed, there is no body unhappy in that state. Where such codes are not followed the first sign is that three legs of the representative of religiosity are cut off and thereby all miseries follow. When Krishna was personally present the codes of Krishna were being followed without any question but in His absence such codes are presented in the pages of Srimad Bhagwatam for guidance of the blind persons who happen to be on the helm of all affairs.

TEXT No. 13

आख्याहि वृष भद्रं वः साधूनामकृतागसाम् ।
आत्मवैरूप्यकर्तारं पार्थानां कीर्तिदूषणम् ॥

Akshyahi vrisa bhadram vah sadhunam akritagasam
Atmavairupya kartaram parthanam kirtidusanam.

ENGLISH SYNONYMS

Akshyahi—just let me know, *Vrisa*—Oh the bull, *Bhadram*—

good, *Vah*—for you, *Sadhunam*—of the honest, *Akritagasam*—of those who are offenceless, *Atmavairupya*—deformation of the self, *Kartaram*—the doer, *Parthanam*—of the sons of Pritha, *Kirtidusanam*—blackmailing the reputation.

TRANSLATION

Oh the bull you are all offenceless and honest all round and therefore I wish all good unto you. Please let me know who is the doer of your deformation which is blackmailing the reputation ef the sons of Pritha.

PURPORT

The reputation of the reign of Maharaj Ramchandra and that of the kings who followed the footprints of Maharaj Ramchandra like the Pandavas and their descendants, are never to be forgotten because in their kingdom offenceless and honest living beings were never in trouble. The bull and the cow are the symbols of the most offenceless living beings because even the stool and urine of these animals are utilised for benefit of the human society. The descendants of the sons of Pritha like Maharaj Parikshit and others were afraid of losing their repuation only but in the modern days they are not even afraid of sinful acts by killing such offenceless animals. Herein lies the difference between the reign of those pious kings and the modern states ruled by irresponsible executive heads without any knowledge in the codes of God.

TEXT No. 14

जनेऽनागस्यघं युञ्जन् सर्वतोऽस्य च मद्भयम् ।
साधूनां भद्रमेव स्यादसाधुदमने कृते ॥

Jane anagasi agham yunjan sarvaton asya madbhayam
Sadhunam bhadram eva syad asadhu damane krite.

ENGLISH SYNONYMS

Jane—unto the living beings, *Anagasi*—those who are offenceless, *Agham*—sufferings, *Yunjan*—by applying, *Sarvato*—any where and everywhere, *Asya*—of such offender, *Madbhayam*—fears from me, *Sadhunam*- of the honest prsons, *Bhadram*—auspiciousness, *Eva*—certainly, *Syad*—will take place, *Asadhu*—dishonest miscreants, *Damane*—curbed down, *Krite*—being so done.

TRANSLATION

Any one who is accustomed to cause suffering on offenceless living beings must be afraid of me anywhere and everywhere in the world. And by curbing down the dishonest miscreants automatically auspisiousness is bestowed upon the offenceless.

PURPORT

Dishonest miscreants flourish on account of coward impotent executive head of the state. But when such executive head is strong enough to curb down all sorts of dishnonst miscreants, in any part of his state, certainly they cannot flourish at any length. When the miscreants are punished in an examplary manner automatically all auspiciousness follow upon the innocent and offence-less living beings. As said before, it is the prime duty of the king or the executive head to give protection in all respects to the peaceful offenceless citizens of the state. The devotees of the Lord are by nature peaceful and offenceless and as such it is the duty of the state to arrange for converting everyone to become a devotee of the Lord and thus automatically there will be all peaceful offenceless citizens of the state and the only duty of the king will be to curb down the dishonest miscreants. That will bring about peace and harmony all over the human society.

TEXT NO. 15

अनागःस्विह भूतेषु य आगस्कृन्निरंकुशः ।
आहर्तास्मि भुजं साक्षादमर्त्यस्यापि सांगदम् ॥

Anagaswiha bhutesu yah agaskrit nirankusah
Ahartasmi bhujam sakshat amartyasyapi samgadam.

ENGLISH SYNONYMS

Anagaswiha—unto the offenceless, *bhutesu*—living beings, *Yah*—the person, *Agaskrtt*—commits offence, *Nirankushah*—upstart, *Ahartasmi*—I shall bring forth, *Bhujam*—arms, *Sakshat*—dircetly *Amartyasyapi*—even of one who may be a demigod, *Samgadam*—with his decoration of dress and ornaments.

TRANSLATION

Any upstart living being who commits offence by torturing offenceless living being, eventhough he may be a denizen of heavenly planet, shall be uprooted by me dircectly by his arms with decorations of dress and ornaments.

PURPORT

The denizens of heavenly kingdom are called *Amaras* or deathless on account of possessing long span of life far greater than that of the human beings. For human being who has got only maximum 100 one hundred years of age as duration of life, a span of life spreading over hundreds of crores of years, is certainly considered to be deathless. For example from the Bhagwat Geeta we learn that in the 'Brahmaloka' planet the duration of life is calculated as 4300000×1000 of solar years as one day only. Similarly in other heavenly planets the duration of life is calculated as six months of this planet is equal to one day of that planet. And they get a life of 10000 ten thoussands of their years span of life. Therefore, in all higher planets the span of life being far greater than that of the human being, the denizens are called deathless by imagination although actually no body within the material universes is deathless.

Maharaj Parikshit challenges even such denizens of heaven if

any one of them commits such unlawful act as to torture the offenceless. This means that the state executive head must be as strong as Maharaj Parikshut so that he may be determined to punish the strongest offenders. That should be the principles of a state executive head that the offender in the codes God must alwaya be punished.

TEXT No. 16

राज्ञो हि परमो धर्मः स्वधर्मस्थानुपालनम् ।
शासतोऽन्यान् यथाशास्त्रमनापद्युत्पथानि ह ॥

Rajno hi paramo dharmah swadharmastha anupalanam
Sasato anyan yatha sastram anapat utpathani ha.

ENGLISH SYNONYMS

Rajno—of the klng or the executive head, *Hi*—certainly, *Dharmah*—occupational duty, *Paramo*—supreme, *Swadharmastha*—one who is faithful to his prescribed duty, *Anupalanam*—giving protection always, *Sasato*—while ruling over, *Anyan*—others, *Yatha*—accordingly, *Sastram*—rulings of Scriptures—*Anapat*—without danger, *Utpathani*—persons going astray, *Ha*—as a matter of fact.

TRANSLATION

It is the supreme duty of the ruling king to give all protection to the law abiding persons while chastising others as they are ordained in the scriptures, who go astray even in ordinary times when there is nothing untoward happening.

PURPORT

In the scriptures there is a term called *Apatdharama* or occupational duty at times of extrodinary happenings. It is said some times the great sage Viswamitra had to live on the flesh of dogs in some extrodinary dangerous position. In cases of emergency

they may be allowed to live on the flesh animals of all description but that does not mean that there shall be regular slaughter houses to feed the animal eaters and the system be encouraged by the state. No body should try to live on flesh in ordinary times simply for the sake of palate. If any body does so the king or the executive head must punish such animal eaters for gross enjoy ment.

There are regular scriptural injunctions for different person engaged in different occupational duties and one's who follows them is called *Swadharmanistha* or faithful in one's prescribed duties. In the Bhagwat Geeta also (B. G. 18/48) it is advised that one may not give up his occupational prescribed duties even they are not always flawless. Such *Swadharama* might be violated in cases of emergency being forced by circumstances but they cannot be violated in ordinary course of time. The state executive head is to see that such Swadharma is not changed by the follower whatevor he may be and give all protection to such follower of Swadharma. The violater is subject to punishment in terms of Shastra and it is the duty of the King to keen vigilance in this mater of strictly following one's occupational duty as preseribed in the Scripture.

TEXT No. 17

धर्म उवाच :

एतद्वः पाण्डवेयानां युक्तमार्ताभयं वचः।
येषां गुणगणैः कृष्णो दौत्यादौ भगवान् कृतः

Dharma Uvacha :

Etad vah pandayewanam yuktam arta abhayam vachah
Yesam gunaganaih krishna doutyadou bhagwon kritah

ENGLISH SYNONYMS

Dharma *Uvacha*—the personality of religiosity said, *Etad*—all these, *Vah*—for you, *Pandaveyanam*—of those who are in the Pandava dynasty, *Yutktam*--just befiiting, *Arta*—the sufferer, *Abhayam*-freedom from all fears, *Vachah*—speeches, *Yesam*—those, *Gunaganaih*—by the

qualfication, *Krishna*—even Lord Krishna, *Doutyadou*—the duty of messengers etc. *Bhagwam*—the Personality of Godhead, *Kritah*—performed.

TRANSLATION

The personality of religiosity said, all "these words as spoken by you are just befitting a person in the Pandava dynasty because captivated by the devotional qualities of them, even Lord Krishna the Personality of Godhead performed the duty of their messengers."

PURPORT

The assurances and challenges made by Maharaj Parikshit are never exaggeration of his real power. The Maharaj said that even the denizens of heaven could not escape his stringent government if they were breaker of religious principles. He was not proud falsely because a devotee of the Lord is equally or sometimes more powerful than the Lord by His Grace and any promise made by a devotee, may be ordinarily very difficult to be fulfilled, is properly executed by the Grace of the Lord. The Pandavas by their unalloyed devotional service and full surrender unto the Lord made it possible that the Lord sometime became the chariot driver or sometimes their messenger their carrying their letters Such duties by the Lord for His devotee are always very much pleasing to the Lord because the Lord wants to render service to His unalloyed devotee whose life has no other engagement than to serve the Lord with full love and devotion. Maharaj Parikshit grandson of Arjuna the celebrated friendly servitor of the Lord, was exactly a pure devotee of the Lord like his grandfathers and therefore the Lord was always with him even from the time when he was helplessly lying in the womb of his mother and was attacked by the blazing *Brahmastra* weapon of Aswatthama. A devotee is always under the protection of the Lord and therefore, assurance of protection by Maharaj Parikshit could never be without meaning. The Personality of religiosity

accepted this fact and thus thanked the King for his becoming true to his exhalted position.

TEXT No. 18

न वयं क्लेशबीजानि यतः स्युः पुरुषर्षभ ।
पुरुषं तं विजानीमो वाक्यभेदविमोहिताः ॥

Na vayam kleshavijani yatah syu purusarsabha
Purusham tam vijanimo vakyabheda vimohitah.

ENGLISH SYNONYMS

Na—not, *Vayam*—we, *Kleshavijani*—the root cause of sufferings, *Yatah*—wherefrom, *Syu*—it so happens, *Purusarsabha*—oh the greatest of all human being, *Purusham*—the person, *Tam*—that, *Vijanimo*—know, *Vakyabheda*—difference of opinion, *Vimohitah*—bewildered by.

TRANSLATION

Oh the greatest among the human being, it is very difficult to ascertain the exact wrong doer who has caused our sufferings because we are bewildered by different opinions of theoritical philosophers.

PURPORT

There are many theoritical philosophers in the world who put forward their own theory of cause and effect specially in the matter of the cause of sufferings and the effect of it on different living beings. Generally there are six great philosophers like Kanada the author of *Vaisesik* Philosophy, Goutam the author of logic, Patanjali the author of mystic yoga, Kapila the author of Samkhya Philosophy, Jaimini the author *Karma Mimana* and Vyasadeva

Although the bull or the Personality of religiosity and the cow the personality of earth knew it perfectly well that the Personality of Kali was the direct cause of their sufferings still as devotees of the Lord they knew it well also that without the sanction of the Lord no body could inflict any trouble upon them. According to Padmapurana our present trouble is due to fructifying process of seedling sins but even that seedling sins also gradually do fade away by execution of pure devotional service. As such the devotees even they see the direct mischiefmonger still they do not accuse him for the sufferings inflicted by the miscreant. They take it for granted that the immediate mischiefmonger is made to do so by some indirect cause and therefore they tolerate the sufferings thinking it to be godgifted in small dose only otherwise the sufferings would have been greater by measure than actually felt.

Maharaj Parikshit wanted to get their statement of accusation on the direct mischiefmonger but they denied to do it on the above ground. Speculative philosophers however do not recognise the sanction of the Lord but they try to find out in their own way as will be described in the following verses, the cause of sufferings. According to Srila Jiva Goswami such speculators are themselves bewildered and thus they cannot know that the ultimate cause of all causes is the Supreme Lord The Personality of Godhead.

TEXT No. 19

केचिद् विकल्पवसना आहुरात्मानमात्मनः ।
दैवमन्येऽपरे कर्म स्वभावमपरे प्रभुम् ॥

Kechid vikalpavasana ahuratmanam atmanah
Daivam anye pare karma swabham apare prabhum.

ENGLISH SYNONYMS

Kechid—some of them, *Vikalpavasana*—those who cover all

kinds of duality, *Ahur*—declare, *Atmanam*—ownself, *Atmanah*—of the self, *Daivam*—superhuman, *Anye*—others, *Apare*—somebody else, *Karma*—activity, *Swabhavam*—material nature, *Apare*—many other, *Prabhum*—authority.

TRANSLATION

Some of the philosophers who decline all sorts of duality, declare that one is ownself responsible for one's personal happiness and distress. Others say superhuman power is responsible while somebody else say activity is responsible and the gross materialist says nature is the cause ultimately.

PURPORT

As referred to above philosophers like Jaimini and his followers establish that fruitive activity is the root cause of all distress and happiness and even there is any superior authority as some superhuman powerful God or gods, He or they are also under the influence of fruitive activity because they reward result according to one's action : and action is not independent because action is performed by some performer : therefore the performer himself is the cause of his own happiness or distress. In the Bhagwat Geeta also this is confirmed (B.G. 6/5) that by one's mind freed from material affection one can deliver himself from the sufferings of material pangs and one may not entangle oneself in the matter by material affection of the mind. As such one's own mind is the friend or enemy in the matter of one's material happiness and distress.

Atheist like materialist-Samkhya concludes material nature as the cause of all causes. According to them combination of material elements is the cause of material happiness and distress and disintegration of matter is the cause of freedom from all material pangs. Goutam and Kanad find out the atomic combination as the cause

tual effulgence of Brahman is the cause of all causes. But in the Bhagwat Geeta the Lord Himself declares that He is the back ground source of impersonal Brahman also, and therefore He, the Personality of Godhead, is the ultimate cause of all causes. This is confirmed in the Brahma Samhita also that Lord Krishna is the ultimate cause of all causes.

TEXT No. 20

अप्रतर्क्यादनिर्देश्यादिति केष्वपि निश्चयः ।
अत्रानुरूपं राजर्षे विमृश स्वमनीषया ॥

Apratarkat anirdesyat iti kesu api nischayah
Atra anurupam rajarse vimrisa swa manisaya

ENGLISH SYNONYMS

Apratarkat—beyond the power of reasoning, *Anirdesyat*—beyond the power of thinking, *Iti*—thus, *Kesu*—in somebody, *Api*—also, *Nischayam*—definitely concluded, *Atra*—herein, *Anurupam*—which of them is right, *Rajarse*—Oh the sage amongst the kings, *Vimrisa*—judge yourself, *Swa*—by your own, *Manisaya*—power of intelligence.

TRANSLATION

There are some thinkers also according to whom no body can ascertain the cause of distress by arguments neither one can know it by imagination nor any one can express it by words. Oh the sage among the kings just make your own judgement by thinking over them by your won intelligence.

PURPORT

The Vaisnavites or the devotees of the Lord do believe it, as above explained, that nothing can take place without the sanction of the Supreme Lord. He is the supreme director as He con-

firms it in the Bhagwat Geeta (B.G. 15/15) that He as all pervading Paramatma stays in each and every one's heart and keeps vigilance of all actions of the living being as witness of all activities by the same living being. The argument of the atheist that one cannot be punished for one's misdeeds unless it is proved before a qualified justice is refuted herewith as we accept the perpetual witness constant companion of the living being. A living being may forget all that he might have done in his past or present life but one must know that in the same tree as the material body the individual soul and the Supreme Soul as Paramatma are sitting like two birds. One of them or the living being is enjoying the fruits of the tree while the Supreme Being is there to witness the activities. Therefore the Paramatma feature or the Supreme Soul is actually the witness of all activities of the living being and by His direction only the living being can remember or forget what he might have done in the past. He is, therefore, both the all pervading impersonal Brahman as well as the localised Paramatma in every one's heart. He is knower of all past present and future and nothing can be concealed from Him in respect of all activities of the living being. The devotees know this truth and therefore they discharge their duty sincerely without being too much anxious for being rewarded or so. Besides that no body can estimate the Lord's reactions either by speculation or by scholarship why does He put one into difficulty and why He does not do it for others. He is the Supreme Knower of the Vedic Knowledge and as such He is factual Vedantist and at the same time He is the compiler of the Vedanta. No body is independent of Him and every one is engaged in His service in different manner. In the conditioned state such services are rendered by the living being under force by the material nature while in the liberated state the living being is helped by the spiritual nature in the matter of voluntary loving service of the Lord. There is nothing incongruity or inebriety in His actions all on the path of Absolute Truth. Bhismadeva correctly estimated the inconceiv-

able actions of the Lord (see Page 509 Vol. II). The conclusion is therefore that the sufferings of the representative of religiosity and that of the representative of the earth, as were present before the King Maharaj Parikshit, is a planned one inorder to prove it that Maharaj Parikshit was the ideal of executive heads as he knew it well how to give protection to the cows the (earth) and the Brahmins (religious principles) the two pillars of spiritual advancement of the human society. Every one being under the full control of the Lord, He is quite correct in His action when He desires something to be done by some one irrespective of consideration of the particular case. Maharaj Parikshit was thus put into a test for his greatness and let us see how does he solves it by his sagacious mind.

TEXT NO. 21

सूत उवाच
एवं धर्मे प्रवदति स सम्राड द्विजसत्तम ।
समाहितेन मनसा विखेदः पर्यचष्ट तम् ।।

Suta uavach
Evam dharme pravadati sa samrat dwijasattamah
Samahitena manasa vikhedah paryachasta tam.

ENGLISH SYNONYMS

Suta uvacha—Suta Goswami said, *Dharme*—the Personality of religiosity, *Pravadati*—thus spoken, *Sa*—he, *Samrat*—the emperor, *Dwijasattamah*—oh the best among the Brahmins, *Samahitena*—in proper attention, *Manasa*—by the mind, *Vikheda*—without any mistake, *Paryachasta*—counter replied, *Tam*—unto him.

TRANSLATION

Suta Goswami said, oh the best among the Brahmins, the emperor Parikshit thus hearing on the Personality of religiosity so speaking, He was full satisfied in his mind and without mistake or regret he counter replied to him.

PURPORT

The statement of the bull personality of religiosity being full of philosophy and knowledge, the king was satisfied in his mind as he could understand that the suffering bull was not an ordinary one. Unless one is not perfectly conversant with the law of the Supreme Lord, no body could speak such thing touching philosophical truths. The emperor also being on equal level of sagacity, replied just to the point without any doubts or mistake.

TEXT NO. 22

राजोवाच

धर्मं ब्रवीषि धर्मज्ञ धर्मोऽसि वृषरूपधृक् ।
यदधर्मकृतः स्थानंसूचकस्यापि तद् भवेत् ॥

Rajovacha
Dharmam vravrishi dharmajna dharma asi vrisarupadhrik
Yad adharmakritah sthanam suchakasya api tad bhavet.

ENGLISH SYNONYMS

Rajovacha—the king said, *Vravishi*—as you speak, *Dharmajna*—like one who knows the codes of religiosity, *Dharma*—the personality of relgiosity, *Asi*—you are, *Vrisarupadhrik*—in the disguise of a bull, *Yad*—whatever, *Adharmakritah*—one who acts irreligiously, *Sthanam*—place, *Suchakasya*—of the identifier, *Api*—also, *Tad*—that, *B havet*—becomes.

TRANSLATION

The king said, oh you are one who knows the truth of religiosity in the form of a bull, you are speaking just on the principle that the place which is fixed up for the person engaged in acts of irreligiosity, is also the place for the identifier. You are no other than the personality of religiosity.

PURPORT

A devotee's conclusion is that no body is directly responsible for becoming benefactor or mischiefmonger without the sanction of the Lord, therefor he does not identify any one directly resposible for such action. But in both the cases he takes it for granted that either benefit or loss it is God sent and as such it is his Grace. In case of benefit, no body will deny it being god-sent but in case of loss or reverses it becomes doubful how the Lord could be unkind to his devotee as to put him in great difficulty. Jesus Chriest was seemigly put into such great difficulty being crucified by the ignorant but he was never angry upon the mischief mongers. That is the way of accepting a thing, either favourable or unfavourable, by the devotee and as such for a devotee the identifier is equally a sinner like the directly mischiefmonger. As God's Grace the devotee tolerates all reverses upon him and Maharaj Parikshit observed this particular symptom of a devotee in the form a bull and therefore he could understand that the bull was no other than the personality of religiosity himself. In other words a devotee has no snffering at all; because the so called suffering is also God's Grace for a devotee who sees God in everything. They never placed any complaint before the king for being tortured by the personality of Kali although every one lodges such kind of complaints before the state authorities. The extraordinary behaviour of the bull made the king to conclude that the bull was certainly Personality of religiosity otherwise no body could understand the finer intricacies of the codes of religion.

TEXT NO. 23

अथवा देवमायाया नूनं गतिरगोचरा।
चेतसो वचसश्चापि भूतानामिति निश्चयः॥

Athava deva mayaya nunam gatir agochara
Chetaso vachasas cha api bhutanam iti nischayah

ENGLISH SYNONYMS

Athava—alternatively, *Deva*—the Lord, *Mayaya*—by the energy, *Nunam*—very little, *Gatir*—movement, *Agochara*—inconceivable, *Chetaso*—either by the mind, *Vachasas*—by words, *Cha*—or, *Api*—also, *Bhutanam*—of all living beings, *Iti*—thus, *Nischayah*—concluded.

TRANSLATION

Alernatively—it is thus concluded that the Lord's energies are inconcievable and no body is able to make an estimate of them either by mental speculaion or by jugglery of words.

PURPORT

A question may be raised as to why a devotee should refrain from identifying the actor although he knows it definitely that the Lord is the ultimate doer of everything. Knowing the ultimate doer, one should not pose himself as ignorant of actual performer. To answer this doubts the reply is that the Lord is also not directly responsible because everything is done by His deputed Mayasakti or the Material energy. The material energy is always deluding doubts about the supreme authority of the Lord. The personality of religiosity did it know perfectly well that nothing can take place without the sanction of the Supreme Lord and still he was put into doubts by the deluding energy and thus he refrained from mentioning the supreme cause. This doubtfulness was due to the contamination of both Kali and the material energy. The whole atmosphere of the age of Kali is magnified by the deluding energy, and the proportion of measurement is inexplicable by any one.

TEXT No. 24

तपः शौचं दया सत्यमिति पादाः कृते कृताः ।
अधर्मांशैस्त्रयो भग्नाः स्मयसंगमदैस्तव ॥

Tapah soucham daya satyam iti padah krite kritah
Adharma amsais trayo bhagnah smaya samgam madais taba.

ENGLISH SYNONYMS

Tapah—austerity, *Soucham*—cleanliness, *Daya*—mercy, *Satyam*-truthfulness, *Iti*—thus, *Padah*—legs, *Krite*—in the age of Satya, *Kritah*—established, *Adharma*—irreligiosity, *Amsai*—by the parts, *Trayo*—three combined, *Bhagnah*—broken, *Smaya*—pride, *Samgam*—too much association with woman, *Madais*—intoxicating habit, *Tava*—your.

TRANSLATION

"In the age of Satya (truthfulness) your four legs were established by the four principles of Austerity, Cleanliness, Mercy, and Truthfulness. But it appears that your three legs are broken on account of partially rampant irreligiosities in the matter of pride, too much affection for woman and intoxicating habit."

PURPORT

The deluding energy or the material nature can act upon the living beings proportionately in terms of the living being's falling a prey to the deluding attraction of Maya. The deluding attraction of Maya is displayed more appropirately in terms of brightness of light and the falling of the ants. The ants are captivated by the glaring brightness of light and thus become a prey to the fire. Similarly the deluding energy is always captivating the conditioned souls to become a prey to the fire of delusion and the vedic scriptures warn the conditioned souls not to become a prey to the delusion but to get rid out of it. The Vedas warn us not to go to the darkness of ignorance but go ahead on the progressive path of light. The Lord Himself also warns that the deluding power of material energy is too powerful to be overcome but one who completely surrenders unto the Lord can easily do

so. But to surrender unto the lotus feet of the Lord is also not very easy. Such surrender is possible by persons who have had cultured transcendental knowledge on the principles of austerity cleanliness, mercy and truthfulness. These four priciples of advanced civilization were remarkable features in the age of Satya. In that age every human being was practically qualified Brahmin of the highest order and from the angle of social orders of life they were all *Paramhnsas* or the topmen of the renounced order of life. By cultural standing, the human beings were not at all subjected to become prey to deluding energy. Such strong men of character were competent enough to get away from the clutches of Maya. But gradually as and as the basic principles of Brahminical culture nam ely austerity, cleanliness, mercy and truthfulness became curtailed by proportionate development of pride, too much attachment for women and intoxicating habit, of the people in general it became prominent that the path of salvation or the path of transcendental bliss became far and far away from the human society. With the increase of the age of Kali people are becoming too much proud, too much attached to woman and too much victims of intoxiting habit. By the influence of the age of Kali even a pauper is proud of his penny, the woman as a class is always dressed in an over attractive fashion for victimising the mind of man and the man is too much adicted to intoxicating habit in the matter of drinking wine, smoking, drinking tea and chewing pan etc. All these habit or so called advancenment of civilization is the root cause of all irreligiosities and, therefore, it is not possible to check corruption, bribery and nepotism as are desired by the leaders to be rooted out. You cannot check all these evils of society simply by statutory acts of police vigilance but you have to cure the disease of mind by the proper medicine namely advocating the principles of Brahminical cultu re or the principles of austerity, cleanliness, mercy and truthfulness. Modern civilization of economic development, is creatlng a new situation of poverty and scarcity with the result of blackmailing the consumers commodities and if the leadres and the rich men of the

society spend fifty percent of their accumulated wealth mercifully for the misled mass of people and educate them in the matter of God-consciousness or in the knowledge of Bhagwatam certainly the age of Kali will be defeated in its attempt to entrap the conditioned soul to become the victim of the age of Kali. We must always remember that false pride or too much estimation of one's own values of life, undue attachment for woman or association with them and intoxicating habit of all major or description, will criple the human cvilzation from the path of factual peace however the people may go on clamouring for such peace of the world. The preaching of Bhagwatam-principles will automatically render all men practised to austerity, become clean both inside and out side, merciful to the suffering men and truthful in daily behaviour. That is the way of correcting the flaws of human society very prominently exhibited at the present moment.

TEXT No. 25

इदानीं धर्म पादस्ते सत्यं निर्वर्तयेद् यतः ।
तं जिघृक्षत्यधर्मोऽयमनृतेनैधितः कलिः ॥

Idanim dharma padas te satyam nirvartayet yatah
Tam jighrikshati adharma ayam anritena edhitah kalih.

ENGLISH SYNONYMS

Idanim—at the present moment, *Dharma*—oh the personality of religiosity, *Padas*—legs, *Te*—of you; *Satyam*—truthfelness *Nirvartayet*—may pull on some how or other, *Yatah*-whereby, *Tam*—that, *Jigrikshati*—trying to withdraw, *Adharma*—the personality of irreligiosity, *Ayam*—this, *Anritena*—by false representation, *Edhitah*—flourishing, *Kalih*—the quarrel personfied.

TRANSLATION

You are just standing on one leg or by one part of your existing truthfulness ana you are some how or other pulling on with

this but this quarrel-personified, being flourished by false representations, is trying to with draw that also.

PURPORT

The principles of religiosity do not stand on some dogmas or man-made fomulas but they stand on four primary regulative observances namely austerity, cleanliness, mercy and truthfulness. The mass of people must be educated for practising these principles from very childhood. Asterity means to accept voluntarily things which may not be very comfortable for the body but they are conducive for spiritual realisation. For example fasting. Fastng twice or fourtimes in a month is a sort of austerity which may be voluntarily accepted for spiritual realisation only and not for any other pruposes political or otherwise. Fastings, which are not meant for self-realisation, but for some other ultra-purposes are condemned in the Bhagwat Geeta (B.G. 17/ 56) Similarly cleanliness is necessary both for the mind and the body. Simple bodily cleanliness may help to some extent but cleanliness of the mind is necessary and it is effected by glorifying the supreme Lord- No body can cleanse the accumulated mental dust without glorifying the Supreme Lord. Godless civilization cannot cleanse the mind because such civilization has no idea of God and for this simple reason people under such godless civiliza tion cannot have definitely good qualification however materially one may be well equipped. We have to see things by their resultant action. The resultant action of human civilization in the age of of Kali is dissatisfaction of the mind and every one is anxious to get peace of the mind. This peace of mind was complete in the age of *Satya* on account of the existence of the abovementioned attributes of *human* belng. Gradually they have diminished in the *Treta Yugan* to threefourth, in the *Dwapara* to half and in this age of *Kali* it is diminished to one fourth which is also gradually dimnishing on account of prevailing untruthfulness. By pride either artificial or real the resultant action of auterity is spoiled ; by too much affection for womanly association, cleanliness is spoiled ; by too much addiction to intoxicating habit mercfiulness is spoiled and by too

much lying propaganda truthfulness is spoiled. Revival of Bhagwatam Dharma all round one can save the human civilization from falling a prey to the evils of society of all description.

TEXT NO. 26

इयं भूमिर्भगवता न्यासितोरुभारा सती ।
श्रीमद्भिस्तत्पदन्यासैः सर्वतः कृतकौतुका ॥

Idam bhumir bhagawata nyasito uru bhara rati
Srimadhis tat padanybsaih sarvatah krita koutuka.

ENGLISH SYNONYMS

Idam—this, *Bhumir*—surface of the earth, *Bhagawata*—by the Personality of Godhead, *Nyasito*—being performed personally as well as by others, *Uuru*—great, *Bhara*—burden, *Sati*—being so done, *Srimadbhis*—by the all a auspicious, *Tat*--that, *Padanyasaih*--by foot prints, *Sarvatah*—all round, *Krita*—done, *Koutuka*—auspiciousness.

TRANSLATION

By the Personality of Godhead the burden on the face of the globe was certainly diminished by Himself and by others induced by Him and when He was present as incarnatian by the movements of His auspicious foot prints all round auspiciousness was duly performed.

EXT No. 27

शोचत्यश्रुकलो साध्वी दुर्भगेवोज्झितासति ।
अब्रह्मण्या नृपव्याजाः शूद्रा भोक्ष्यन्ति मामिति ॥

Sochati asrukala sadpwi durbhage iva ujjhitasati
Abranhanyanripabyajah sudra bhokshyanti mam iti.

ENGLISH SYNONYMS

Sochati—lamenting, *Asrukala*—with tears in the eyes, *Saddhwi*—

the chaste, *Durbhaga*— as if the most unfortunate, *Iva*—like, *Ujjhita*—forlorn, *Sati*—being so done, *Abrahmanya*—devoid of brahminical culture, *Nripabyajah*—posed as the ruler, *Sudra*—lower class, *Bhokshyanti*—would enjoy. *Mam*—me, *Iti*—thus.

TRANSLATION

Now she the chaste being forsaken as the most unfortunate by the Personality of Godhead as it were, she is with tears in the eyes lamenting her future for being ruled over and enjoyed by the lower class men posing as ruler.

PURPORT

The Kshatriya or the man who is qualified to protect the sufferers is meant for ruling over the state. Untrained lower class of men or men without any higher ambition for protecting the sufferers cannot be placed on the seat of an administrator. Unfortunately in the age of Kali the lower class of men without any training how to protect the sufferer, would occupy the post of a ruler by strength of popular votes and instead of protecting the sufferers, such lower class of men would create a situation quite intolerable by every one. Such rulers would illegally gratify themselves at the cost of all comforts of the citizen and thus the chaste mother earth would cry to see the pitiable condition of her sons both men and animals. That is the future of the world in the age of Kali when irreligiosity will prevail most prominently. And in the absence of a suitable king to curbdown irreligious tendency of the people in general, a systematic propaganda for educating the people in general in the teachings of Srimad Bhagwatam will clear up the hazy atmosphere of corruption, bribery, blackmailing and so many other things.

TEXT No. 28

इति धर्मं महीं चैव सान्त्वयित्वा महारथः ।
निशातमाददे खड्गं कलयेऽधर्महेतवे ।

Iti dharmam mahim cha eva santaitwa maharathah
Nisatam adade khargam kalaye adharma hetave.

ENGLISH SYNONYMS

Iti—thus, *Dharmam*—unto the personality of religiosity, *Mahim*—unto the earth, *cha*—also, *eva*—as, *Santaitwa*—after pacifying *Maharatha*—the general who can alone fight with thousands of enemies, *Nisatam*—sharpen, *Adade*—took up, *Khargam*—sword, *Kalaye*—for killing the personified Kali, *Adharma*—irreligiosity, *Hetave*—the root cause.

TRANSLATION

Maharaj Parikshit who could alone fight with one thousands of enemies, thus after pacifying the personality of religiousity as well as the earth took up his sharpen sword for killing the personlity of Kali who is the cause of all irreligiosities.

PURPORT

As described above the personality of Kali is he who deliberately commits all kinds of sinful acts which are forbidden in the revealed scriptures. This age of Kali will certainly be full of all activities of Kali but it does not mean that the leaders of the society, the executive heads, the learned and intelligent class of men or above all the devotees of the Lord shall sit down tight and become callous to the reaction of the age of Kali. In the rainy season certainly there will be profuse rainfalls, as a matter of fact, but that does not mean that men should not take means of protection from the rains. It is the duty of the executive head of the state and others as abovementioned to take all necessary actions against the activities of Kali or the persons influenced by the age of Kali; and Maharaj Parikshit is the ideal executive head of the state that he became at once ready to kill the personality of Kali with his sharpen sword. The administrators should not simply pass resolutions

for anticorruptional steps but they must be ready with sharpen sword to kill the persons creating corruptions from the angle of vision of recognised shastras. The administrators cannot do well in the matter of anticorruptional activities by allowing licence for wine shops and at the same time make propaganda for stopping the habit of drinking. They must at once close all shops of intoxicating drugs and wine and force punishment even by death for them who will indulge in the habit of intoxication of all description. That is the way of stopping the activities of Kali as exhibited herein by Maharaj Parikshit the *Maharatha.*

TEXT No. 29

तं जिघांसुमभिप्रेत्य विहाय नृपलाञ्छनम् ।
तत्पादमूलं शिरसा समगाद् भयविह्वलः ॥

Tam jighamsum abhipretya vihaya nripalanchham
Tatpadamulam sirasa samagad bhayabihvalah.

ENGLISH SYNONYMS

Tam –him, *Jighamsum*—willing to kill, *Abhipretya*—knowing it well, *Vihaya*—leaving aside, *Nripalanchhanam*—the dress of a king, *Tatpadamulam*—underneath his feet, *Sirasa*—by the head, *Samagad*—fully surrendered, *Bhayavihvalah*—under pressure of fearfulness.

TRANSLATION

When the personality of Kali understood it that the king was willing to kill him, he at once gave up the dress of a king and under pressure of fearfulness completely surrendered unto him by his head.

PURPORT

The royal dress of the personality of Kali is artificial. The royal dress is suitable for king or Kshatriya but when a lower class

man artificially dresses himself as a king his real identity is disclosed by the challenge of a bonafide Kshatriya like Maharaj Parikshit. A real Kshatriya never surrenders. He accepts the challenge of his rival Kshatriya and he fights either to die or to win. Surrender is unknown to a real Kshatriya. In the age of kali there are so many pretenders dressed and posed like administrator or executive head but their real identity is disclosed when they are challenged by a real Kshatriya. Therefore when the artificially dressed personality of Kali saw it that to fight with Maharaj Parikshit was beyond his capacity he bowed down his head like a subordinate and gave up his royal dress.

TEXT 30

पतितं पादयोर्वीरः कृपया दीनवत्सलः ।
शरण्यो नावधीच्छ्लोक्य आह चेदं हसन्निव ।

Patitam padayor virah kripaya deenavatsalah
Saranyo na abodhit slokyah aha cha idam hasan iva.

ENGLISH SYNONYMS

Patitam—fallen down, *Padayor*—on the feet, *Virah*—the hero, *Kripaya*—out of compassion, *Deenavatsalah*—kind to the poor, *Saranyo*—one who is qualified for accepting surrender, *Na*—not, *Avadhit*—did kill, *Slokya*—one who is worthy of being sung, *Aha*—said, *Cha*—also, *Idam*—this, *Hasan*—smiling, *Iva*—like.

TRANSLATION

Maharaj Parikshit who was qualified for accepting surrender and worthy of being sung in the history, did not kill the poor surrendered and fallen down Kali but said it smiling, being compassionate as he was kind to the poor,

PURPORT

Even an ordinary Kshatriya does not kill a surrendered person and what to speak of Maharaj Parikshit who was by nature compassionate and kind to the poor. He was smiling because the artificially dressed Kali disclosed his identity as lower class man and he was thinking within himself beeause no body was saved from his sharpen sword when he desired to kill but the poor lower class Kali was not killed by his timely surrender. Maharaj Parikshit's glory and kindness would be sung in the history as a kind and compassionate emperor and fully qualified as worthy of accepting surrender even from his enemy. Thus the personality of Kali was saved by the will of the Providence.

TEXT NO. 31

राजोवाच

न ते गुडाकेशयशोधराणं बद्धाञ्जलेर्वै भयमस्ति किंचित् ।
न वर्तितव्यं भवता कथंचन क्षेत्रे मदीये त्वमधर्मबन्धुः ॥

Shri Raja uvacha ;
Na te gudakesha yasodharanam
Baddhanjler vai bhayam asti kimchit
Na vartitavyam bhavata kathanchana
Kshetre madiye twam adharma bandhu

ENGLISH SYNONYMS

Sri Raja uvacha—the king thus said, *Na*—not, *Te*—your, *Gudakesha*—Arjuna, *Yasodharanam*—of them who inherited the fame, *Baddhanjaler*—of one who is folded hands, *Vai*—certainly, *Bhayam*—fear, *Asti*—there is, *Kimchit*—even a slight, *Na*—neither, *Vartitavyam*—can be allowed to live, *Bhavata*—by you. *Kathanchana*—by all means, *Kshetre*—in the land, *Madiye*—in my kingdom, *Twam*—you, *Adharmabandhu*—the friend of irreligiosity.

TRANSLATION

We have inherited the fame of Arjuna and therefore as you have surrendered yourself with folded hands, you have by all means no fear of life neither you can remain in any land of my kingdom as you are the friend of irreligiosity.

PURPORT

The personality of Kali who is the friend of all kinds of irreligiosities may be excused if he surrenders but in all circumstances he can not be allowed to domicile as citizen in any part of an welfare state. The Pandavas were entrusted representatives of the Personality of Godhead Lord Krishna who practically brought into being the battle of Kurukshetra but not for any personal interest. He wanted that ideal king like Maharaj Yudhisthir and his descendants like Maharaj Parikshit should rule over the world and therefore responsible king like Maharaj Parikshit cannot allowed the friend of irreligiosity to flourish in the kingdom at the cost of good fame of the Pandavas. That is the way of wiping out corruption in the state and not otherwise. The friends of irreligiosity should be banished away from the state and that will save the state from corruption.

TEXT No. 32

त्वां वर्तमानं नरदेवदेहेष्वनुप्रवृत्तोऽयमधर्मपूगः ।
लोभोऽनृतं चौर्यमनार्यमंहो ज्येष्ठा च माया कलहश्च दम्भः ॥

Twam vartamanam naradeva dehesu
Anupravitto ayam adharma pugah
Lobho anritam chouryam anaryam
Amho jyestha cha maya kalahas cha dambhah

ENGLISH SYNONYMS

Twam—you, *Vartamanam*—while present, *Naradeva*—Mangod

or the King, *Dehesu*—in the body, *Anupravitto* –all round beginning, *Ayam*—all these, *Adharma*—principles of irreligiosites, *Pugah*—in rank and file, *Lobho*—greed, *Anritam*—falsty, *Chouryam*—pilfery, *Anaryam*—incivility, *Amha*—renegation, *Jyestha*—misfortune, *Maya*—cheating, *Kalahas*—quarrel, *Dambha*—vanity.

TRANSLATION

If the personality of Kali or irreligiosity is allowed to act as the mangod or executive head certainly the rank and file of irreligiosities like greed, falsehood, pilfery, incivility, renegation, misfortune, cheating, quarrel and vanity will follow all round.

PURPORT

The principles of religion namely *austerity, cleanliness, mercy and truthfalness* as we have already discussed, may be followed by the follower of any faith. There is no need of turning the coat of a Hindu to Mahamedan or that of Mahamedan to Christian or some other faith and thus become a renegade without following the principles of religion. *The Bhagwatam religion means to follow the principles of religion.* The principles of religion are not dogmas or regulative principles of a certain faith. Such regulative principles may be different in terms of the time place concerned. But one has to see whether the aims of religion have been achieved. Sticking to the dogmas and formulas without attainment of the real principles, is no good. A secular state may be inpartial to any particular type of faith but the state cannot be indifferen to the the principles of religion as abovementioned. But in the age of Kali the executive heads of state will be indifferent to such religions principles and therefore under their patronage the opposite numbers of religious principles namely greed. falsehood, cheating, renegation, pilfery etc. will naturally follow and there is no meaning for a propaganda crying to stop corruption in the state,

TEXT NO. 33

न वर्तितव्यं तदधर्मबन्धो धर्मेण सत्येन च वर्तितव्ये ।
ब्रह्मावर्ते यत्र यजन्ति यज्ञैर्यज्ञेश्वरं यज्ञविताननिज्ञा ः

Na vartitabyam tat adharma bandho
Dharmena satyena cha vartitabye.
Brahmavarte yatra yajanti yajnair
Yajeswaram yajnavitana vijnah.

ENGLISH SYNONYMS

Na—Not, *Vartitavyam*—deserve to remain, *Tat*—therefore, *Adharma*—irreligiosity, *Bandho*—friend, *Dharmena*—with religion *Satyena*—with truth, *Cha*—also, *Vartitavye*—being situated in, *Brahmavarte*—place where sacrifice is performed, *Yatra*—where, *Yajanti*—duly perform, *Yajnair*—by sacrifices or devotional services, *Yajneswaram*—unto the Supreme Lord the Personality of Godhead, *Yajna*—sacrifice, *Vitana*—spreading, *Vijnah*—experts.

TRANSLATION

Oh the friend of irreligiosity you donot therefore deserve to remain in the place where in terms of religious principle and truthfulness sacrifices are performed by experts who know how to propagate the sacrifiicial activities for satisfaction of the Supreme Personality of Godhead.

PURPORT

Yajneswara or the Supreme Personality of Godhead is the beneficiary of all kinds of sacrificial ceremonies. Such sacrificial ceremonies are prescribed in the scriptures differently for different ages. In other words sacrifice means to accept the supremacy of the Lord and thereby perform acts by which the Lord may be satisfied in all respects. The atheist does not believe in the existence of God and they do not perform any sacrifice for the satisfac-

tion of the Lord. Any place or country where the supremacy of the Lord is accepted and thus sacrifice is performed is called *Brahmavarta.* There are different countries in different parts of the world and each and every of country may have different types of accepting process or sacrificial method for pleasing the Supreme Lord but **the central point of such pleasing method is ascertained in the Bhag watam and it is truthfulness.** Basic principle of religion is truthfulness and the ultimate goal of all religious is to satisfy the Lord. In this age of Kali the greatest common formula of sacrificial method is Samkirtan Yajna. That is the opinion of the experts who know how to propagate the process of Yajna. Lord Chaitanya preached this method of Yajna and it is understood from this verse of Srimad Bhagwatam that any where and every where the sacrifiicial method of Sankirtan Yajna may be performed inorder to drive away the personality of Kali and save the human society from falling a prey to the influence of the age.

TEXT No. 34

यस्मिन् हरिर्भगवानिज्यमान इज्यात्ममूर्तिर्यजतां शं तनोति ।
कामानमोघान् स्थिरजंगमानामन्तर्बहिर्वायुरिवैष आत्मा ॥

Yasmin harir bhagawam ijyamana
Ijyatma murtir yajatam sam tanoti
Kaman amoghan sthirajamgamanam
Antarvahir vayuriva esha atma.

ENGLISH SYNONYMS

Yasmin—in such sacrificial ceremonies, *Harir*—the Supreme Lord, *Bhagwan*—the Personality of Godhead, *Ijyamana*—being worshipped, *Ijyatma*—the soul of all worshipable deities, *Murtir*—of the forms, *Yajatam*—those who worship, *Sam*—welfare, *Tanoti*—spreads, *Kaman*—desires, *Amoghan*—inviolable, *Sthirajamgamanam*—of all the

moving and the unmoving, *Antar*—within, *Vahir*—outside, *Vayur*—air, *Iva*—like, *Esha*—of all of them,—*Atma*—spirit soul.

TRANSLATION

In all sacrificial ceremonies although sometimes some demigod is worshipped still by such sacrifice the Supreme Lord Personality of Godhead is worshipped; because He is the Supersoul of every one and exists both inside and outside like the air and thus it is He only Who awards all welfare for the worshipper.

PURPORT

Even it is sometimes seen that demigods like Indra, Chandra etc are worshipped and offered sacrificial awards, still the rewards of all such sacrifices are awarded to the worshipper by the Supreme Lord and it is the Lord only who can offer all welfare for the worshipper. The demigods although worshipped cannot do anything without the sanction of the Lord because the Lord is the Supersoul of every one both moving and non-moving.

In the Bhagwat Geeta it is confirmed in the following sloka:-

Yepi anya devatabhakta yajante sraddhyanwita
Te api mam eva kounteya yajanti abidhipurvakam (B. G. 9/23)

The fact is that the Supreme Lord is one without a second. There is no other separate God except the Lord Himself. As such the Supreme Lord is eternally transcendental to the material creation. But there are many who worship the demigods like the Sun, Moon, Indra etc who are only material representatives of the Supreme Lord. They are in one sense or indirectly qualitative representation of the Supreme Lord. A learned scholar or a learned devotee knows who is who and therefore directly they worship the Supreme Lord without any diversion for the material qualitative representations. But those who are not so learned they worship such qualitative material representations and their worship is uncermonious on account of irregular worship.

TEXT No. 35

सूतः उवाच :

परीक्षितैवमादिष्टः स कलिर्जातवेपथुः ।
तमुद्यतासिमाहेद दण्डपाणिमिवोद्यतम् ॥

Sri Suta uvacha :

Parikshitai evam adistah sa kalir jata vepathuh
Tam udyatam asim adehh dandapanim iva udyatam

Sri Sua uvacha—Sri Suta Goswami said, *Parikshitair*—by Maharaj Parikshit, *Evam*—thus, *Adistah*—being ordered, *Sa*—he, *Kalir*—of the personality of Kali, *Jata*—there was, *Vepathu*—trembling, *Tam*—him, *Udyatam*—raised up, *Asim*—Sword, *Aha*—said, *Idam*—thus, *Dandapanim*—Yamaraj the personality of death, *Iva*—like, *Uddatam*—almost ready.

TRANSLATION

Sri Suta Goswami then explained before the Rishis like Sounaka and others. He said that the personality of Kali thus being ordered by Maharaj Parikshit began to tremble in fear and seeing him like the personality of death Yamaraj ready to kill him, Kali said unto the king as follows :

PURPORT

The king was ready to kill him at once as soon as the personality of Kali would disobey his order. Otherwise the king had no objection to allow him prolonging his life. The personality of Kali also, after attempting to get rid of the punishment in varions ways, decided it that he must surrender unto him and thus he began to tremble in fear of his life. The king or the executive head must be so strong as to stand before the personality of Kali as if the personality of death Yamaraj. The kings order must be obeyed otherwise the culprits life is in risk. That is the way of ruling over the personalities of Kali who would create distrurbance in the normal life of the state citizens.

TEXT No. 36

यत्र क्वचा अथ वात्स्यामि सार्वभौम तवाज्ञया ।
लक्षये तत्र तत्रापि त्वामात्तेषुशरासनम् ॥

Yatra kwa va atha vatsyami sarvabhouma taba ajnaya
Lakshaye tatra tatra api twam atta isu sarasanam.

ENGLISH SYNONYMS

Yatra—anywhere, *Kwa*—and every where, *Va*—either, *Atha*—thereof, *Vatsami*— I shall reside, *Sarvabhouma*—oh the Lord or emperor of the earth, *Tavo*—your, *Ajnaya*—by the order, *Lakshaye*—I see, *tatra*—there and there, *Api*—also, *Twam*—your majesty, *Atta*—taken over, *Isu*—arrow, *Sarasanam*—place on the bow.

TRANSLATION

Oh your majesty, I may live anywhere and everywhere under your order but there and there I shall have to see you with bow and arrows as I can see.

PURPORT

The personality of Kali could see it that Maharaj Parikshit was the emperor of all lands all over the world and as such anywhere he might live he would have to meet with the same mood of the king. The personality of Kali was meant for mischief and Maharaj Parikshit was meant for subduing all kinds of mischief mongers specially the personality of Kali. It was better therefore, for the personality of Kali to have become killed by the king then and there instead of being killed anywhere else. He was after all a surrendered soul before the king and it was with the king to do the needful.

TEXT No. 37

तन्मे धर्मभृतां क्षेष्ट स्थानं निर्देष्टुमर्हसि ।
यत्रैव नियतो वत्स्ये आतिष्ठं स्तेऽनुशासनम् ॥

Tat me dharmabhritam srestha sthanam nirdestum arhasi
Yatra eva niyato vatsye atisthams te anusasanam.

ENGLISH SYNONYMS

Tat—therefore, *Me*—unto me, *Dharmabhritam*—of all the protectors of religiosity, *Srestha*—the chief, *Sthanam*—place, *Nirdestum*—to ascertain, *Arhasi*—may you do so, *Yatra*—where, *Eva*—certainly, *Niyato*—always, *Vatsye*—can reside, *Atisthams*—permanently situated, *Te*—your, *Anusasanam*—under your rule.

TRANSLATION

Therefore oh the chief amongst the protector of religiosities, your majesty may fix up some places for me where I can live permanently situated under the protection of your government.

PURPORT

The personality of Kali addressed Maharaj Parikshit as the chief amongst the protectors of religiosity because the king refrained from killing a person who surrendered unto him. A surrendered soul should be given all protection even though he may be an enemy. That is the principle of religion. And we can just imagine what sort of protection is given by the Personality of Godhead to the person who surrenders unto Him not as an enemy but as a devoted servitors. The Lord protects the surrendered soul from all sins or all resultant reactions of sinful acts. (B. G. 18/64)

TEXT No. 38

अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ ।
द्यूतं पान स्त्रियः सूना यत्राधर्मश्चतुर्विधः ॥

Abhyarthitas tada tasmai sthananik alaye dadou
Dyutam panam striyah suna yatra adhamass chaturbidhah.

ENGLISH SYNONYMS

Abhyarthitas—thus being prayed for, *Tada*—at that time, *Tasmai*—unto him, *Sthanani*—places, *Kalaye*—unto the personality of Kali, *Dadou*—gave him permission, *Dyutam*—gambling, *Panam*—drinking, *Striyah*—illicit association of woman, *Suna*—killing of living beings, *Yatra*—wherever, *Adharma*—irreligiosities, *Chaturbidhah*—four kinds of.

TRANSLATION

Suta Goswami said, "Maharaj Parikshit, thus being prayed for by the personality of Kali, gave him permission to reside in four different places where gambling, drinking, prostitution and slaughtering of animals performed respectively."

PURPORT

The basic principles of irreligiosities such as pride, prositution, intoxication and falsehood respectively counteracts the four principles of religiosities namely austerity, cleanliness, mercy and truthfulness, the Personality of Kali was given permissson to live in four places particularly mentioned by the king namely the place of gambling, the place of prostitution, the place of drinking and the place of slaughtering the animals.

Srila Jiba Goswami directs that drinking against the principles of scriptures such as *Soutramani* yajna etc, association with woman except the married one, killing of animals against injunction of scripture, are irreligious. In the Vedas two different types of injunctions are there for the *Pravittas* or those who are engaged in the matter of material enjoyment and for the *Nrivittas* or those who are engaged in the matter of liberation from material bondage. The Vedic injuction for the Pravittas are to regularise their activities towards

the path of liberation by gradual process. Therefore, for the persons who are in the lowest stage of ignorance and indulge in the matter of wine, woman and flesh, for them drinking by performing *Sroutamani* yajna, association of woman by marriage and flesh eating by sacrifices are sometimes recommended. But such recommendations in the Vedic literature are meant for a particular class of men and not for all. But because they are injuctions of the Vedas for such particular type of persons such activities by the Pravittas are not considered *Adharma.* One man's food may be poison for other; similarly what is recommended for the persons in the modes of ignorance may be poison for the persons in the modes of goodness. Srila Jiva Goswami Prabhu, therefore, affirms that recommendations of the scriptures, for a certain class of men, are never to be considered as Adharma or irriligion. But such activities are factually Adharma and they are never meant for being encouraged. The recommendation in the Scriptures are not meant for encouragement of such Adharmas but they are meant for regularising the necessary Adharmas gradually towards the path of Dharma.

Following the foot prints of Maharaj Parikshit, it is the duty of all executive heads of states to see that the principles of religiosities namely austerity, cleanliness, mercy and truthfulness be established in the state and the principles of irreligiosities namely pride, illicit womanly association or prostitution, intoxication and falsity be checked by all means. And to make the best use of a bad bargain the personality of Kali may be transferred to places of gambling, drinking, prostitution and slaughter houses if there is any place like that. Those who are addicted to these irreligioos habit may be regularised by the injunctions of the Scripture for restraining them and in all circumstances they may not be encouraged by any state. In other words the state should categorically stop all sorts of gambling, drinking, prostitution and falsity as a matter of fact. On the contrary the state which wants to eradicate corruption by majority may introduce the principles of religiosity in the following manner :

1. Two compulsory fasting days in a month if not more (austerity). Even from economic point of view such two fasting days in a month in the state will save tons of food grains and the system will act very favourably on the general health of the citizens also.

2. There must be compulsory marriage of young boys and girls attaining 24 years of age and 16 years of age respectively. There is no harm of co-education in the schools and colleges provided the boys and the girls are duly married and in case there is any intimate connection between a male and female student they may be married properly without allowing them for any illicit relation. The divorce act is encouraging prostitution and this should be abolished.

3. The citizens of the state must give in charity up to 50% of their income for the purpose of creating spiritual atmosphere in the state or in the human society both individually and collectively. Preaching of the principles of Bhagwatam by (a) Karmayoga or doing everything for the satisfaction of the Lord (b) regular hearing of the Srimad Bhagwatam from authorised persons or realised souls (c) Chanting of the glories of the Lord congregationally at home or at places of worship (d) rendering of all kinds of service to person Bhagwatas engaged in the matter of preaching Srimad Bhagwatam (e) and residing in a place where the atmosphere is saturated with god-consciousness. If the state is regularised by the above process, naturally there will be god-Consciousness everywhere.

Gambling of all description even speculative business enterprises are considered to be gambling and by encouraging this gambling in the state there is complete disappearance of truthfullness. Allowing young boys and girls to remainr unmarried more than the abovementioned ages and licence for animal slaughter houses of all description shall be at once closed. The flesh-eaters may be allowed to take flesh as they are mentioned in the scriptures and not otherwise; as by purchasing from the market and thus

encourage unrestricted flesh-eating strictly be stopped. Intoxication habit of all description even smoking of Bidis and cigarettes chewing of pan or drinking tea, must be prohibited.

TEXT NO. 39

पुनश्च याचमानाय जातरूपमदात्प्रभुः ।
ततोऽनृतं मदं कामं रजो वैरं च पञ्चमम् ॥

Punas cha yachamanaya jatarupam adat prabhu
Tato anritam madam kamam rajo vairam cha panchamam.

ENGLISH SYNONYMS

Punas—again, *Cha*—also, *Yachamanaya*—unto the beggar, *Jatarupam*—Gold, *Adat*—gave away, *Prabhu*—the king, *Tato*—where by, *Anritam*—falsehood, *Madam*—intoxication, *Kamam*—lust, *Rajo*—on account of passionate mood, *Vairam*—enmity, *Cha*—also, *Panchamam*—the fifth one.

TRANSLATION

The personality of Kali asked for something more and on his begging so the King gave him permission to live where there is gold. Because wherever there is gold there are falsity, intoxication, lust, enviousness and at last all enmity.

PURPORT

Although Maharaj Parikshit gave Kali permission to live in four places, it was very difficult for the personality of Kali to find out the places. Because during the reign of Maharaj Parikshit there was no such place at all. Therefore Kali asked the king to give him something practical which may be utilised for his nefarious purposes. Maharaj Parikshit thus being requested by him gave permission to live in a place where there is gold because wherever there is gold there are all the abovementioned four things and over and

above them there is enmity also. So the personality of Kali became gold standardised. According to Srimad Bhagwatam stocking of gold any where means encouraging falsity, intoxication, prostitution enviousness, and enmity. Even gold-standard exchange and currency is bad. Gold standard currency is based on falsehood because currency is not on the par of the reserved gold. The basic principle is falsity because currency notes are issued more in value than the actual reserved gold. This artificial inflation of currency by the authorities encourages prostitution of state economy. Price of consumers Commodity becomes artificially inflated on account of bad money or artificial currency notes. Bad money drives away good money is an economical law. Instead of paper currency actual gold coins should be used for exchange and this will stop prostitution of gold. Gold ornaments for women may be allowed by control not by quality but by quantity. This will discourage lust, enviousness and enmity. When there is actual gold currency in the form of coins, the influence of gold for producing falsity, prostitution etc. will automatically cease and there will be no need of anticorrup tion ministry for another term of prostitution and falsity of purpose.

TEXT NO. 40

अमुनि पञ्च स्थानानि ह्यधर्मैप्रभवः कलिः ।
औत्तरेयेण दत्तानि न्यवसत्तन्निदेशकृत् ॥

Amuni pancha sthanani hi adharmai prabhavah kalih
Outtareyena dattani nyavasat tat nidesakrit.

ENGLISH SYNONYMS

Amuni—all those, *Pancha*—five, *Sthanani*—places, *Hi*—certainly, *Adharma*—irreligious principles, *Prabhavah*—encouraging, *Kali*—the age of Kali, *Outtareyena*—by the son of Uttara, *Dattani*—delivered by, *Nyavasat*—dwelt, *Tat*—by him, *Nidesakrit*—directed by.

TRANSLATION

As such the personality of Kali was allowed by the direction of King Maharaj Parikshit the son of Uttara, to live in those five plaees as described above.

PURPORT

Thus the age of Kali began with gold standardisation and therefore falsity, intoxication, animal slaughter and prostitution are rampant all over the world and the saner section is eager to drive out corruption from all over the wored. The counter acting process is suggested above and everyone can take advantage of the suggestion.

TEXT NO 41

अथैतानि न सेवेत बुभूषुः पुरुषः क्वचित् ।
विशेषतो धर्मशीलो राजा लोकहतिर्गुरुः ॥

Atha etani na seveta vubhusuh purusah kwachit
Visesato dharmaseelo raja lokapatir guruh.

ENGLISH SYNONYMS

Atha—therefore, *Etani*—all these, *Na*— never, *Seveta*—come in contact, *Vubhuush*—those who desire well being, *Purushah*—person, *Kwachit*—in any circustances, *Visesato*—specifically, *Dharmaseelo*—those who are on the progressive path of liberation, *Raja*—the king, *Lokapatir*—public leader, *Guruh*—the Brahmins and the Sanyasins.

TRANSLATION

Therefore any one who desires progressively well being of oneself, must not be in contact with the abovementioned four irreligiosities and specially the king, the religionists, the public

leaders and the Brahmins and Sanyasins are forbidden to do this.

PURPORT

The Brahmin is the religious preceeptor for all other castes and the Sanysins are the spiritual masters for all the castes and orders of society. As such they are very responsible personages in the society. So also is the king and the public leader who are responsible for the material welfare of all people. The progressive religionists and the one who is a responsible human being or one who does not want to spoil his valuable human life, all should refrain from all the above mentioned principles of irreligiosities and specially from the illicit connection of woman. If a Brahmin is not truthful all his claim for the position of Brahmin at once become null and void. If a Sanyasi is illicitly connected with women all his claim for the honour of a sannyasi atonce become a perjury. Similarly if the king and the public leader are unnecessarily proud or habituated to drinking and smoking certainly they become disqualified in the matter of discharging public welfare activities. Truthfulness being the basic princihle for all reeligiosities the four leaders of the human society namely the Sannyasi, the Brahmin, the king and the public leader must be tested crucially by their character and qualification. Before accepting one as the spiritual or material masters of the society, he must be tested by the above mentioned criterions of factual character. Such public leaders may be less qualified in academic educational qualifications but it is necessary primarily that they should be free from the contamination of the above mentioned four kinds of disqualifications namely gambling, drinking, prostitution and animal slaughtering.

TEXT No 42

वृषस्य नष्टांस्त्रीन् पादान् तपःशौचं दयामिति ।
प्रतिसंधत्त आश्वास्य महीं च समवर्धयत् ॥

Vrisasya nastans trin padan tapah soucham dayam iti
Pratisandadha aswasya mahim cha samavardhyat.

ENGLISH SYNONYMS

Vrisasya—of the bull (the personality of religiosity) *Nastans*—lost, *Trin*—three, *Padan*—legs, *Tapah*—austerity, *Soucham*—Cleanliness, *Dayam*—mercy, *Iti*—etc, *Pratisandadha*—re-established, *Aswasya*—by encouraging acts, *Mahim*—the earth, *Samavardhyat*—perfectly improved,

TRANSLATION

Thereafter the King re-established the lost legs of the personality of religiosity (the bull) and by encouraging activities, he sufficiently improved the condition of the earth.

PURPORT

By designating particulas places for the personality of Kali, Maharaj Parikshit practically cheated the Kali. By the presence of Kali, Dharma (in the shape of a bull) and the Earth (in the shape of a cow), he could actually estimate the general condition of his kingdom and therefore he at once took proper steps for restablishing the legs of the bull namely austerity, cleanliness and mercy. And for the general benefit of the condition of the people of the world he saw it that the gold stock may be employed in the service of the stabilisation propaganda. Gold is certainly generating power-house for falsity, intoxication, prostitution, enmity and voilence; but under the guidance of a proper king or public leader or the Brahmin or a Sannyasi, the same gold could be properly utilised in the matter of re-establishing the lost legs of the personality of religion the bull.

Maharaj Parikshit therefore like his grand father Arjuna collected all illicit gold kept for the propensities of Kali andemployed them in the *Samkirtan Yajna* as per instruction of the Srimad Bhagwatam. As we have suggested before that one's accumulated wealth

may be divided in three parts for distribution namely 50% for the service of the Lord, 25% for the family members and 25% for personal necessities. Spending 50% for the service of the Lord or for propagation of spiritual knowldge in the society in the matter of Samkirtan Yajna is the the maximum proportion of displaying human mercy. People of the world are generally in the darkness of spiritual knowledge, specially in the matter of devotional service of the Lord, and therefore to propagate a systematic knowledge transcendental of devotional service, is the greatest amount of mercy that one can show in this world. When every one is tought to sacrifice 50% of his accumulated gold in the matter of the Lord's service, certainly austerity, cleanliness and mercy automatically ensue and thus the lost three legs of the personality of religiosity the bull are automatically established. When there is sufficient propaganda of religiosities namely austerity, cleanliness, mercy and truthfulness naturally mother earth is completely satisfied and there is very little chance left for the Kali to infiltrate within the sound structure of human society.

TEXT No. 43 & 44

स एष एतर्ह्यध्यास्त आसनं पार्थिवोचितम् ।
पितामहेनोपन्यस्तं राज्ञारण्यं विविक्षता ॥
आस्तेऽधुना स राजर्षि कौरवेन्द्रश्रियोल्लसन् ।
गजाह्वये महाभागश्चक्रवर्ती बृहच्छ्रवाः ॥

Sa esa etarhi adhyasta asanam parthivochitam
Pitamohena upanyastam rajna aranyam vivikshata.
Aste adhuna sa rajarshih kouravendra sriot lasan,
Gjahvaye mahabhagas chakra varti vrihachhavah.

ENGLISH SYNONYMS

Sa—he, *Esa*—this, *Etarhi*—at the present, *Adhyasta*—is ruling over, *Asanam*—the throne, *Parthivochitam*—just befitting a king, *Pitamohena*—by the granfathaer, *Upanyasta*—being handed over, *Rajna*—

by the king, *Aranyam*—forest, *Vivikshatam*—desiring for, *Aste*—is there, *Adhuna*—at present, *Sa*—that, *Rajarshih*—the sage amongst the kings, *Kouravendra*—the chief amongst the Kuru-kings, *Sriot*—glories, *Lasan*—spreading over, *Gajvhaye*—in the Hastinapur, *Mahabhagas*—the most fortunate, *Chakravarty*—the emperor, *Vrichhava*—highly famous.

TRANSLATION

The most fortunate emperor Maharaj Parikshit who was entrusted with the Kingdom of Hastinapur by Maharaj Yudhisthir while he desired to retire for going in the forest, is now ruling over the world with great success on account of being glorified by the deeds of the kings of Kuru dynasty.

PURPORT

The prolonged sacrificial ceremonies undertaken by the sages of Naimisaranya was begun a very little after the demise of Maharaj Parikshit. The sacrifice was to continue for one thousand of years and it is understood that in the begining some of the contemporaries of Valadeva elder brother of Lord Krishna also visited the sacrificial place. According to some authorities present tense is also used in terms of nearest margin of time from the past. In that sense present tense in the matter of reign of Maharaj Parikshit is mentioned here. For a continuous fact also present tense can be used. The principle of Maharaj Parikshit can be still continued and improvement of the human society can still be done if there is factual determination of the authorities concerned. We can still purge out, from the state, all the activities of immorality introduced by the personality of Kali, if we are determined to take action like Maharaj Parikshit. He alloted some places for Kali but infact Kali could not find out such places in the world at all because Maharaj Parikshit was strictly vigilant to see that there were no places for gambling, drinking, prostitution and slaughtering of animals. Modern administators want to banish corruption from

the state but fools as they are, they do not know how to do it. They want to issue licence for gambling houses, wine and other intoxicating drugs houses, brothels and prostitution in the hotels and cinema houses and falsity in every dealings even in their own and they want at the same time to drive out corruption from the state. They want kingdom of God without Godconsciousness. How it could be possible to adjust two contradictory matters? If we want to drive out corruption from the state we must first of all organise society for accepting the principles of religiosities namely austerity, cleanliness, mercy and truthfulness and to make the condition favourable we must close all places for gambling, drinking, prostitution and falsism. These are some of the practical lessons from the pages of Srimad Bhagwatam.

TEXT NO. 45

इत्थम्भूतानुभावोऽयमभिमन्युसुतो नृपः ।
यस्य पालयतः क्षोणीं यूयं सत्राय दीक्षिताः ॥

Itthambhuta anubhavo ayam abhimcyusuta nripah
Yasya palayatah sounim yuyam satraya dikshitah.

ENGLISH SYNONYMS

Itthambhuta—it was so and so, *Anubhavo*—experience, *Ayam*—of this, *Abhimayusuta*—Son of Abhimannyu, *Vripah*—the king, *Yasya*-whose, *Palayatah*—on account of his ruling, *Kshounim*—on the earth, *Yuyam*—you all, *Satraya*—in the matter of performing sacrifices, *Dikshita*—initiated.

TRANSLATION

Maharaj Parikshit the son of Abhimanyu is so experienced that by his expert administration and patronage only it has been possible for you to perform such sacrifice.

PURPORT

The Brahmins and the Sanyasins are expert in the matter of

spiritual advancement of the society, whereas the Kshatriyas or the administrators are expert in the matter of material peace and prosperity of the human society. Both of them are the pillars of all happiness and therefore they are meant for full co-operation for common welfare. Maharaj Parikshit was experienced enough to drive away Kali from his field of activities and thereby made the situation of the state favourable for reception of spiritual enlightenment. If the common people are not reciepient it is very dificult to impress upon them the necessity of spiritual enlightenment, Austerity, cleanliness, mercy and truthfulness the basic principle of religiosity prepares the ground for reception of spiritual advancement of knowledge and Maharaj Parikshit made this favourable condition possible and thus the Rishis of Naimisaranya were able to perform the sacrifices prolonging to thousands of years. In other words without state-support no doctrine of philosophy or religious principles can progressively advance and there was complete co-operation between the Brahmins and the Kshatiryas for this common good. Even up to Maharaj Asoka the same spirit was prevailing. Lord Buddha was sufficiently supporte . by King Asoka and thus the particular cult of knowledge was spread all over the world.

Thus end the **Bhaktivedanta Purports** of the First Canto Seventeenth Chapter of Srimad Bhagwatam in the matter of Punishment and Reward of Kali.

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EIGHTEENTH CHAPTER

Maharaj Parikshit Cursed By A Brahmin Boy

TEXT No. 1

सूत उवाच :

यो वः द्रोण्यस्त्रविप्लुष्टो न मातुरुदरे मृतः ।
अनुग्रहाद् भगवतः कृष्णस्याद्भुतकर्मणः ॥

Sri Suta uvacha

Yo vai drounyastra viplus to na matur udare mritah
Anugrahat bhagawatah krishnasya adbhutakarmanah.

ENGLISH SYNONYMS

Sri Suta uvacha—Sri Suta Goswami said, *Yo*—one who, *Vai*—certainly, *Drounyastra*—by the weapon of the son of Drona, *Viplusto*—burnt by, *Na*—never, *Matur*—of the mother, *Udare*—in the womb of, *Mritah*—met his death, *Anugrahat*—by the mercy of, *Bhagwatah*—of the Personality of Godhead, *Krishnasya*—of Krishna, *Adbhutakarmanah*—of one who acts wonderfully.

TRANSLATION

Suta Goswami said, "Maharaj Parikshit, although he was struck by the weapon of the son of Drona in the womb of his mother, he could not be burnt by the mercy of the Personality of Godhead Sri Krishna who acts wonderfully."

PURPORT

The sages in the Naimisharanya became struck with wonder after hearing about the wonderful administration of Maharaj Parikshit specially with reference to the context of his punishing the

pesronality of Kali, making him completely unable to do any harm within the kingdom of Maharaj Parikshit. Suta Goswami was equally anxious to describe about Maharaj Parikshit in the matter of his wonderful birth and death also and this verse is stated by Suta Goswami in a way of increasing the interest of the sages of Naimisharanya.

TEXT No. 2

ब्रह्मकोपोत्थिताद् यस्तु तक्षकात्प्राणविप्लवात् ।
न सम्मुमोहोरुभयाद् भगवत्यार्पिताशयः ॥

Brahmakopa utthitat yas tu takshakat pranaviplavat
Na sammumoha urubhayat bhagwati arpita ashayah.

ENGLISH SYNONYMS

Brahmakopa—Fury of aBrahmin, *Utthitat*—caused by, *Yas*—what was, *Tu*—but, *Takshakat*—by the snake-bird, *Pranaviplavat*—from disolution of life, *Na*—never, *Sammumuha*—became overwhelmed, *Urubhayat*—great fearfulness, *Bhagwati*—unto the Personality of Godhead, *Arpita*—surrendered, *Ashayah*—consciousness.

TRANSLATION

Further more Maharaj Parikshit was always conscenciously surrendered in the Personality of Godhead and therefore he was neither afraid of nor overwhelmed from the fear of snake-bird which was to bite him due to the violent passion of Brahmin boy.

PURPORT

A self surrendered devotee of the Lord is called *Narayanapara.* Such Narayanapara person is never afraid of any place or person even of death. For them nothing is important than the Supreme Lord and as such they allow equal importance both for the heaven and the hell. They know it well that both heaven and hell are creations of the Lord and similarly life and death are different

conditions of existence created by the lord. What they want is that in all conditions and in all circumstances remembrances of Narayana is essential. They practice it constantly and Maharaj Parikshit was one of such pure devotees. He was wrongfully cursed by an inexperienced son of a Brahmin by the influence of Kali, and Maharaj Parikshit took it as sent by Narayana. He knew it well that Narayana (Lord Krishna) saved him when he was burnt in the womb of his mother and if he was to be killed by snake-bite it would also take place by the will of the LORD. The devotee never goes against the will of the Lord and anything sent by God is a blessing for the devotee. Therefore Maharaj Parikshit was neither afraid of nor bewildered in such things. That is the sign of a pure devotee of the Lord.

TEXT No. 3

उत्सृज्य सर्वतः संगं विज्ञाताजितसंस्थितिः ।
वैयासकेर्जहौ शिष्यो गंगायां स्वं कलेवरम् ॥

Utsrijya sarvatah samgam vijnata ajita samsthitih
Vaisaker jahou sishyo gamgayam swam kale varam

ENGLISH SYNONYMS

Utsrijya—after leaving aside, *Sarvatah*—all rouud, *Samgam*—association, *Ajita*—one who is never conquered (the Personality, of Godhead), *Samsthitih*—actual position, *Vaisaker*—unto the son of Vyasa, *Jahou*—gave up, *Sishyo*—as desciple, *Gamgayam*—on the bank of the Ganges, *Swam*—his own, *Kalevaram*—Material body.

TRANSLATION

Further more after leaving aside all round association, the King gave himself up as a disciple of the son of Vyasa and thus he was able to understand the actual position of the Personality of Godhead and at least gave up his material body on the bank of the Ganges.

PURPORT

The word *Ajita* is significant here. The Personality of Godhead Sri Krishna is known as Ajita or unconquerable, as He is so in every respect. Even no body can know His actual position. He is unconquerable by knowledge also. We have heard about His *Dhama* or place, eternal about Golaka Vrindaban, but there are many scholars who interpret this abode in different ways. But by the grace of a spiritual master like Sukadeva Goswami, unto whom the king gave himself up as the most humbale disciple, he was able to understand the actual position of the Lord, about His eternal abode, and His transcendental paraphernalia in that Dhama or abode. Knowiug this transcendntal position of the Lord and the transcendental method by which one can approach that transcendental Dhama, the king was confident about his ultimate goal of destination and knowing this only he could leave aside everthing material even his own body without any difficulty of attachment. In the Bhagwat Geeta, this is stated as *Param Dristwa Nevertate* or one can give up all connection of the material attachment when one is able to see the *Param* or the superior quality of thing. We understand the superior quality of energy of the Lord than the material quality material energy, from the Bhagwat Geeta and by the grace of a bonafipe spiritual master like Sukadeva Goswami it is quite possible to know every thing of the superior energy of the Lord by which the Lord manifests His eternal Name, Quality, Pastimes, Paraphernalia and variegatedness. Unless one thoroughly understands this superior or eternal enregy of the Lord it is not possible to leave aside the material energy however theoritically one may speculate on the true nature of the Absolute Truth. By the Grace of Lord Krishna, Maharaj Parikshit was able to receive mercy of a Personality like Sukadeva Goswami and thus he was able to know the actual positiou of the unconquerable Lord. It is very difficult to find out the Lord from the Vedic literatures but it is very easy to know Him by the mercy of a liberated devotee like Sukadeva Goswami.

Text No. 4

नोत्तमश्लोकवार्तानां जुषतां तत्कथामृतम् ।
स्यात्सम्भ्रमोऽन्तकालेऽपि स्मरतां तत्पदाम्बुजम् ।

Na uttamasloka vartanam jusatam tat kathamritam
Syat sambhramo auto kale api smarartam tat padambujam.

ENGLISH SYNONYMS

Na-never, *Uttamasloka*—the Personlaity of Godhead who is sung by the Vedic hymns. *Vartaanam*—of those who live on them, *Jusatam*—of them who are engaged in, *Tat*-His, *Kathamritam*—transcendental topics about Him, *Syat*-it so happens, *Sambhramo*—misconception, *Unto*-at the end, *Kale*-in time, Api-Also, *Smaratam*—remembering, *Tat*-His, *Padambuiam*—lotus feet.

TRANSLATION

It is so because those who have made their life's business to liue on the transcendental topics of the Personality of Godhead sung by the Vedic hymns and thus be constantly engaged in thhm by remembering the lotus feet of the Lord, do not have any chance of misconceptiou even at the last moment of the end of life.

PURPORT

The highest perfection of life is attained by remembering the transcendental nature of the Lord at the last moment of one's life. This perfection of life is made possible by one who has learnt about the actual transcendental nature of the Lord from the Vedic hymns sung by a liberated soul like Sukadeva Goswami or some body in that line of disciplic succession. There is no gain by hearing the Vedic hymns from some mental speculator. When the same is heard from an actual self realised soul and is properly under stood by service and submission the whole thing becomes transparently clear before a submissive disciple and thus he is able to live on it transc-

endentally and continue the same to the last point of the end of life. By scientific adoptation one is able to remember the Lord even at the end of life when the power of remembrance is slackned due to derangement of bodily membrane. For a common man it is very difficult to remember things as they are at the time of death, but by the Grace of the Lord and His bonafide devotees the spiritual masters one can get this opportunity of life without any difficulty. And it is was done in the case of Maharaj Parikshit.

TEXT No. 5

तावत्कलिर्न प्रभवेत्प्रविष्टोऽपीह सर्वतः ।
यावदीशो महानुर्व्वर्यामाभिमन्यव एकराट् ॥

Tavat kalir na prabhavet pravisto api iha sarvatah
Yavat isha mahan urvyam abhimanyava ekarat.

ENGLISH SYNONYMS

Tavat—so long, *Kalir*—the personality of Kali, *No*—cannot, *Prabhavet*—flourish, *Pravisto*—entered in, *Api*—even though, *Sarvatah*—everywhere, *Tavat*—as long as, *Isha*—the lord, *Mahan*—great, *Urvyam*—powerful, *Abhimanyava*—the son of Abhimanyu *Ekarat*—the one emperor.

TRANSLATION

So long as the most powerful great son of Abhimanyu remains the one emperor of the world there is no chance of flourishing by the personality of Kali.

PURPORT

As we have already explained that the personality of Kali had entered the jurisdiction of this earth long ago and he was looking for opportunity to spread his influence all over the world. But he could not do so satisfactorily dut to the presence of Maharaj Parikshit,

That is the way of good government. The disturbing elements like the personality of Kali will always try to extend his nefarious activities but it is the duty of tne able state to check them up by all means. Parikshit Maharaj although alloted places for the personality of Kali, he at the same time gave no chance to the citizens to be in favour of the personality of Kali.

TEXT No. 6

यस्मिन्नहनि यर्ह्येव भगवानुत्ससर्ज गाम् ।
तदैवेहानुवृत्तोऽसावधर्मप्रभवः कलिः ॥

Yasmin ahani yarhi eva bhagawan utsasarja gam
Tada evaiha anubritto asou adharma prabhavah kalih.

ENGLISH SYNONYMS

Yasmin—on that, *Ahani*—very day, *Yarhi*—in the very moment, *Bhagwan*—the Personality of Godhead, *Utsasarja*—left aside, *Gam*—the earth, *Tada*—at that time, *Eva*—certainly, *Iha*—in this world, *Anuvritto*—followed, *Asou*—he, *Adharma*—irreligious, *Prabhavah*—accelerating, *Kalih*—the personality of quarrel.

TRANSLATION

The very day and the very moment when the Personelty of Godhead Lord Sri Krishna left aside this earth, on that verymoment also the personallty of Kali who is accelerating agent for ell irreigious activities, became entered within the earth.

PURPORT

The personality of Godhead and His holy Name, Qualities etc all are identical. The personality of Kali was not able to enter in thc jurisdiction of the earth on account of presence of the Personality of Godhead. And similarly if there is arrangement

for constant chanting of the holy Name and quality etc of the Supreme Personality of Godhead there is no chance at all for entrance of the personality of Kali within the jurisdietion where such chanting of the holy Name of the Lord is performed. Tha is the technique of driving away the personality of Kali from the world. In the modernised human society there is far advance ment of material science and they have invented the radio set for dsstributing sound in the air. So instead of vibrating some nuisance sound of sense enjoyment, if the state arranges to distribute sound transcendental in the shape of resounding the holy name, fame, activities of the Lord as they are authorisedly stated in the Bhagwat Geeta or Shrimad Bhagwatam then, certainly a favourable condition will be created and re-establishing the principles of religiosities in the world and thus the executive heads who are so much anxious to drive away corruption from the world, will be successful by this good attempt. Nothing is bad if they are properly used for the service of lord.

TEXT No. 7

नानुद्वेष्टि कलिं सम्राट् सारंग इव सारभुक् ।
कुशलान्याशु सिद्धयन्ति नेतराणि कृतानि यत् ॥

Na anudwesti kalim samrat saramga iva sarabhuk
Kusalani asu sidhanti netarani kritani yat.

ENGLISH SYNONYMS

Na—never, *Anudwesti*—necessarily grudges, *Kalim*—un to the personality of Kali, *Samarat*—the emepror, *Saramgo*—realist like the bees, *Iva*—like, *Sarabhuk*—one who accepts the substance, *Kusalani*—auspicious objects, *Asu*—immediately, *Sidhyanti*—become successful, *Na*—never, *Itarani*—which are inauspieious, *Kritani*—being performed, *Yat*—as and as.

TRANSLATION

Maharaj Parikshit was realist as the bees who are apt to

accept the essence only. He knew it perfectly well that in this age of kali auspicious things produce good effects immediately while the opposite number acts when actually performed. So he was never envious unto the personality of Kali.

PURPORT

The age of Kali is called in other words the fallan age. In this fallan age on account of the living being's having been fallan in an awakward position the Supreme Lord has given some spectal facilities to them in this age. So by the will of the Lord a living being does not become a victim of sinful act untill one actually performs the same. In other ages simply by thinking of doing a sinful act one used to become a victim of the act. On the contrary a living being, in this age it is awarded with the result of pious acts simply by thinking of it Maharaj Parikshit being the most learned and experienced king by the Grace of the Lord, he was not unncessarily envious of the personality of Kali, because he had in his mind not to give any chance to him for performing any sinful act. He protected his subjects from falling a prey to the sinful acts of the age of Kali and at the same time he gave full facility to the age of Kali by alloting him some particnlar places. As we will have it at the end of the Srimad Bhagwatam it is said there that inspite of all nefarious activities of the personaiity of Kali, there is a great advantage of the age of Kali that one can attain salvation simply by chanting the holy name of the Lord. As such the King Parikshit Maharaj made organised effort to propagate chanting of the holy name of the Lord and thus he saved the citizens from the clutches of the Kali. It is for this advantage only sometimes great sages wish all good for the age of Kali. In the vedas also it is said that by discourse of Lord Krishna's activities one can get rid of all disadvantages of the age of Kali. In the begining of the Srimad Bhagwatam it is also said that recitation of Srimad Bhagwatam the Supreme Lord becams at once arrested within one's heart. These are some of the great advantages of the age of Kali and Maharaj Pari-

kshit took all the advantages and did not think any ill of the age of the Kali, true to his Vaishnaivte cult.

TEXT NO. 8

किं नु बालेषुशूरेण कलिनाधीरभीरुणा ।
अप्रमत्तः प्रमत्तेषु यो वृकों नृषु वर्तते ॥

Kim nu valesu surena kalina dhira bhiruna
Apramattah pramattesu yo vriko nrisu vartate

ENGLISH SYNONYMS

Kim—what, *Nu*—may be, *Valesu*—among the less intelligent persons, *Surena*—by the powerful, *Kalina*—by the personality of Kali *Dhira*—self controlled, *Bhiruna*—by one who is afrraid of, *Apramattah*—one who is careful, *Pramattesu*—among the uncareful, *Yo*—one who, *Vriko*—tiger, *Narisu*—among the men, *Vartate*—exists.

TRANSLATION

Maharaj Parikshit thought within himself that the personality of Kali might be very powerful for the less intelligent class of men but those who are self controlled have nothing to be afraid of him He is tiger-like powerful and careful for the uncareful foolish persons.

PURPORT

Those who are not devotees of the Lord are so to say uncareful less intelligent person. Unless one is not throughly intelligent, one cannot be a devotee of the Lord. Those who are not devotees of the Lord fall prey to the actions of Kali. Therefore, the only antidote for the actions of the personality of Kali namely gambling intoxication, prostitution and slaughrteting of animals the four primary basic heads of all corruptions in the human society. By promulgamation of statutory acts against corruption or by setting up enquiry commissions against such corruptions, committed even

by the heads of administration and merchants it will not be possible to bring about a saner condition in the society unless we are prepared to accept the modes of action adopted by Maharaj Parikshit i. e. to say by propagation of devotional service of the Lord among the common man.

TEXT No. 9

उपवर्णितमेतद् वः पुण्यं पारीक्षितं मया ।
वासुदेवकथोपेतमाख्यानं यदपृच्छत ॥

Upavarnitam etad vah punyam parikshitam maya
Vasudeva katha upetam akshyanam yad aprichhata

ENGLISH SYNONYMS

Upavarnitam—almost everything described, *Etad*—all these, *Vah*—unto you, *Punyam*—pious, *Parikshitam*—about Maharaj Parikshit, *Maya*—by me, *Vasudeva*—Lord Krishna, *Katha*—narrations, *Upetam*—in connection with, *Akhyanam*—statements, *Yad*—what, *Aprichhaia*—you asked from me.

TRANSLATION

Oh the sages, now I have almost described everything in the matter of narrations about Lord Krishna in connection with the history of the pious king Maharaj Parikshit, as you did ask from me.

PURPORT

Srimad Bhagwatam means the history of the activities of the Lord. And the activities of the Lord are performed in relation with the devotees of the Lord. Therefore, the history of the devotees is not different from the history of Lord Krishna's activities. A devotee of the Lord accepts both the activities namely the activities of the Lord as well as that of His pure devotees, on the equal level as they are all transcendental.

TEXT No. 10

या याः कथा भगवतः कथनीयोरुकर्मणः ।
गुणकर्माश्रयाः पुम्भिः संसेव्यास्ता बुभूषुभिः ॥

Ya yah katha bhagawatah kathaniyo urukarmanah
Guna karma ashrayah pumbhih samsevyas ta vubhusubhih.

ENGLISH SYNONYMS

Ya—whatever, *Yah*—and whatsoever, *Kathah*—topics, *Bhagwatah*—about the Personality of Godhead, *Kathaniyo*—were to be spoken by me, *Urukarmanah*—of Him who acts wonderfully, *Guna*-transcendental qualities, *Karma*—uncommon deeds, *Ashrayah*—involving, *Pumbhih*—by persons, *Samasevyas*—ought to be heard by, *Sa*—all of them, *Vubhusubhih*—by those who want their own welfare.

TRANSLATION

Those who are desirious of achieving complete perfection of life must submissively hear all topics in connection with the transcendental activities and qualities of the Personality of Godhead who acts wonderfully.

PURPORT

Systematic hearing of the transcendental activities, qualities and name of Lord Sri Krishna pushes one towards eternal life. Systematic hearing means to know Him gradually in truth and fact, and this knowing Him in truth and fact means to attain eternal life as it stated in the Bhagwat Geeta. Such transcendental glorified activities of Lord Sri Krishna is the prescribed remedy for counteracting the process of birth, death, oldage and diseases considered to be material awards for the conditioned living being. Culmination to such perfectional stage of life is the goal of human life by attainment of transcendental bliss.

PURPORT

When we hear about the transcendental qualities and activities of the Personality of Godhead, we may always remember what has been spoken by the Lord Himself in the Bhagwat Geeta (B. G. 4/9) His acts, even when He acts in the human society, are all transcendental as they are all accentuated by the spiritual energy of the Lord distinguished from His material energy. As stated in the Bhagwat Geeta such acts are called *"Divyam"* means He does not act or take His birth like an ordinary living being under the custody of material energy. Neither His body is material nor changeable like that of ordinary living beings. And one who understands this fact either on the version of the Lord or through authorised sources, does not also take his birth again after leaving the present material body. Such enlightened soul is admitted in the spiritual realm of the Lord and be engaged in transcendental loving service of the Lord. Therefore, the more we hear about the transcendental activities of the Lord as they are stated in the Bhagwat Geeta and Shrimad Bhagwatm, the more we can know about His transcendental nature and thus make definite progress on the path of Back-to-Godhead.

TEXT No. 11

ऋषय ऊचुः
सूत जीव समाः सौम्य शाश्वतीर्विशदं यशः ।
यस्त्वं शंससि कृष्णस्य मर्त्यानाममृतं हि नः ॥

Sri Risayah uchuh:
Suta jiba samah soumya saswatimvisadam yasah
Yastam samsasi krishnasya martyanam amritam hi nah.

ENGLISH SYNONYMS

Sri Risayvh uchuh-The good sages said, *Suta*-oh suta Goswami, *Jiba*

—we wish you live for, *Samah*—many years, *Saumya*—grave *Saswatim*—eternal, *Visadam*—particularly, *Yasah*—in fame, *Yastam*—because you, *Samsasi*—speaking nicely, *Krishnasya*—of Lord Sri Krishna, *Martanam*—of those who die, *Amritam*—eternaty of life, *Hi*—certainly, *Nah*—our.

TRANSLATION

The good sages said, oh you grave Suta Goswami! may you live for many years with eternal famc particularly because you are very nicely speaking about the activities of Lord Krishna the Personality of Godhead and they are just like nectarine for mortal being like us.

PURPORT

Systematic hearing of the transcendental activities, qualities and name of Lord Sri Krishna pushes one towards eternal life. Systmatic hearing means to know Him gradually in truth and fact; and this knowing Him in truth and fact means to attain eternal life as it stated in the Bhagwat Geeta. Such transeendental glorified activities of Lord Krishna is the prescribed remedy for counteracting the process of birth, death, oldage and diseases considered to be material awards of the conditioned living being. Culmination to such perfectional stage of life is the goal of human life by attainment of transcendental bliss.

TEXT NO. 12

कर्मण्यस्मिन्ननाश्वासे धूमधुम्रात्मानां भवान् ।
आपाययति गोविन्दपादपद्मासवं मधु ॥

Karmani asmin anaswase dhuma dhumratmanam bhavan
Apayayati govinda pada padma asavam madhu.

ENGLISH SYNONYMS

Karmani—performance of, *Asmin*—in this, *Anaswase*—without

any certainty, *Dhuma*—smoke, *Dhumratmanam*—tinged body and mind, *Bhavan*—your goodself, *Apayayati*—very much pleasing, *Govinda*—the Personality of Godhead, *Pada*—feet, *Padmasava*—nectarine of lotus flower, *Madhu*—honey.

TRANSLATION

The sages said, "we have just begun performance of this fruitive activity namely sacrificial fire without any certainty of its result on account of many frailties in the action. Our body has balckened by the smoke but we are factually pleased by the nectarine, of the lotus feet of the Personality of Godhead Govind, administered by you."

PURPORT

The sacrificial fire kindled by the sages of Naimisaranya was certainly full of smoke and doubts on account of so many flaws in such activity. The first flaw is that there is acute scarcity of expert Brahmins able to carry out such performances successfully in this age of Kali. Any discrepancy in such sacrifices spoils the whole show and the result is uncertain like that in the matter of agricultural enterprises. Good result of tilling the paddy field depends on providential rain and therefore the result is uncertain. Similarly performances of any kind of sacrifice in this age of Kali is also uncertain. Unscrupulous greedy Brahmins of the age of Kali induce innocent public for such uncertain sacrificial show without disclosing the scriptural injunction that in the age of Kali there is no other fruitful sacrifial performance, except the sacrifice of congregational chanting of the holy name of the Lord. Suta Goswami was narrating such transcendental name and glories of the Lord before the congregation of sages and they were factually perceiving result of hearing of the transcendental activities of the Lord. One can feel like that practically as much as one can feel the result of eating food stuff within oneself. spiritual realisation acts in that way.

The sages of Naimisaranya were practically sufferers from the smoke of a sacrificial fire and were doubtful about the result; but by hearing from a realised person like Suta Goswami, they were fully satisfied. In the Brahmavaivarta Puranam it is said by Vishnu to Shiva that in the age of Kali men full with anxieties of various kinds, can vainly labour in the matter of fruitive activity and philosophical speculations but when they are engaged in the matter of devotional service, the result is sure and certain without any loss of energy. In other words anything performed either for spiritual realisaiion or for material benefit, can not be successful without being accompanied by devotional service of the Lord.

EXT No. 13

तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् ।
भगवत्संगिसंगस्य मर्त्यानां किमुताशिषः ॥

Tulayama lavena api na swargam na apunarbhavam
Bhagwatsamgi sangasya martanam kim uia ashisah.

ENGLISH SYNONYMS

Tulayama—to be balanced with, *Lavena*—by a moment, *Api*—even, *Na*—never, *Swargam*—heavenly planets, *Na*—neither, *Apunarbhavam*—liberation from matter, *Bhagwatsamgi*—Devotee of the Lord, *Samgasya*—of the association, *Martanam*—those who are meant for death, *Kim*—what is there, *Uta*—to speak of, *Ashisah*—worldly beuediction.

TRANSLATION

The value of a moment's assocition with the devotee of the Lord cannot be compared even with the value of attainment of heavenly planets or becoming birthless (liberation from matter) and what to speak about wordly benedictlon in the shape of material prosperity of persons who are meant for death.

PURPORT

When there are some points of similarities it is possible then to compare one thing with similar another. As such one cannot compare association of a pure devootee, with anything materially valuable. Men who are too much addicted with material happiness, aspire after reaching the heavenly planets like the planet of Moon, Venus Indraloka etc and those who are advanced in matesial philosophical speculations do aspire after liberation from all material bondage. When one becomes frustrated in all kinds of material advancement of prosperity, one desires after the opposite number of liberation which is called *Apunarbhava* or not to take birth again. But the pure devotees of the Lord do not aspire after the happiness obtained in the heavenly kingdom neither do they aspire after liberation from the material bondage. In other words for the pure devotees of the Lord the material pleasures obtainable in the heavenly planets are something like phantasmagoria and because they are already liberated from all material conception of pleasure and distresses, they are factually liberated even in the material world. This means the pure devotees of the Lord are engaged in a different transcendental objective of existence namely in the loving service of the Lord in this material world or in the spiritual world. As government servant is always the same, either in the office or at home or at any place, so a devotee has nothing to do with anything material and they are exclusively engaged in the matter of transcendental service of the Lord. As they have nothing to do with anything material what pleasuse they can derive in the matter of material benedictions like kingship or similal other overlordship which are finished quickly along with the end of the body. Devotional service is eternal and it has no finishing because it is spiritual. Such transcendental engagement is eternal and is never to be finished. Therefore, the assets, of a pure devotee being completely different from material assets, there is no question of comparision between the two. Suta Goswami was a pure devotee

of the Lord and therefore his association for the Rishis in the Naimisaranya engaged in fruitive sacrificial activities, is not comparable. Association of Suta Goswami for the sage is unique. In the material world, association of the gross materialists is veritably cnndemmed. The materialiset is called, *yoshitsamgi* or one who is much attached with material engagement of women and paraphernalia. Such attachment is conditioned because it drives away benidictions of life and prosparity. And just the opposite number is "*Bhagwatsamgi*" or one who is always in the association of the Lord's Name Form Qualities etc. Such association is always disirable, it is worshipable, it is praiseworthy and one may accept as the highest goal of life.

TEXT No. 14

को नाम तृप्येद् रसवित्कथायां महत्तमैकान्तपरायणस्य ।
नान्तं गुणानामगुणस्य जग्मुर्योगेश्वरा ये भवपद्ममुख्याः ॥

Ko nama tripyed rasavit kathayam
Mahattamaikanta parayanasya
Na antam gunanam agunasya jagmur
Yogeswara ye bhava padma mukhya.

ENGLISH SYNONYMS

Ka—who is he, *Nama*—specifically, *Tripyed*—get full satisfaction, *Rasavit*—expert in relishing mellow, *Kathayam*—in the topics of, *Mahattama*—the greatest amongst the living being, *Ekanta*—exclusively, *Parayanasya*—of one who is the shelter of, *Na*—never, *antam*—end, *Gunanam*—of attributes, *Agunasya*—of the trascendence, *Jagmur*—could ascertain, *Yogeswara*—the lords of mystic power, *Ye*—all they, *Bhava*—Lord Shiva, *Padma*—Lord Brahma, *Mukhyah*—heads.

TRANSLATION

The personality of Godhead Lord Krishna (Govinda) is

the exclusive shelter for all the greatest of the living being and His transcendental attributes could not be measured even by the heads of mystic powers like Lord Shiva and Lord Brahma. Can any one, who is expert in relishing mellow, be fully satisfied by hearing the topics of Him ?

PURPORT

Lord Shiva and Lord Brahma are two heads of the demigods. They are full of mystic powers. For example Lord Shiva drunk an ocean of poison of which one drop is sufficient to kill an ordinary living being. Similarly Brahama could create many such powerful demigods including Lord Shiva. So they are Iswaras or the lords of the universe. But they are not the Supreme powerful. The Supreme powerful is Govinda Lord Krishna. He is trancendence and His trancedental attributes could not be measured even by such powerful Iswaras like Shiva and Brahma. Therefore. Lord Krishna is the exclusive shelter of the greatest of all living beings. Brahma is counted amongst the living beings but he is the greatest of all us. And why such greatest of all the living being is so much attached to the transcendental topic of Lord Krishna ? Because He is the reservoir of all mellows. Every one wants to relish some kind of mellow from everything in use but one one who is engaged in the transcendental loving service of the Lord can derive unlimited mellow from such engagement. The Lord is unlimited and His Name, Attributes, Pastimes, Entourage variegatedness everything are unlimited and those who relish in them can do so unlimitedly and still no body feels satiated in such transcendental engagements. This fact in confirmed in the Padam Puranam and it is said thus.

"रमन्ते योगिनऽनन्ते सत्यानन्दे चिदात्मनि ।
इतिराम पदेनासौ परमब्रह्माभिधीयते ।।"

There is no end of such transcendental discourses. In mundane affairs there is law of satiation but in the transcendence there is no such satiation. Suta Goswami desired to continue the topics of Lord Krishna before the sages of Naimisaranya and sages also expressed their readiness to hear from him continually; because the Lord being transcendence and this attributes being transcendental, such discourses increase receptive mood of the purified audience.

TEXT No. 15

तन्नो भवान् वै भगवत्प्रधानो महत्तमैकान्तशरायणस्य ।
हरेरुदारं चरितं विशुद्धं शुश्रूषतां नो वितनोतु विद्वन् ॥

Tat no bhavan vai bhagawat pradhano
Mahattamo ekanta parayanasya
Harer udaram charitam visuddham
Sushrusatam no vitanotu vidwan.

ENGLISH SYNONYMS

Tat—therefore, *No*—of us, *Bhavan*—your goodself, *Vai*—certainly, *Bhagawat*—in relation with the qersonality of Godhead, *Pradhano*—chiefly, *Mahattamo*—the greatest of all great, *Ekanta*—exclusively, *Parayanasya*—of the shelter, *Harer*—of the Lord, *Udaram*—impartial, *Charitam*—activities, *Vishudham*—transcendental, *Sushrusatam*—those who are receptive, *No*—ourselves, *Vitanotu*—kindly describe, *Vidwna*—oh the learned.

TRANSLATION

Oo Suta Goswami you are learned and a pure devotee of the Lord because the Personaiity of Godhead is chiefly your object of service. Therefore the pastimes of the Lord which is above all material conoeption, may kindly be described by you to us who are anxious to receive such messages.

PURPORT

The qualification of the speaker of the transcendental activities of the Lord, is that one should have only one object of worship and service of Lord Krishna the Supreme Personality of Godhead. And the audience for such topic are those who are anxious to hear about Him. When such combination is made possible namely the qualified speaker and the qualified audience it is then and there it becomes very much congenial to continue the discourses of the transcendence. Professional speaker and materially absorbed audience cannot derive the real benefit from such discourses. Professional speakers make a show of *Bhagwat Saptaha* for the sake of family maintenance and the materially disposed audience hear such discourses of Bhagwat Saptaha for some material benefit namely religiosity, wealth, gratification of the senses or liberation. Such exchange business of Bhagwatam discourses, is not purified from the contamination of material qualities. But the discourses between the saints of Naimisranya and Sri Suta Goswami are on the transcendental level for the sake of hearing the Lord's activities without any motive for material gain. In such discourses only the unlimited transcendental mellow is relished both by the audience and speaker and therefore they can continue the topics for many thousands of *Bhagwat Saptahas* held for seven days only and after finishing the show, both the audience and the speaker become engaged in material activities as usual. They can do so because neither the speaker is *Bhagwat Pradhana* nor the audience is *Sushrusu* as explained above.

TEXT No. 16

स वै महाभागवतः परीक्षिद् येनापवर्गाख्यमदभ्रबुद्धिः ।
ज्ञानेनवैयासकिशब्दितेन भेजे खगेन्द्रध्वजपादमूलम् ॥

Sa vai mahabhagawatah parikshit
Yena apvargakhyam adabhra buddhih

Jnanena vaisaki sabditena
Bheje khagendra dhwaja padamulam.

ENGLISH SYNONYMS

Sa—he, *Vai*—certainly, *Mahabhagawatah*—first class devotee, *Parikshit*—the king, *Yena*—by which, *Apavargakhyam*—by the name of liberation, *Adabhra*—fixed up, *Buddhi*—intelligence, *Jnanena*—by knowledge, *Vaiasaki*—the son of Vyasa, *Sabditena*—vibrated by, *Bheje*—taken to, *Khagendra*—Gaduda the king of the birds, *Dhwaja*—flag, *Padamulam*—palm of the feet.

TRANSLATION

Oh Suta Goswami you please do describe that topics of the Lord by which Maharaj Parikshit fixed up in intelligence of liberation attained the lotus feet of the Lord shelter of Goduda the king of the bird by hearing instruction vibrated by the son of Vyasa.

PURPORT

There is some controversy amongst the students on the path of liberation. Such transcendental students are known as the impersonalist and the devotee of the Lord. The devotee of the Lord worships the transcendental Form of the Lord, whereas the impersonalist meditates upon the glaring effulgence of the bodily ray of the Lord known as the *Brhmajyoti*. Here in this verse it is said that Maharaj Parikshit attained the lotus feet of the Lord by instructions of knowledge delivered by the son of Vyasadeva Srila Sukadeva Goswami. Sukadeva Goswami was also an impersonalist in the beginning as he has admitted himself in the Bhagwatam (2/1/9); but later on he was attracted by the transcendental pastimes of the Lord and thus became a devotee. Such devotees with *perfect knowledge is called Mahabhagawata* or the first class devotee. There are three classes of devotee namely *the Prakrito*, *Madhyam* and *Mahabhagawata* or the 3rd, 2nd, 1st class clars devotees respectively,

The *Prakiita* or 3rd class devotees are temple worshippers without any specific knowledge of the Lord and the Lord's devotees, The *Madhyam* or the 2nd class devotee knows well the Lord, the Lord's devotee, the neophytes and the nondevotees also. But the *Mahabhagawata* or the first class devotee sees every thing in relation with the Lord and the Lord present in every one's relation. *The Mahabhagwata* therefore does not make any distinction particularly between a devotee and non devotee. Maharaj Pasikshit was such Mahabhagwata devotee because he was initiated by the Mahabhagawata devotee like Sukadeva Goswami. He was equally kind even to the personality of Kali and what to speak of others.

So there are many instances in the transcendental histories of the world that an impersonalist has later on become a devotee; but never a devotee has become an impersonlist. This very fact proves that on the transcendental steps, the step occupied by a devotee is higher than the step occupied by the impersonlist. It is also stated in the Bhagwat Geeta (B. G. 12/5) that persons stuck up by the impersonal step undergoes more sufferings than achievement of reality. Therefore knowledge imparted by Sukadeva Goswami unto the king Maharaj Parikshit, helped him to attain the service of the Lord. And to attain to this stage of perfection is called *Apavarga* or the perfect stage of liberation. Simple knowledge of liberation, is material knowledge. Actually freedom from material bondage is called liberation; but to attain the transcendental service of the Lord is called the perfect stage of liberation. Such stage is attained by knowledge and renunciation as we have already explained (Bhag. 1/2/12) and perfect knowledge as was delivered by Srila Sukdeva Goswami, results in the attainment of transcendental service of the Lord.

TEXT No. 17

तन्नः परं पुण्यमसंवृतार्थमाख्यानमत्यद्भुतयोगनिष्ठम् ।
आख्याह्यनन्ताचरितोपपन्नः पारीक्षितं भागवताभिरामम् ॥

Tat nah param punyam asambritartham
Akhyanam ati adbhuta yoganistham
Akhyahi ananta acharitam upapannam
Parikhitam bhagawata abhramam.

ENGLISH SYNONYMS

Tat—therefore, *Nah*--unto us, *Param*--Supreme, *Punyam*—purifying, *Asambhritartham*—as it is, *Akhyanam*—narration, *Ati*—very, *Adbhutam*—wonderful, *Yoganistha*—compact in Bhaktiyoga, *Akhyahi*—describe, *Ananta*—the unlimited, *Acharitam*—activities, *Upapannam*—full of, *Parikshitam*—spoken to Maharaj Parikshit, *Bhagawata*—of the pure devotees, *Abhirama*—particularly very dear.

TRANSLATION

Therefore you may narrate before us the narrations of the unlimited as they are purifying and supreme as they were spoken to Maharaj Parikshit full of Bhaktiyoga and very dear to the pure devotees.

PURPORT

By mentioning what was spoken to Maharaj Parikshit and which is very dear to the pure devotees means Srimad Bhagwatam. Srimad Bhagwatam is mainly full of the narrations in respect of the activities of the Supreme unlimited and therefore it is the science of Bhaktiyoga or devotional service of the Lord. As such it is *para* or the supreme because although it is enriched with all knowledge and religiosity specifically it is enriched with devotional service of the Lord.

TEXT No. 18

सूत उवाच :

अहो वयं जन्मभृतोऽद्य ह्यस्म वृद्धानुवृत्त्यापि विलोमजाताः ।
दौष्कुल्यमाधिं विधुनोति शीघ्रं महत्तमानामभिधानयोगः ॥

Suta Uvacha
Aho vayam janmabhrito adya haasma
Briddhanuvrittyapi vilomajatah.
Douskulyam adhim vidunoti sighram
Mahattamanam abhidhana yogah.

ENGLISH SYNONYMS

Aho—how, *Vayam*—we, *Janmabhrito*—promoted in birth, *Adya*—today, *Ha*—clearly, *Asma*—have become, *Briddhanuvrittya*—by serving those who are advanced in knowledge, *Api*—although, *Vilomajatah*—born in mixed caste, *Douskulyam*—disqualification of birth, *Adhim*—sufferings, *Vidhunoti*—purifies, *Sighram*—very soon, *Mahattamanam*—of those who are great, *Abhidhana*—conversation, *Yogah*—connection.

TRANSLATION

Oh, God, although we are born in the mixed caste still we are distinctly promoted in our birthright simply by serving and following the great who are advanced in knowledge. Even by connection with great souls in the matter of conversation, one can cleanse up disqualification of lower birth without any delay.

PURPORT

Suta Goswami did not take his birth in the family of Brahmin. He was born in the family of mixed caste or uncultured low family. But still on account of good and higher association like learning from Sri Sukadeva Goswami and again explaining them before the great Rishis of Naimsaranya, certainly the disqualification of his inferior birth was washed off. Lord Sri Chaitanya Mahaprabhu followed this principles in pursuance of the Vedic usages and by His transcendental association He elevated many low-born or disqualified by birth or action to the status of devotional service and established them in the position of Acharyas or the authorities. He clearly defined that any man whatever he

may be either a Brahmin or Sudra by birth, or a house-holder or mendicant by the order of society, if one is conversant with the science of Krashna, one can be accepted as the Acharya or Guru the spirtual master.

Suta Goswami learnt the science of Krishna from great Rishis and authorities like Sukdeva, Vyasdeva etc and he was so much qualified that even the sages of Naimisaranya eagerly wanted to hear from him the science of Krishna in the form of Srimad Bhagwatam. So he had double association of great souls in the matter of hearning and preaching also. Transcendental science or the science of Krishna has to be learnt from the authorities and being conversant in the science when one preaches the science, he becomes still more qualified. So Suta Goswami had both the advahtages and as such undoubtedly he was completely freed from all disqualification of low birth disadvantages of mental agonies. This verse definitely proves it, that neither Srila Sukadeva Goswami denied to teach Suta Goswami about the transcendental science nor the sages of the Naimisaranya denied to have lessons from him on account of his inferior birth-right. This means that thousands of years before also there was no bar in the matter of learning or preaching the transcendental science on account of inferior birth. The rigidity of so called caste-system in Hindu society became prominent within one hundred years or so only when the number of *Dwijabandhus* or disqualified men in the the family of higher castes, increased. Lord Sri Chaitanya revived original vedic system and He elevated Thakur Haridas to the position of Namacharya or the authority in the matter of preaching the glories of the holy Name of the Lord, although His Holiness Srila Haridas Thakur was pleased to appear himself in the family of a Mahamedan.

Such is the power of pure devotees of the Lord. The Ganges water is accepted to be pure and one can become purified after taking bath in the water of the Ganges; but so far the great devotees of the Lord are concerned they can purify a degraded

soul even by being seen by the low born and what to speak of associating with them ? Lord Sri Chaitanya Mahaprbhu wanted to purify the whole atmosphere of the poluted world by sending qualified preachers all over the world and it remains with the Indians only to take up the task scientifically and thus to do the best kind of humanitarian work of preaching the holy Name of the Lord by qualified men than to immitate some sterio-typed immitation philonthrophic work like opening of hospitals etc. The mental disease of the present generation is more acute than bodily diseases; it is quite fitness of things and proper to take up the work of preaching Srimad Bhagwatam all oven the world by proper personalities and without any delay. *Mahattamanam Abhidhana* means also dictionary of great devotees or a book full of the words of great devotees. Such dictionary of the words of great devotees and that of the Lord in the Veda and allied literatures specifically the Srimad Bhagwatam."

TEXT No. 19

कुतः पुनर्गृणतो नाम तस्य महत्तमैकान्तपरायणस्य ।
योऽनन्तशक्तिर्भगवाननन्तो महद्गुणत्वाद् यमनन्तमाहुः ।।

Kutah punar grinatah nama tasya
Mahattama ekanta parayansya.
Yo ananta shaktirbhagwan ananto
Mahad gunatwat yam anantam ahu.

ENGLISH SYNONYMS

Kutah—what to say, *Punar*—again, *Grinatah*—one who chants, *Nama*—holy Name, *Tasya*—his, *Mahattama*—great devotees, *Ekanta*—exclusive, *Parayanasya*—of one who is shelter of, *Yo*—He who, *Ananta*—is the unlimited, *Shakti*—potency, *Bhagawan*—the Personality of Godhead, *Ananto*—immeasurable, *Mahad*—great, *Gunatwat*—on account of such attributes, *Yam*—whom, *Ananta*—by the name, *Ahu*—is called.

TRANSLATION

What to say about those who under the direction of great devotees chant the holy name of the unlimited Who has unlimited potency. The Personality of Godhead being unlimited in potency and trascendental by attributes, is called the Ananta (unlimited).

PURPORT

The *Dwijabandhu* class of men or the less intelligent uncultured members born of higher castes, do put forward many arguments against the principle of lower caste man's becoming a Brahmin even in this life. They argue that birth in the family of Sudras or less than the Sudras, is made possible by one's previous sinful acts and therefore one has to complete the terms of disadvantages due to lower birth. And to answer these false logicians, Srimad Bhagwatam asserts that one who chants the holy name of the Lord under the direction of pure devotees can at once get free from the disadvantages due to lower caste birth. A pure devotee of the Lord does not commit any offence while chanting the holy name of the Lord. There are ten different kinds of offences in the matter of chanting the holy name of the Lord and to chant the holy name of the Lord under the direction of a pure devotee means offenceless chanting. Offenceless chanting of the holy name of the Lord is transcendental and, therefore, such chanting of the holy name can at once purify one from the effects of all kinds of previous sins. This offenceless chanting means that one has fully understood the transcendental nature of the holy name and thus surrendered unto the Lord. Transcendentally the holy name of the Lord and the Lord Himself is identical as Absolute. Such offenceless holy Name of the Lord is as powerful as the Lord. The Lord is all powerful Personality of Godhead and He has innumerable Names which are all non-different from Him and are equally powerful also. In the last word of the Bhagwat Geeta the Lord asserts that any one who surrenders fully unto Him, is protected from all sins

by the Grace of the Lord. And His Name, and He Himself being identical the holy Name of the Lord can similarly protect the devotee from all effects of sins. The chanting of the holy name of the Lord on acconnt of His becoming equally powerful like the Lord, can undoubtedly deliver one from the disadvantages of lower caste birth. The Lord's unlimited power is extended on and on by unlimited expansion of devotee and incarnations and as such every devotee of the Lord and incarnation also can equally be surcharged with the unlimited potency of the Lord. The devotees thus being surcharged with the poteney of the Lord even by fractional parts, the disqualification due to lower birth for previous reaction of sinful acts, cannot stand in the way.

TEXT No. 20

एतावतालंननुसूचितेन गुणैरसाम्यानतिशायनस्य ।
हित्वेतरान् प्रार्थयतोविभूतिर्यस्याङ्घ्रिरेणु जुषतेऽनभीप्सोः ॥

Etavata alam nanu suchitena
Gunair asamya anatisayanasya.
Hitwa itaran prarthayatoa bibhutir
Yasyamghri renum jushate anabhilsoh.

ENGLISH SYNONYMS

Etavata—so far so, *Alam*—unnecessary, *Nanu*—if at all, *Suchitena*—by description, *Gunair*—by attributes, *Asamya*—immeasurable, *Anatisayanasya*—of one who is unexcelled, *Hitwa*—leaving aside, *Itaran*—others, *Prathyator*—of those who ask for. *Bibhutir*—fovour of fortune goddess, *Yasya*—one whose, *Amghri*—feet, *Jushate*-serves, *Anabhipsoh*—of one who is unwilling.

TRANSLATION

So far it is now ascertained that He (the Personality of Godhead) is unlimited and there is non equal with Him. As such no

body can completely say anything about Him. The reason is that great demigods even by prayers cannot abtain the favour of goddess of fortune but the same goddess of fortune renders service unto the Lord although He is unwilling to have such service.

PURPORT

The Personality of Godhcad or the *Paramaeswara Param Brahma* is described in the Srutis that He has nothing to do, He has no equal neither he has any one excelling Him. He has unlimited potencies and every action of Him is carried systematically in His natural and perfect ways. As such the Supreme Personality of Godhead is full in Hinself and he has nothing to accept from any one else including the great demigods like Brahma and others do ask for the favour of the Goddess of fortune and inspite of such prayers the goddess of fortune declines to award such favours. But still she renders service unto the Supreme Peronality of Godhead although He has nothing to accept from Her. The Personality of Godhead is his Mahavishna feature begets the first created person, in the material world, Brahma from His naval stem of lotus and not in the womb of the Goddess of fortunes who is eternally engaged in His service. These are some of the instances about His complete independence and perfection in Himself 'He has nothing to do' does not mean that He is impersonal. He is transcendentally so full of inconceivable potencies that simply by His willing, everything is done without any physical or personal endeavour. He is called therefore as *yogeswara* or the Lord of all mystic powers.

TEXT No. 21

अथापि यत्पादनखावसृष्टं जगद् विरिंचोपहृताईणाम्भः ।
सेशं पुनात्यन्यतमो मुकुन्दात् को नाम लोके भगवत्पदार्थः ॥

Atha api yat pada nakha avasristam
Jagat virincha uphritarhanam bhah
Sa isham puaati anyatamo mukundat
Ko nama loke bhagwat pado arthah.

ENGLISH SYNONYMS

Atha—therefore, *Api*—certainly, *Yat*—whose, *Padanakha*—nails of the feet, *Avasristam*—emanating, *Jagat*—the whole universe, *Virincha*—Brahmaji, *Upahrita*—collected. *Arhanam*—worship, *Ambha*-water, *Sa*—along with, *Isham*—Lord Shiva, *Punati*—purifies, *Anyatamo*—who else, *Mukundat*—besides the Personality of Godhead Sri Krishna, *Ko*—who, *Nama*—name, *Loke*—within the world, *Bhagwat*-Supreme Lord, *Pada*—position, *Artha*—worth.

TRANSLATION

Who can else be worth the name of the Supreme Lord except the Personality of Godhead Sri Krishna because Brahmaji collected the water emanating from the nails of his feet to award to Lord Shiva as worshipful welcome. The same water (the Ganges) is purifying the whole untverse including the Lord Shiva.

PURPORT

Conception of many gods in the Vedic literatures by ignorant mass is completely wrong. The Lord is one without a second but He expands Himself in many and this is confirmed in the Vedas. Such expansions of the Lord is limitless but some of them are the Supreme Lord Himself in full and some of them are the living entities. The living entities are not as powerful as the Lord's plenary expansions and therefore there are two different types of expansions. Lord Brahma is generally one of the living entities and Lord Shiva is via media between the Lord and thei living entities. In other words even demigods like Lord Brahma and Lord Shiva who are the chief amongst all other demigods, are never equal or greater than Lord Vishnu the Supreme Personality of Godhead. The Godess of Eortune Lakshmi, the all powerful demigods like Brahma and Shiva all are engaged in the worship of Vishnu or Lord Krishna and as such who else can be more powerful than Mukunda (Lord Krishna) to be factually called as the Supreme

Personallity of Godhead ? The Goddess of fortune Lakshmiji, Lord Brahma and Lord Shiva all of them are not independently powerful but they are powerful as expantions of the Supreme Lord and all of them are engaged in the transcendental loving service of the Lord and so also the living entities are. There are four sects of worshipful devotees of the Lord and the chief amongst them are the Brahma Sampradaya, Rudra Sampradaya and Shri Sampradaya descending directly from Lord Brahma, Lord Shiva and the Goddess of fortune Lakshmi respectively. Besides the above mentioned three Sampradayas there is the Kumar Sampradaya descending from Sanat Kumars and all the four original Sampradayas are still scrupulously engaged in the transcendental service of the Lord up to date declaring thereof that Lord Krishna Mukunda is the Supreme Personality of Godhead and no other personality is either equal with Him or greater than Him.

TEXT NO. 22

यात्रानुरक्ताः सहसैव धीरा व्यपोह्य देहादिषु संगमूढम् ।
व्रजन्ति तत्पारमहंस्यमन्त्यं यस्मिन्नहिंसोपशमः स्वधर्मः ॥

Yatra anuraktah sahasa eva dheerah
Vyapohya deha adisu samgam udham
Baajanti tat paramhansam antam
Yasmin ahimsa upasamam swadharmah.

ENGLISH SYNONYMS

Yatra—unto whom *Anuraktah*—firmly attached, *Sahasa*—all of a sudden, *Eva*—certainly, *Dheerah*—Self controlled, *Vyapohya*—leaving aside, *Deho*—the gross and subtle mind, *Adisu*—relating to, *Samgam*—attachment, *Udham*—taken to, *Braja ti*—go away, *Tat*-that, *Paramahansam*—the highest stage of perfection, *Antyam*—and beyond that, *Yasmin*—in which, *Ahimsa*—non-violence, *Upasamam*—and renuncia tion, *Swadharmah*—sequential occupation.

TRANSLATION

Self controlled persons who are attached to the Supreme

Lord Sri Krishna all of a sudden give up the world of material attachment in relation with the gross body and subtle mind and go away to attain ihe highest perfection of renounced order of life in which non-violence and renunciation are sequential occupations.

PURPORT

Only the self-controlled persons can gradually be attached with the Supreme Personality of Godhead. Self controlled means those who do not indulge in the matter af sense enjoyment more then what is necessary. And those who are not self controlled they are given to the matter of sense enjoyment. Dry philosophical speculation is also subtle sense enjoyment of the mind. Sense enjoyment leads one to the path of darkness and those who are self controlled can make progress on the path of liberation form the conditional life of material exisence. The Vedas, tnerefore, enjoins that one may not go on the path of darkness but one may make progressive march towards the path of light or liberation form material conditions. Self control is actually achieved not by any artificial means of stopping the senses from material enjoyment but it can be so obtained when one is factually attached with the Supreme Lord by engaging one's unalloyed senses in the trascendental service of the Lord. The senses cannot be forcibly curbed down but they must be given proper engagement. Purified senses are, therefore, always engaged in the trascendental service of the Lord and as such perfectional stage of sense engagement is called the *Bhaktiyoga*. So those who are attached to the means of Bhaktiyoga are factually self controlled and do all of a sudden give up their homely or bodily attachment and give them up completely in the service of the Lord which is called *Param hansya* stage. *Hansas* or the swans do accept the milk only out of a mixture of milk and water. Similarly those, who accept the service of the Lord instead of the matter are also called the Paramhasas. Such paramhansas are naturally qualified with all the good attributes such as pridelessness, non vanity, nonviolence, tolerance, simplicity, respectability, worship

devotion, sincerity and all those godly qualities exist in the devotee of the Lord spontaneously. Such Paramhansas who are completely given up to the service of the Lord are very rare. They are very rare even amongst liberated souls. Real nonviolence means not to be envious. In this world every one is envious of his fellow being. But a perfect Paramhansa being completely given up to service of the Lord is perfectly non-envious. He loves every living being in relation with the Supreme Lord and real renunciation means to have perfeet dependence in God. Every living being is dependent on somebody else, because, he is so made. Actually one is dependent on the mercy of the Supreme Lord but when one forgets his relation with the Lord he becomes dependent on the conditions of material nature. Renunciation means to renounce one's dependence on the conditions of material nature and thus be completely dependent on the mercy of the Lord. Real independence means to have complete faith in the mercy of the Lord without being dependent on the conditions of matter. This Paramhansa stage is the highest perfectional stage in the matter of Bhaktiyoga or the process of devotional service of the Supreme Lord.

TEXT NO. 23

अहं हि पृष्टोऽर्यमणो भवद्भिराचक्ष आत्मावगमोऽत्र यावान् ।
नभः पतन्त्यात्मसम पतत्त्रिणस्तथा समं विष्णुगति विपश्चितः ॥

Aham hi pristo aryamanah bhavadbhir
Achaksha atma abagama atra yavan
Nabhah utpatanti atmasamam patatrin
Samam vishnugatim bipaschitah.

ENGLISH SYNONYMS

Aham—my humbleself, *Hi*—certainly, *Pristah*—asked by you, *Aryamanah*—as powerful as the sun, *Bhavadbhir*—by you, *Achaksha*—may describe, *Atmabagama*—as far as my knowledge is concerned

Atra—herein, *Yavan*—so far, *Nabhah*—sky, *Utpatanti*—fly on, *Atmasamam*—as far as it can, *Patatrin*—the birds, *Samam*—simillarly, *Vishnugatim*—knowledge of Vishnu, *Vipaschitah*—even though learned.

TRANSLATION

Oh the rishis who are as powerful of purity as the Sun, I shall try to describe before you all about the transcendental pastimes of Vishnu as far as my knowedge is concerned. As the birds do fly over the sky as far its capacity so also learned devotees also do describe about the Lord as far as their realisation.

PURPORT

The supreme absolute truth is unlimited. No living being can know about the Unlimited by one's limited capacity. The Lord is both impersonal and personal also as well as localised. By His impersonal feature He is all pervading Brahman, by His localised feature He is present in every one's heart as the Supreme Soul and by His ultimate Personal feature He is the object of transcendental loving service by His fortunate associates the pure devotees. As the birds can fly in the sky in part only similarly the pastimes of the Lord in different features can only be estimated partly by the great learned devotees. So Srila Suta Goswami has rightly taken his position in the matter of describing the pastimes of the Lord as far as he had had realised. Factually the Lord only Himself can describe about Himself and His learned devotee also can describe about Him as far as the Lord gives him the power of description.

TEXT No. 24 & 25

एकदा धनुरुद्यम्य विचरन्मृगयां वने ।
मृगाननुगतः श्रान्तः क्षुधितस्तृषितो भृशम् ॥
जलाशयमचक्षाणः प्रविवेश तमाश्रमम् ।
ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ॥

Ekada dhanur udyamya vicharan mrigayam vane
Mrigan anugatah shrantah kshudhito taisito bhrisam
Jalasayam achakshanah pravivesha tam ashramam
Dadarsha munim asinam santam milita lochanam.

ENGLISH SYNONYMS

Ekada—once upon a time, *Dhanur*—arrows and bow, *Udyamya*—taking it firmly, *Vicharan*—following, *Mrigayam*—huntihg excursion, *Vane*—in the forest, *Jalasayam*—reservoir of water, *Achakshanah*—while finding out, *Mrigan*—stags, *Anugatah*—whiţe following, *Shrantah*—fatigued, *Kshuditah*—hungry, *Trisito*—being thirsty, *Bhrisham*—exteremely, *Pravivesha*—entered into, *Tam*—that famous, *Ashramam*—hermitage of Samika Rishi, *Dadarsha*—Saw, *Munim*—the sage, *Asinam*—seated, *Santam*—all silent, *Milita*—closed, *Locnanam*—eyes.

TRANSLATION

Once upon a time Maharaj Parikshit while engaged in hunting in the forest with arrows and bow firmly taken up became extemely fatigued, hungry and thirsty while following the stags. And in search after the reservoir of water he entered the hermitage of the well-known Samika Rishi and saw the sage was sitting all silent with closed eyes.

PURPORT

The Srpreme Lord is so kind upon His pure devotees that in proper time he calls for such devotees up to Him and thus creates a circumstance favourably auspicious for the devotee. Maharaj Parikshit was pure devotee of the Lord and there was no reason for him to become extemely fatigued hungry and thirsty because a devotee of the Lord never becomes perturbed by such bodily demands. But by the desire of the Lord even such a devotee also became apparently fatigued ane thirsty just to create the situation favourable for his renunciation of worldly activities. One has to

give up all attachment for worldly relation before one is able to go back to home back to Godhead and as such even a devotee when he is too much absorbed in worldly affairs, the Lord creates a situation for the devotee's cause of indifference. The Supreme Lord never forgets His pure devotee even the latter may be engaged in socalled worldly affairs and as such sometimes He creates an awkward sitation when the devotee becomes obliged to renounce all worldly affairs. The devotee can understand it by the signal of the Lord but others take it as a matter of unfavourable frustration. Maharaj Parikshit was meant for becoming the medium of revelation of Srimad Bhagwatam by Lord Sri Krishna as much as his grand father Arjuna was meant for revelation of the Bhagwat Geeta in the world. Had not had Arjuna taken up with an illusion of family affaction by the will af the Lord, there was no chance of the Bhagwat Geeta being spoken by the Lord Himself for the good of all concerned. Similarty had not had Maharaj Parikshit been fatigued, hungry and thtrsty at this time, there was no chance of Srimad Bhagwatam being spoken by Srila Sukdehva Goswami the prime authority of Srimad Bhagwatam. So this is a prelude to the circumstances under which Srimad Bhagwatam was spoken for the benefit of all concerned. The prelude, therefore, begins with the word that once upon a time etc.

TEXT NO. 26

प्रतिरुद्धेन्द्रियप्राणमनोबुद्धिमुपारतम् ।
स्थानत्रयात्परं प्राप्तं ब्रह्मभूतमविक्रियम् ॥

Pratiruddha indriya prana mana buddhim uparatam
Sthana trayat param praptam brahmabhutam avikriam.

ENGLISH SYNONYMS

Pratiruddha—restrained, *Indriya*—the sense-organs, *Prana*—air of respiration, *Mana*—the mind, *Buddhim*—inteligence,

Uparatam—inactive, *Sthana*—places, *Trayat*—from the three, *Param*—transcendental, *Praptam*—achieved, *Brahmabhutam*—qualitatively equal with the Supreme Absolute, *Avikriam*—unaffected.

TRANSLATION

The Muni's sense organs, air of breathing, mind and intelligence all were restrained from material activities and he got himself situated in the trance apart from the three (awakeness. dream and unconsciousness) having achieved transcendental position qualitatively equal with the Supreme Absolute.

PURPORT

It appears that the Muni in whose hermitage the King entered was in trance Yogic, process. Transcendental position is attained by three processes namely the process of *Jnana* or theoritical knowledge of transcendence, the process of *Yoga* or factual realisation of trance by manipulation of the physiological and psychological functions of the body, and the most approved process of Bhakti-Yoga or the senses engaged in devotional service of the Lord. In the Bhagwat Geeta also we have the information of gradual development of perception, from matter to living entity. Our material mind and body develop from the living entity the soul and being influenced by the three qualities of matter we forget our real identity. The *Jnana* process theoritically speculates ascendingly about the reality of the soul. But Bhaktiyoga factually engages the spirit soul in factual activities. Perception of matter is to transcended still more subtler state of the senses. The senses are transcended to the subtler mind, and then to breathing activities gradually to intellignence and beyond the intelligence the living soul is realised by the mechanical activities of the Yoga system or practice of meditation restraining the seenses, regulating the breathing system and application of intelligence to rise up to the transcendental position of living condition. This living condition of trance stops all material

activities of the body and the King saw the Muni in that position. He also saw the Muni as follows.

TEXT No. 27

बिप्रकीर्णजटाच्छन्नं रौरवेणाजिनेन च।
विशुष्यत्तालुरुदकं तथाभूतमयाचत ॥

Viprakirna jaṭachhannam rourevena ajinena cha
Visusyat talur udakam tathabhutam ayachata.

ENGLISH SYNONYMS

Viprakirna—all scattered, *Jatacnhahnam*—covered with compressed elongated hair, *Rourevena*—by the skin of a stag, *Ajinena*—by ihe skin, *Cha*—also, *Visusyat*—dried up, *Talur*—palate, *Udakam*—water, *Tathabhutam*—in that state, *Ayachata*—asked for.

TRANSLATION

The sage in meditation was also seen covered by the skin of stag and elongated compressed hair. The King, however, being dried up by his palate asked him for water.

PURPORT

The King being too much affected by the dried up palate asked the sage-in-trance for water. For such a great and devotee king asking for water from sage absorbed in trance, was eertainly providencial : otherwise there was no chance of such unprecedental happening. Maharaj Parikshit was thus placed in an awakward position so that gradually the whole thing developed in to the revelation of Srimad Bhagwatam.

TEXT NO. 28

अलब्धतृणभूम्यादिरसम्प्राप्तार्घ्यसूनृतः ।
अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥

Alabdha trina bhumyadir asamprapta argha sunritah
Avajnatam iva atmanam manyamanas chukopa ha.

ENGLISH SYNONYMS

Alabdha—having not received, *Trina*—seat of straw, *Bhumi*—place, *Asamprapta*—not properly received, *Argha*—receptional water, *Sunritam*—sweet words, *Avajnatam*—thus being neglected, *Atmanam*—personally, *Iva*—like that, *Manyamanas*—thinking like that, *Chukopa*—became angry, *Ha*—in that way.

TRANSLATION

The King having not received any formal welcome in the shape of seat, place, water, and sweet addresses, thought himself of being neglected and thus thinking in the mind he became angry in that way.

PURPORT

The law of reception in the codes of the Vedic principles is that even if any enemy is received at home, he must be received with all respects without giving him chance to understand that he has come to the house of an enemy. When Lord Krishna accompanied by Arjuna and Bhima approached their enemy Jarasandha in Magadh, the respectable enemies were given royal reception by king Jarasandha. The guest enemy namely Bhima was to fight with Jarasandha and yet they were given all reception. At night they used to sit down together as friends as guests would do and in the day time they used flight risking life and death. That was the law of reception. The reception law enjoins that a poor man who has nothing to offer his guest may be good enough to offer a straw for sitting, a glass of water for drinking and some sweet words of reception as a matter of obligation. Therefore, to receive a guest either friend or foe, there is no expenses but it is only the question of good manner.

When Maharaj Parikshit entered the door of Samik Rishi,

although he did not expect any royal reception by the Rishi, because the king knew it well that saints and Rishis are not materially richman. But he never expected that even a seat of straw, a glass of water and some sweet words also would be denied to him. He was not an ordinary guest neither he was an enemy of the Rishi and as such the coldness of reception by the Rishi astonished the king very greatly and as a matter of course the king was right to get angry upon the Rishi in such awkward position when he needed a glass of water very badly. To become angry in such grave situation was not unnatural for the king but because the king himself was not less than a great saint his becoming angry and taking action for that, were also astonishing and it must be taken for acceptance that it was so ordained by the supreme will of the Lord. The king was a great devotee of the Lord and the saint was was also as good as the king. But by the will of the Lord the circumstances were so created that it became a clue to the king's becoming unattached to family connection and governmental activities and thus becoming completely a surrendered soul unto the lotus feet of Lord Krishna. The merciful Lord sometimes creates such awkward position for his pure devotee inorder to drag him towards Himself from the mire of material existence but outwardly they appear to bo something like frustration of the devotee. The devotee of the Lord is always under the protection of the Lord and in any condition, frustration or success the Lord is the supreme guide for the devotee. The pure devotee therefore, accepts all conditions of frustration even as blessing from the Lord.

TEXT No. 29

अभूतपूर्वः सहसा क्षुत्तृड्भ्यामर्दितात्मनः ।
ब्राह्मणंप्रत्यभूद् ब्रह्मन्मत्सरो मन्युरेव च ॥

Abhutapurbah [sahsa kshut tridbhyam ardita atmanah
Brahmanam prati abhut brahman matsaro manyur eva cha.

ENGLISH SYNONYMS

Abhutapurva—unprecedental, *Sahasa*—circumstantially, *Kshut-*

hunger, *Tridbhyam*—as well as by thirst, *Ardita*—being distressed, *Atmanah*—of his self, *Brahmanam*—unto a Brahmin, *Prati*—counter, *Abhut*—became, *Brahman*—oh the Brahmins *Matsaro*—envious, *Manyur*-angry, *Eva*—thus, *Cha*—and.

TRANSLATION

Oh the Brahmins, thus unprecedently the King became counter angry and envious upon a Brahmin (the sage) circumsta ntially being pressed by too much hunger and thirst.

PURPORT

To become angry and envious by king like Maharaj Parikshit especially upon a sage and Brahmin was undoubtedly unprecedential. The king knew it well that the Brahmins and the sages like children, women and old men are always beyond the jurisdiction of punishment of the king. Similarly the king even though he may commit a great mistake he is never to be considered as wrong doer. But in this case Maharaj Parikshit became unprecedently as angry and envious upon the sage due to his socalled thirst and hunger by the will of the Lord. The king was right to punish his subject for coldly receiving him or neglecting him but because the culprit was a Sage and Brahmin it was unprecedential for him. As the Lord is never envious to any one so also the Lord's devotee is never envious upon anyone. The only justification for Maharaj Parikshit's becoming angry and envious upon the sage is therefore explained as ordained by the Lord.

TEXT 30

स तु ब्रह्मऋषेरंसे गतासुमुरगं रुषा ।
विनिर्गच्छन् धनुष्कोट्या निधाय पुरमागतः ॥

Sa tu brahmaresher amse gatasum uragam rusa
Vinirgachhan dhanuskotya nidhaya puram agatah,

ENGLISH SYNONYMS

Sa—the king, *Tu*—however, *Brahmaresher*—of the Brahmin sage, *Amse*—on shoulder, *Gatasum*—lifeless, *Uragam*—snake, *Rusa*—in anger, *Vinirgachhan*—while going exit, *Dhanuskotya*—by the front part of the bow, *Nidhaya*—by placing it, *Puram*—palace, *Agatah*—returned back.

TRANSLATION

The king thus being insulted while going out took up a lifeless snake by the front part of his bow and placed it on the shoulder of the sage in great anger and thus returned back to his palace.

PURPORT

The king thus treated with the sage in a manner of tit for tat although he was never accustomed to such sily action. By the will of the Lord the king while going away found a dead snake in front of him and he thought that the sage had coldly received him and thus he might be rewarded also coldly by offering him a garland of dead snake. In the ordinary course of dealing like that it was not very unnatural but in case of Maharaj Parikshit and also his dealing with a Brahmin sage like this was certainly unprecedential and it so happened by the will of the Lord.

TEXT No. 31

एषः किं निभृताशेषकरणो मीलितेक्षणः ।
मृषा समाधिराहोस्विदिंक नु स्यात्क्षत्रबन्धुभिः ।।

Esa kim nibhritasesha karano milita ikshanah
Mrisa samadhir aho swit kim nusyat ksaatrabandhubhih.

ENGLISH SYNONYMS

Esa—this, *Kim*—whether, *Nibhritasesha*—meditative mood

Karano—senses, *Milita*—closed, *Ikshanah*—eyes, *Mrisa*—false *Samadhir*—trance, *Aho*—remains, *Swit*—if it is so, *Kim*—either, *Nu*—but, *Syat*—may be, *Kshatrabandhubhih*—by the lower Kshatriga.

TRANSLATION

While going out he began to contemplate and argue within himself whether the sage was actually in meditation by concentration of the senses and closed eyes or it was a false show of trance just to avoid reception of a lower Kshatriya.

PURPORT

The king however being devotee of the Lord did not approve of his own action towards the sage and thus he began to contemplate both ways whether the pasition of the sage was a reality of trance by meditation or it was a false show to avoid reception of the king who was Kshatriya and therefore lower in rank than the sage. Repentance like that comes in the mind of goodsoul as soon as he commits something wrong. As such the king thinking like that may not be taken as occurance of past misdeeds. Srila Viswanath Chakravarty Thakur as well as Srila Jiva Goswami both of them do not agree that the king's action like that was due to his past misdeeds. But the arrangement was so made by thd Lord to make show of frustration of the king just to call him back to home back to Godhead.

Accoding to Srila Viswanath Chakravarty the plan was made by the Lord and by the will of the Lord the situation of frustration was created by Him. The plan was that by the so called misdeed of the king he would be cursed by inexperienced Brahmin boy infected by the influence of Kali and thus the king would leave his hearth and home for good and his connection with Srila Sukdeva Goswami would be possible for presenting the great literature of Srimad Bhagwatam which is considered to be the book incarnation of the Lord. This book incarnation of the Lord gives many fascinating informations of the transcendental pastimes

of the Lord like his Rasaleela by the Lord with the spiritual cowherd damsels of Brajabhumi. This specifie pastimes of the Lord has a special significane because any one who will properly learn about this particular pastime of the Lord would certainly be dissuaded from the mundane sex desire and be placed on the path of sublime devotional loving service of the Lord. Therefore placing the pure devotee in a position of mundane frustration is meant for elevating the devotee to a higher transcendental position for the benefit of the devotee. By placing Arjuna or the Pandavas in a position of frustration by the intrigue of their cousin brothers the prelude of the battle of Kurukshetra was created by the Lord just to incarnate the sound representative of the Lord Bhagwat Geeta so also by placing the king Parikshit another devotee of the Lord in an awkward position the prelude of incarnation of Srimad Bhagwatam was crearted by the will of the Lord. To be very much distressed by the so called hunger and thirst of the king were also show only because the king was painstaking even from the womb of his mother and he was never disturbed by the glaring heat of the Brahmastra struck upon him by Aswatthama. The king's show of distressed condition was certainly unprecedential as mentioned above. The devotees like Maharaj Parikshit are powerful enough to forbear such distresses occasionaly by the will of the Lord and they are never disturbed. The situation of this case is therefore all planed by the Lord.

TEXT NO. 32

तस्य पुत्रोऽतितेजस्वी विहरन् बालकोऽर्भकैः ।
राज्ञाघं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् ॥

Tasya putra ati tejaswai viharan valkair arbhakaih
Rajna agham prapitam tatam srutwa tatra idam avrabit.

ENGLISH SYNONYMS

Tasya—His (the sage's) *Putra*—son. *Ati*—awfully, *Tejaswi*—

powerfull, *Viharan*—whille playing. *Valakair*–with boys, *Arbhakaih*—who were all childish, *Rajna*—by the king, *Agham*—distress, *Prapitam*—made to have, *Srutwa*—by hearing, *Tatra*—then and there, *Idam*—all these, *Avrabit*—spoke.

TRANSLATION

The sage had a son who was very much powerful as a Brahmin's son and was playing with boys who were all inexperienced. The sage's son heard about the distress of thefather made by the king and thus he began to say then and there like this.

PURPORT

By the preventive method of Maharaj Parikshit's good government even boy of tender age who was playing with inexperienced other boys, could become as powerful as a qualified Brahmin. This boy was known as Shringi and achieved good training of Brahmacharya by his father so that he could be as powerful as a Brahmin could be even in that age. But because the age of Kali was seeking opportunity to spoil all cultural heritage of the four orders of life namly the Brahmins, the Kshatriyas, etc the inexperienced boy of a Brahmin gave chance to the age of Kali to enter into the field of Vedic culture. Hating the lower orders of life began from this Brahmin boy under the influence of Kali and thus deterioration of cultural life began to dwindle day after day, The first victim of Brahminical injustice was Maharaj Parikshit and thus the protection given by the king against the onslaught of the Kali became slackened. And the boy began to vituperate like this.

TEXT NO. 33

अहो अधर्मः पालानां प्लीवां बलिभुजामिव ।
स्वामिन्यघं यद्दासानां द्वारपानां शुनामिव ॥

Aho adharmah palanam pleebam balibhujam iba
Swamini agham yad dasanam dwarpanam sunamiva.

ENGLISH SYNONYMS

Aho—just look at, *Adharmah*—irreligiosity, *Palanam*—of the rulers, *Pleebam*—of one who is brought up, *Balibnujam*—like the crows, *Swamini*—unto the master, *Sunam*—of the dogs, *Iba*—like, *Agham*—sin, *Yad*—what is, *Dasanam*—of the servants, *Dwarpanam*—keeping watch at the door.

TRANSLATION

Oh just look at the sins of the rullers who are verily brought up like the crows and watch dogs at the door, on the masters against the principle of servants.

PURPORT

The Brahmins are considered to be the head and brain of the social body and the Kshatriyas are considered to be the arms of the socsal body. The arms are required to pretect the body from all harms but the arms must act according to the direction of the head and brain. That is a natural arrangement made by the Supreme order and it is confirmed in the Bhagwat Geeta that four orders or castes of the society namely the Brahmins, the Kshatriyas the Vaishyas and the Sudras according to quality and work done by them. Naturally the son of Brahmin has a good chance of becoming a Brahmin by the direc tion of the qualified father as much as the son of a medial practitioner has very good chance for beeoming a qualified medical practitioner. So the caste system is quite scientific but it has special connection with the quality of the father. The son must take advantage of the father's qualification and thus become a Brahmin or medical practitioner and not otherwise. Without being qualified like the father no body can become a Brahmin or medical practitiouer and that is the verdict of all scriptures and social orders. Herein Sringee the qualified son of a great Brahmin attained tne required Brahminical power both by birth and training but he was lacking in culture because he was

boy and inexperienced. By the influence of the Kali the son of a Brahmin became puffed up with the Brahminical power and thus wrongly considered Mharaj Parikshit compared with crows and the watchdogs. The Kings are certainly watch dogs of the state in a sense that they keep vigilant eyes over border of the state for its protection and defence but to address him as watchdog is the sign of a less cultured boy. Thus the fall down of the Brahminical powers began and they gave importance on the birth right without any culture. The fall down of the Brahmin caste began in the age of Kali. And as the Brahmins are the head of the social order, all other of the society also began to deteriorate in qualities and they remained so called Brahmins and Kshatriyas without any qualitative efficiency. This beginning of deterioration of the Brahmins was highly deplored by the father of Sringhee as we will find it hereinafter.

TEXT No. 34

ब्राह्मणैः क्षत्रबन्धुर्हि गृहपालो निरूपितः ।
स कथं तद्गृहे द्वाः स्थः सभाण्डं भोक्तुमर्हति ॥

Brahmanaih Kshatrabandhur hi grihapalo nirupitah
Sakatham tadgrihe dwasthah sabhandam bhoktum arhati.

ENGLISH SYNONYMS

Brahmanaih—by the Branmininical order, *Kshatrabandhur*—the sons of the Kshatriyas, *Hi*—certainly, *Grihapalo*—the watch dog, *Nirupitah*—designated, *Sa*—he, *Katham*—on what ground, *Tadgrihe*—in the home of him (the master) *Dwasthah*—keeping at the door, *Sabhandam*—in the same pot, *Bhoktum*—to eat, *Arhati*—deserves.

TRANSLATION

The descendants of the Kingly orders are definitly fixed up as the watch dogs and they must keep themselves at the door. On

what grouud such dogs can enter within the house and claim to dine with the master on the same plate ?

PURPORT

The inexperienced Brahmin boy certainly was informed of the fact that the King asked for water from his father and the father did not respond to such request. He tried to explain away the incidence of non—reception of the king by his father, in the impertinent manner just fitting an uncultured boy. He was not at all sorry for the king being not received well but on the contrary he justified the wrong act in a way as the Brahmins of the Kaliyuga would do it. He compared the king with the watch dog and as such it was wrong for the king to enter within the home boundary of Brahmin and ask for water in the same pot? The dog is certainly reared by its master but that does not mean that the dog shall claim to dine and drink in the same pot of the master ? This mentality of false prestige of the higher caste upon the lower is the cause of fall down of the perfect social order and we can see that the beginning was started by the inexperienced son of a Brahmin. As the dog is never allowed to enter within the room and hearth, although it is reared by the master, similarly according to Sringi, the king had no right to enter the house of the Kousika Rishi. According to the boy's opinion the king was on the wrong side and not his father and thus he justified his silent father.

TEXT No. 35

कृष्णे गते भगवति शास्तर्युत्पथगामिनाम् ।
तद्भिन्नसेतूदद्याहंशास्मि पश्यत मे बलम् ॥

Krishne gate bhagawati sastari utpathagaminam
Tadbhinna setuu aham adya sasmi pasya mevalam.

ENGLISH SYNONYMS

Krishne—Lord Krishna, *Gate*—heving departed from this world, *Bhagawati*—the Personality of Godhead, *Sastair*—the Supreme Ruler, *Utpathagaminam*—of those who are upstarts, *Tadbhinna*—

being separated, *Setum*—the protecter, *Aham*—my self, *Adya*—to day *Sasmi*—shall punish, *Pasya*—just see, *Me*—mine, *Valam*—prowess.

TRANSLATION

On the departure of Lord Sri Krishna the Personality of Godhead and the Supreme Ruler of every one, -the upstarts have flourished separated from the protector and therefore I shall take up the matter to punish them just see my power.

PURPORT

The little inexperienced Brahmin puffed up by little Brahmateja became influenced by the spell of Kali yuga. Maharaj Pariksh-it gave license to Kali yuga for living in four places as mentioned hereinbefore but by his very expert Government the personality of Kali hardly found out the places alloted to him. The personaity of Kaliyuga was therefore seeking out the opportunity to establish authority and by the Grace of the Lord the personality of Kali found out a hole in the puffed up little inexperienced son of a Brahmin. The little Brahmin wanted to show his prowess in the matter of destruction and had the audacity to punish a great king like Maharaj Parikshit. He wanted to take up the place of Lord Krishna after his departure? These are the principal signs of upstarts who went to take the place of Sri Krishna under the influence of the age of Kali. An upstart with little power wants to become an incarnation of the Lord. There are many such false incarnations after the departure of Lord Krishna on the face of the globe and they are misleading the innocent public by accepting the spiritual obedience of general mass of people for maintaining a false prestige of his own. In other words the personality of Kali got the opportunity of his reign through this son of a Brahmin Sringhee

TEXT NO. 36

इत्युक्त्वा रोषताम्राक्षो वयस्यानृषिबालकः ॥
कौशिक्यापः उपस्पृश्य वाग्वज्रं विससर्ज ह ॥

Iti uktwa rosatamraksho vayasyan rishivalakah
Koushiki apa upasprisya bag bajram visasarja ha.

ENGLISH SYNONYMS

Iti—thus, *Uktwa*—saying, *Rosatamraksha*—with redhot eyes on account of being angry, *Vayasyan*-un to the playmates, *Rishivalakah*—the son of a Rishi, *Koushiki*—the river of the name, *Apa*—water, *Upasprisya*—by touching, *Bag*—words, *Vajram*—thunderbolt, *Sasarja*—threw, *Ha*—in the past.

TRANSLATION

The son of Rishi thus being overtaken by anger had his eyes redhot and while speaking to his playmates as abovementioned he touched the water of the river Koushik and discharged the thunderbolt of words as follows.

PURPORT

The circumstances undert which Maharaj Parikshit was cursed were simply childish as it will appear from the statement of the verse under review. The son of a Rishi namely Sringhee was showing his impudency amongst his playmates who were as much innocent otherwise any sane man would have prevented him in doing such great harm at the cost of sufferings of all human society. By killing a king like Maharaj Parikshit just to make fun of the acquired Brahminical prowess, the inexperienced son of a Brahmin committed a great mistake.

TEXT No. 37

इति लंघितमर्यादं तक्षकः सप्तमेऽहनि ।
दंङ्क्षयति स्म कुलांगारं चोदितो मे तातद्रुहम् ॥

Iti lamghita maryadam takshakah saptame ahani
Dakshyati sma kulangaram chodite me tatadruham.

ENGLISH SYNONYMS

Iti—thus, *Lamghita*—surpassing, *Maryadam*—etiquette, *Takshakah*—snake bird, *Saptame*—on the seventh, *Ahani*—day, *Dakshyanti*—will bite, *Sma*—certainly, *Kulangaram*—the wretched of the dynosty, *Chodito*—having done, *Me*—mine, *Tatadruham*—enmity with father.

TRANSLATION

The son of a Brahmin cursed the king like this " On the seventh day from to-day a snake bird will bite the wretched of the dynasty on account of his breaking the law of etiquette by doing enmity with my father.

PURPORT

Thus the beggining of the misuse of Brahminical power began and gradually, the Brahmins in the age of Kali became devoid of both Brahminical prowess and culture mostly. The Brahamin boy considered Maharaj Parikshit as 'Kulamgara' or the cinder of the dynasty but factually the Brahmin boy himself was so because from him only the Brahmin caste became powerless like the snake broken by its poisen teeth. The snake is fearful so long the poisen teeth is there otherwise the snake is fearful only for the children and not for the elderly men who knows the secret. The personality of Kali thus conquered over the Brahmin boy first and gradually over the other caste and the whole scientific system of the orders of society in this age has assumed a form vitiated caste system now attempted to be uprooted by another class of men similarly influenced by the age of Kali. One should see to the root cause of vitiation and may not try to condemn the system as it is without any knowledge of its scienttific value.

TEXT NO. 38

ततोऽभ्येत्याश्रमं बालो गले सर्पकलेवरम् ।
पितरं वीक्ष्य दुःखार्तो मुक्तकंठोरुरोद ह ॥

Tato abhyetya ashramam valo galesarpa kalevaram.
Pitaram beekshya duhkharto muktakantho ruroda ha.

ENGLISH SYNONYMS

Tato—thereafter, *Abhyetya*—after entering into, *Ashramam*—the hermitage, *Valot*—he boy, *Galesarpa*—the snake on the shoulder, *Kalevaram*—body, *Pitram*—unto the father, *Beekshya*—having seen, *Duhkharto*—in sorry plight, *Muktakantho*—loudly, *Ruroda*—cried, *Ha*—in the past.

TRANSLATION

Thereafter when the boy returned in the hermitage, he saw his father wrapped by his body with a snake on shoulder and thus being too much aggrieved began to cry very loudly.

PURPORT

The boy was not happy within his mind on account of committing a great mistake and he wanted to be relieved of the burden on the heart by crying. So after entering the hermitage and seeing his father in that condition he cried loudly so that he may be relieved but it was too late and the father regretted the whole incidence as it will appear in the following verses.

TEXT No. 39

स वा आंगिरसोब्रह्मन् श्रुत्वा सुतविलापनम् ।
उन्मील्य शनकैर्नेत्रे दृष्ट्वा चांसे मृतोरगम् ॥

Sa va angiraso brahman srutwa suta vilapanam
Unmilya sanakair netre drstwa cha amse mrita uragam.

ENGLISH SYNONYMS

Sa—he, *Va*—also, *Angirasa*—the Rishi born in the family of Angira, *Srutwa*—on hearing, *Suta*—his son, *Vilapanam*—crying in

distress, *Unmilya*—opening, *Sanaiair*—gradually, *Netre*—by the eyes *Dristwa*—by seeing, *Cha*—also, *Amse*—on the shoulder, *Mrita*—dead *Uragam*—snake.

TRANSLATION

Oh the brahmins, the Rishi who was born in the family of Angira Muni thus hearing his son crying gradually opened his eyes and saw a dead snake on his neck.

TEXT No. 40

विसृज्य तंच पप्रच्छ वत्सकस्माद्धि रोदिषि ।
केन वा ते अपकृतमित्युक्तः स न्यवेदयत् ।।

Visrijya tam cha paprachha vatsa kasmat hi rodisi
Kena vate apakritam hiti uktah sa nyavedayat.

ENGLISH SYNONYMS

Visrijya—throwing aside, *Tam*—that, *Cha*—also, *Paprachha*—asked, *Vatsa*—my dear son, *Kasmst*—what for, *Hi*—cetrainly, *Rodisi*—crying, *Kena*— by whom, *Va*—otherwise, *Apakritam*—misbehaved, *Api*—either, *Iti*—Thus, *Uktah*—being asked, *Sa*—the boy, *Nyavadayat*—informed everything.

TRANSLATION

He threw away the dead snake from his neck and asked his son why he was crying who might have done him any harm either and on hearing this the son explained to him that happened.

PURPORT

The father did not however took the matter of dead snake on his neck very seriously and he simply threw it away from the place. Actually there was nothing wrong seriously on the part of Maharaj Parikshit but the foolish son took it very seriously and

being influenced by the Kali he cursed the king to end a chapter of happy history of the human kind.

TEXT No. 41

निशम्य शप्तमतदर्हं नरेन्द्रं स ब्राह्मणोनात्मजमभ्यनन्दत् ।
अहो बताह महदद्य ते कृतमल्पीयसि द्रोह उर्दमो धृतः ॥

Nisamya saptam atadarham narendram
Sa brahmane na atmajam abhyanandat
Aho bata amha mahat adya te Kritam
Alpiyasi droha urur dama dhritah.

ENGLISH SYNONYMS

Nismaya—after hearing, *Saptam*—cursed, *Atadharham*—never to be condemned, *Narendram*—unto the King thebest of the human kind, *Sa*—that, *Brahmanh*—Brahmin Rishi, *No*—not *Atamjam*—his own son, *Abhyanandat*—congratulated, *Aho*—Alas, *Bata*—distressing, *Amha*—sins, *Mahat*—great, *Adya*—to-day, *Te*—yourself, *Kritam*—performed, *Alpiyasi*—insignificant *Drohe*—offence, *Urur*—very great, *Dama*—punishment, *Dhritah*—aw arded.

TRANSLATION

The father Rishi after hearing from the son that the king was cursed although he is never to be condemned because he is the best of all human being, did not congratulate his own son but on the contrary began to repent by saying alas what great sinful act was performed by him (his son) as he has had awarded heavy punish ment for insignificant offence.

PURPORT

The king is the best of all human being, he is the representative of God and he is never to be condemned for any of his action. In other words the king can do no wrong. The king orders

for hanging of a culprit son of a Brahmin but for that reason he does not become liable to be sinful on account of killing a Brahmin. Even there is something wrong on the part of a king, the king is never to be condemend as much as a medical practitioner may kill a patient by mistaken treatment but such killer is never condemned to death. And what to speak of a good and pious king like Maharaj Parikshit. In the Vedic way of life the king is trained up to become a Rajarshi or a great saint although a ruling king. Because it is the king only by whose good government the citizens can live peacefully and without any fear. The Rajarshis would manage their kingdom so nicely and piously that the subjects of the king would respect him as if the Lord Himself. That is the instruction of the Vedas. The king is called Narendra or the best amongst the human being. How then the king like Maharaj Parikshit could be condemned by an inexperienced puffed up son of a Brahmin even though he attained the porwess of a qualified Brahmin.

The Samik Rishi as he was an experienced good Brahmin did not approve of the action of his condemned son. He began to lament therefore for all that his son had done. The king was beyond the jurisdiction of being cursed as a general rule and what to speak of a good king like Maharaj Parikshit. The offence of the king was most insignificant and he was condemned to death was certainly a very great sin on the part of the son of a Brahmin and therefore the Rishi Samik regretted the whole incidence as follows:—

TEXT No. 42

न वै नृभिर्नरदेवं पराख्यं सम्मातुमर्हस्यविपक्वबुद्धे ।
यत्तेजसा दुर्विषहेण गुप्ता विन्दन्ति भद्राण्यकुतोभयाःप्रजाः ॥

Na vai nribhir naradevam parakhyam
Sammatum arhasi abipakka buddhe
Yat tejasa durvisahena gupta
Vindanti bhadrani akutobhayah parajash.

ENGLISH SYNONYMS

Na—never, *Vai*—as a matter of fact, *Nribhir*—by any man, *Naradevam*—un to humanly God, *Parakhyam*—who is transcendental, *Sammatum*—place on equal footing, *Arhasi*—deserve, *Abipakka*—unripe or immature, *Buddhe*—intelligence, *Yat*—by whose, *Tejasa*—by the prowess, *Durvisahena*—unsurpassable, *Gupta*—protected, *Vindanti*—enjoys, *Bhadrani*—all prosperities, *Akutobhayo*—completely defended, *Prajah*—the subjects.

TRANSLATION

Oh my boy, you are completely immature intelligently and therefore you have no knowledge that the king who, is the best amongst the human beings, is as good as the Personality of Godhead and therefore he is never to be placed on equal footing with other common man. The citizens of the state do live in all prosperity being protected by him by his unsurpassable prowess.

TEXT NO. 43

अलक्ष्यमाणे नरदेवनाम्नि रथांगपाणावयमंग लोकः ।
तदा हि चौरप्रचुरो विनक्ष्यतारक्ष्यमाणोऽविवरुथवत्क्षणात् ॥

Alakshamane naradeva namni
Rathamgapanou ayam amga lokah
Tadahi choura prachuro vinamkshati
Arakshamano aviruthavat kshanat.

ENGLISH SYNONYMS

Alakshamane—being abolished, *Naradeva*—monarchical, *Namni*—of the name, *Rathangapanou*—the representative of the Lord, *Ayam*—this, *Amga*—oh my boy, *Lokah*—this world, *Tadahi*—at once, *Choura*—thieves, *Prachuro*—too much, *Vinamkshati*—vanquishes, *Arakshamano*—being not protected, *Aviruthavat*—like the lambs, *Kshanat*—at once.

TRANSLATION

My dear boy the Lord Who carries the wheel of a chariot is represented by monarchical regime and this being abolished the whole world becomes full of thieves who then and there vanquish the unprotected subjects like the scattered lambs at once.

PURPORT

According to Sreemad Bhagwatam the monarchical regime is the representative of the Supreme Lord the Personality of Godhead. Actual responsible government can be established by monarchical regime because the king is trained up individually about the real political cult in relation with the qualities of the Lord. The king is said to be the representative of the Absolute Personality of Godhead because he is trained up to acquire the qualities of God for protecting the livings beings. The battle of Kurukshe'ra was planned by the Lord for establishing the real representative of the Lord as Maharaj Yudhisthir. An ideal king thoroughly trained up by culture and devotional service with the martial spirit makes a perfect king and such personal Monarchy is far better than the so called democracy without any training and responsibility. The thieves and rogues like many notorious ministers of the state of modern democracy seek election by malrepresentation of votes and the successful rogues and thieves like the wolf devoure the existence of the mass of population like the scattered lambs. One trained up monarch is far better than hundreds of useless ministrial rogues and it is hinted herein that by abolision of monarchical regime like that of Maharaj Parikshit the mass of people becomes open to so many attacks of the age of Kali and they are never happy in such much advertised form of democracy. The result of such good kingless administration is described in the following verses.

TEXT No. 44

तदद्य नः पापमुपैत्यनन्वयं यन्नष्टनाथस्य वसोर्विलुम्पकात् ।
परस्पर घ्नन्ति शपन्ति वृंजते पशून् स्त्रियोऽर्थान् पुरुदस्यवोजनाः ॥

Tad adya nah papam upaite anwayam
Yat nasta nathasya basor vilumpakat
Parasparam ghnanti sapanti vrinjate
Pasun striyo arthan puru dasybo jan. h

ENGLISH SYNONYMS

Tad—for this reason, *Adya*—from this day, *Nah*—upon us, *Papam*—reaction of sin, *Upaiti*—will overtake, *Yat*—because, *Nasta*—abolished, *Nathasya*—of the monarchy, *Vasor*—of wealth, *Vilumpakat*—being plundered, *Parasparam*—between one another, *Ghnanti*—will kill, *Sapanti*—will do harm, *Vrinjate*—will steal, *Pasun*—animals, *Strio*—women, *Artham*—riches, *Puru*—greatly, *Dasyavo*—theives, *Janah*—the mass of people.

TRANSLATION

Thus on account of ending monarchical regime and thus people's wealth being plundered by the rogues and thieves, there will be now great disruption of social anomalies between one another in the matter of killing, doing harm, stealing of animals and women and for all these we shall be responsible for the reaction of sins.

PURPORT

The word Nah (we) is very much significant in this verse. The sage rightly takes responsibility of the Brahmin as a community for killing the monarchical government and thus giving opportunity to the so called democrats who are generally plunderers of the wealth of the state subjects. The so called democrats capture the administrative machine without any responsibilty for the prosperous condition of the citizens. Every one captures the post for personal gratification and thus instead of one king a number of irresponsible kings grow up for taxing the citizens. It is foretold herein that in the absense of good monarchical government every one will be the cause of disturbance for others in the matter of plundering riches, animals, women and doing harm to one and another.

TEXT No. 45

तदाऽऽर्यधर्मः प्रविलीयते नृणां वर्णाश्रमाचारयुतस्त्रयीमयः।
ततोऽर्थकामाभिनिवेशितात्मना शुनां कपीनामिव वर्णसंकरः॥

Tada arya dharma praviliyate nrinam
Varna ashrama acharayuta strayeemayah
Tato artha kamabhinibesita atmanam
Sunam kapinam iva varnasamkarah.

ENGLISH SYNONYMS

Tada—at that time, *Arya*—progressive civilization, *Dharma*—engagement, *Praviliyate*—becomes systematically vanquished, *Nrinam*—of the humankind, *Varna*—caste, *Ashrama*—orders of society, *Acharayuta*—composed with good manner, *Straeemayah*—in terms of the vedic injunction, *Tato*—thereafter, *Artha*—economic development, *Kamabhinibesita*—fully absorbed in the matter of sense gratification, *Atmanam*—of men, *Sunam*—like the dogs, *Kapinam*—like the monkeys, *Varnasamkarah*—unwanted population.

TRANSLATION

At that time the people in general will be systematically vanquished from the progressive way of civilization in the matter of qualitative engagements of castes and the orders of society for good manners in terms of the Vedic injunctions of the human kind and thus they will be more attracted by economic development for sense gratification and unwanted population of the type of dogs and monkeys.

PURPORT

It is foretold herein that in the absence of monarchical regime the general mass of people will be unwanted population of the type of dogs and monkeys. As the monkeys are too much sexually inclined and the dogs are shameless in the matter of

sexual intercourse, similarly the general mass of population born of illegitimate connection like the dogs and monkeys will systematically go astray from the Vedic way of good manners in the matter of qualitative engagements of the castes and orders of life.

The Vedic way of life is called progressive march of civilization of the Aryans. The Aryans means who are progressive in terms of Vedic civilization. The Vedic civilization aims at the destination of back to Godhead back to Home where there is no birth, no death, no oldage and no diseases. The Vedas direct every one not to remain in darkness of the material world but directs progressive march towards the light of spiritual kingdom far beyond the material sky within our vision. The qualitative caste system and the orders of life are scientifically planned by the Lord and His representatives the great Rishis; and the perfect way of mannerly life gives all sorts of instruction in the matter of both material and spiritual way of life. The Vedic way of life does not allow any man to be like monkeys and dogs for sense gratification and to fulfil the desire of mammon's philosophy one should simply devote himself in the matter of economic development. Such degarded civilization of sense gratification and economic developement is the byproducts of Godless or kingless government of the people by the people and for the people. The people in general should not therefore grudge the reaction of such maladministration by their own action.

Text No 46

धर्मपालोनरपतिः स तु सम्राड् बृहच्छ्रवाः।
साक्षान्महाभागवतो राजर्षिर्हयमेधयाट्।
क्षुत्तृट्श्रमयुतो दीनो नैवास्मच्छापमर्हति॥

Dharmapalo narapatih satu samrat vrihat shravah
Sakashat mahabhagavato rajarshir hayamedhayat
Kshut trit shramayuto deeno na eva asmat sapam arhati

ENGLISH SYNONYMS

Dharmapalo—the protecter of religiosity, *Narapatih*—the king, *Sa*—he, *Tu*—but, *Samrat*—Emperor, *Vrihat*—highly, *Shravah*—celebrated, *Sakshat*—directly, *Mahabhagawata*—the first grade devotee of the Lord, *Rajarshir*—saint amongst the royal orders, *Hayamedhayat*—great performer of Horse sacrifiices, *Kshut*—hunger, *Trit*—thirst, *Shramayuta*—tired and fatigued, *Deeno*—stricken, *Na*—never, *Eva*—thus, *Asmat*—by us, *Sapam*—curse, *Arhati*—deserves.

TRANSLATION

The Emperor Parikshit is a pious king, he is highly celebrated, and directly the first grade devotee of the Personality of Godhead. He is a saint amongst the royal order and has performed many horse sacrifices. Such a king when he was tired and fatigued being stricken with hunger and thirst, did not at all deserved to be cursed.

PURPORT

After explaining the general codes of royal position and asserting that the king can do no wrong and therefore he is never to be condemned, the sage Samik wanted to speak something about the Emperor Parikshit specifically. The specific qualification of Maha raj Parikshit is summarised herein that the king even calculated as a king only he was most celebrated as a ruler who administers just on the religious principles of the royal order. In the Shastras the duties of all castes and orders of the society are prescribed. All the qualities of a Kshatriya as mentioned in the Bhagwat Geeta (18/43) were present in the person of the Emperor. And besides the royal attributes he was directly a great devotee of the Lord as self realised soul. Such a king when he was tired and fatigued with hunger and thirst and personally asked for water, cursing upon him was not at all proper. The Samik Rishi thus admitted from all sides that Maharaj Pariks-

hit was cursed by the Brahmin's son most unjustly and thus allowed the personality of Kali to enter into the established orders of the world position. Although all the Brahmins were aloof from the incidence still for the childish action of a Brahmin boy the whole atmosphere of world situation was changed and thus the Rishi Samik a Brahmin took responsibility for all deterioration of worldly good orders.

TEXT No. 47

अपापेषु स्वभृत्येषु बालेनापकबुद्धिना।
पापं कृतं तद्भगवान् सर्वात्मा क्षन्तुमर्हति ॥

Apapesu swabhrityesu valena apakka buddhina
Papam kritam tadbhagawan sarvatma kshantum arhati

ENGLISH SYNONYMS

Apapesu—unto one who is completely free from all sins, *Swabhrityesu*—unto one who is subordinate and deserves to be protected, *Valena*—by a child, *Apakka*—who is immature, *Buddhina*—by intelligence, *Papam*—sinful act, *Kritam*—has been done, *Tadbhagwan*—therefore the Personality of Godhead, *Sarvatama*—Who is all pervading, *Kshantum*—just to parden, *Arhasi*—deserve.

TRANSLATION

The Rishi prayed for his son to the all pervading Personality of Godhead for pardoning his immature boy with no intelligence who commited the great sin of cursing a person who was completely free from all sins and being subordinate deserved to be protected.

PURPORT

Every one is responsible for his own action either pious or sinful. The Rishi Samik could foresee it that his son had commited a great culpable act of sin by cursing Maharaj Parikshit who deserved to be protected by the Brahmins as he was a pious ruler as well as

personally completely free from all sins on account of his becoming the first order devotee of the Lord. When offence is done unto the devotee of the Lord it is very difficult to overcome from the reaction of such offensive action. The Brahmins being on the head of the social orders they are meant for giving protection to the subordinates and not to curse them. Although there are occasions when a Brahmin furiously may curse the subordinate Kshatriya or the Vaishya etc but in the case of Maharaj Parikshit there was no ground for being cursed as it is already explained. But the foolish boy had done it out of sheer vanity of being a Brahmin's son and thus he became liable to be punished by the law of God. The Lord never forgives a person who condemns His pure devotee. Therfore the foolish boy of a Brahmin had not only committed sin by cursing a King but also he had commited the greatest offence by condemning a great devotee of the Lord. Therefore the Rishi could foresee that except the Supreme Personality of Godhead no other purificatory method could save his boy from great blunder of sinful act. He therefore directly prayed for being pardoned by the Supreme Lord who can only undo a thing which is impossible to be changed. The appeal was made in the name of a foolish boy who had developed no intelligence at all.

A question may be raised herein that it was the desire of the Lord that Parikshit Maharaj might be put into that awkward position so that he might be delivered from material existence then why a Brahmins son was made responsible for this offensive act. The answer is that the offensive act was made to be performed by a child only so that he could be excused very easily and thus the prayer of the father was accepted. But if the question is raised why the Brahmin community as a whole should be made responsible for allowing the Kali into the world affairs, the answer is given in the Varaha Puranam. It is said there that the demons who acted enimically with the Personality of Godhead but were not killed by the Lord were allowed to take birth in the families of the Brahmins tak-

ing advantage of the age of Kali. The all merciful Lord gave them chance to have their births in the families of the pious Brahmins so that they could further improve to get salvation but the demons instead of utilising the good opportunity misused the Brahminical culture on account of being puffed by vanity of becoming a Brahmin's son. The typical example is the son of Samik Rishi and all the foolish sons of Brahmin family are warned hereby not to become as foolish as Shringhee and be always on graud against the demoniac qualities which they had in their previous births. The foolish boy was off course excused by the Lord but for others who may not have a father like Samik Rishi will be put into great difficulty if they misuse the advantages obtained by the birth in a Brahmin family.

TEXT NO. 48

तिरस्कृता विप्रलब्धाः शप्ताः क्षिप्ता हता अपि ।
नास्य तत्प्रतिकुर्वन्ति तद्भक्ताः प्रभवोऽपि हि ॥

Tiraskritah vipralabdhah saptah kshipta hata api
Na asya tat pratikurvanti tad bhakta prabhavo apihi

ENGLISH SYNONYMS

Tiraskritah—being defamed, *Vipralabdhah*—being cheated, *Saptah*—being cursed, *Kshiptah*—disturbed by negligence, *Hata*—or even being killed, *Api*—also, *Na*—never, *Asya*—for all these acts, *Tat*—them, *Pratikurvanti*—counter act, *Tad*—the Lord's, *Bhakta*—devotees, *Prabhavo*—powerful, *Api*—although, *Hi*—certainly

TRANSLATION

The devotees of the Lord are so much forbearing that even they are defamed, cheated, cursed, distrubed by negligence or even they are killed they are never inclined to counter act such reverses.

PURPORT

The Rishi Samik also knew it that the Lord does not even forgive a person who has had commited offence at the feet of a devotee. The Lord can only give direction to take shelter of the devotee only. He thought within himself that if Maharaj Parikshit would counter curse the boy he might be saved. But he knew it also that a pure devotee is callous about worldly advantages or reverses. As such the devotees are never inclined to counter act any action on them by personal defamation, curse negligence etc. So far such things are concerned in personal affairs the devotees do not care for them. But in case of their being performed on the Lord and his devotees then the devotee takes very strong action. It was a case of personal affair and therefore Samik Rishi knew it that the king would not take any counter action. Thus there was no alternative than to place appeal to the Lord for consideration of the immature childish boy.

It is not that only the Brahmins are powerful to award curse or blessings upon the subordinates but the devotee of the Lord even though he may not be a Brahmin is more powerful than a Brahmin. But such powerful devotee never misuses the power for personal benefit. Whatever power the devotee may have it is always utilised in the matter of service towards the Lord and His devotees only.

TEXT No. 49

इति पुत्रकृताघेन सोऽनुतप्तो महामुनिः ।
स्वयं विप्रकृतो राज्ञा नैवाघं तदचिन्तयत् ॥

Iti putra krita aghena sa anutapta munih
Swayau viprakrto rajna na eva agham tad achintayat.

ENGLISH SYNONYMS

Iti—thus, *Putra*—son, *Krita*—done by, *Aghena*—by the sin,

Sa—he the Muni, *Anatapta*—regretting, *Munih*—the sage, *Swayam*—personally, *Viprakrita*—being so insulted, *Na*—not, *Eva*—certainly, *Tad*—that, *Achintayat*—thought of it.

TRANSLATION

The sage thus regretted the sin commited by his own son and the insult which was done to him by the king was not very seriously taken by him.

PURPORT

The actual position of the whole incidence is now cleared up. Maharaj Parikshit's garlanding ths sage with a dead snake was not at all very serious offence but Sringhee's cursing upon the king was a serious offence. The serious offence was done by a foolish child only therefore he deserved to be pardoned by the Supreme Lord although it was not possible to get free from the sinful reaction. Maharaj Parikshit also did not mind the curse offered to him by a foolish Brahmin on the contrary, he took the full advantage of such awkward situation and by the great will of the Lord Maharaj Parikshit achieved the highest perfection of life through the grace of Srila Sukhdeva Goswami. Actually it was the desire of the the Lord and the party of three namely Maharaj Parikshit, Rishi Samik and his son Shringhee all were instrumental to the fulfilment of the desire of the Lord. So none of them were put into difficulty in the shape of reaction of work because everything was done in relation with Supreme Person Yajna.

TEXT NO. 50

प्रायशः साधवो लोके परैरद्वन्द्वेषु योजिताः ।
न व्यथन्ति न हृष्यन्ति यत आत्मागुणाश्रयः ॥

Prayasah sadhavo loke parair dwandvesu yojitah
Na bythanti na hrishyanti yata atma agunashrayah.

ENGLISH SYNONYMS

Praysah—generally, *Sadhavo*—saints, *Ioke*—in this world, *Parair*—by others, *Dwandwesu*—in the matter of duality, *Yojitah*—being engaged, *Na*—never, *Bythauti*—distressed, *Na*—neither, *Hrish yanti*— takes pleasure, *Yata*—because, *Atma*—self, *Agunashrayah*—trans cennental.

TRANSLATION

Generally the transcendentalists even though they are engaged by others in the duality of material world, neither they are distressed nor they take pleasures in them on account of transcendentally engaged.

PURPORT

The transcendentalists are the emperic philosophers, mystics and the devotees of the Lord. Emperic philosophers aims at the perfection of merging into the being of Absolute, the mystics aims at perceiving the all pervading Super Soul and the devotees of the Lord are engaged in the transcendental loving service of the Personality of Godhead. As Brahman Paramatam or Bhagawa are different phases of the same transcendence all the above mentioned transcendentalist are boyond the three modes of material nature. Material distresses and happinesses are products of the three modes and therefore the causes of such material distress and happiness have nothing to do with the transcendentalists. Both the sage and the king were transcendentalists. The king was a devotee and the Risi was a mystic. Therefore both of them were unattached to the accidental incidence created by the Supreme will. The playful child was an instrument in fulfilling the Lords will.

Thus end the **Bhaktivedanta Purports** of the first Canto Eighteenth Chapter in the matter of Maharaj Parikshit Cursed By A Brahmin By.

NINETEENTH CHAPTER

Appearance of Sukadeva Goswami

TEXT No. 1

सूत उवाच :

महीपतिस्त्वथ तत्कर्म गर्ह्यं विचिन्तयन्नात्मकृतं सुदुर्मनाः ।
अहो मया नीचमनार्यवत्कृतं निरागसि ब्रह्मणि गूढतेजसि ॥

Suta Uvacha :

Mahipatis tu atha tat karma garhyam
Vichintayan atmakritam sudurmanah.
Aho maya neecha anarya vat kritam
Niragasi brahmani gudha tejasi.

ENGLISH SYNONYMS

Mahipati—the king, *Tu*—but, *Atha*—thus (while coming back home) *Tat*—that, *Karma*—act, *Garhyam*—abominable, *Vichintayan*—thus thinking, *Atmakritam*—done by himself, *Sudurmanah*—very much depressed, *Aho*—alas, *Maya*—by me, *Neecha*—heinous, *Anarya*—uncivilised, *Vat*—like, *Kritam*—done, *Niragasi*—unto one who is faultless, *Brahmani*—unto a Brahmin, *Gudha*—grave, *Tejasi*—unto the powerful.

TRANSLATION

Thus while coming back to his home the king felt within himself that the act, done by him on the faultless Brahmin who was gravely powerful, was heinous and uncivilized and thus he was distressed within himself.

PURPORT

The pious king regretted the accidental improper action done

by him on the gravely powerful Brahmin who was faultless. Such repentance is natural for a good man like the king and such repentance only delivers a devotee from all kinds of sins accidentally committed by the devotee. The devotees are naturally faultless. Accidental fault committed by a devotee is sincerely regretted and by the Grace of the Lord, all sins unwillingly committed by a devotee, are burnt into ashes in the fire of repentance.

TEXT No. 2

ध्रुवं ततो मे कृतदेवहेलनाद् दुरत्ययं व्यसनं नातिदीर्घात् ।
तदस्तु कामं ह्यघनिष्कृताय मे यथा न कुर्यां पुनरेवमद्धा ॥

Dhruvam tato me kritadeva helanat
Duratyam vyasanam na ati deerghat
Tad astu kamam hi agha niskrifaya me
Yatha na kuryam punar evam addha.

ENGLISH SYNONYMS

Dhruvam—sure and certain, *Tato*—therefore, *Me*—mine, *Kritadevahelanat*—on account of disobeying the orders of the Lord, *Duratyayam*—very difficult, *Vyasanam*—calamity, *Na*—not, *Ati*—greatly, *Deerghat*—far off, *Tad*—that, *Astu*—let it be, *Kamam*—desire without any hitch, *Hi*—certainly, *Agha*—sins, *Niskritaya*—for getting free, *Me*—mine, *Yatha*—so that, *Na*—never, *Kuryam*—shall I do it, *Punar*—again, *Evam*—as I have done, *Addha*—directly.

TRANSLATION

On account of my neglecting the injunctions of the Supreme Lord certainly I must expect something very difficult to over come in the near future. So I desire to have it directly without any hitch for getting myself freed from the sinful action so that I may not do so again.

PURPORT

The injunction of the Supreme Lord is that the Brahmins and the cow must be given all protection. The Lord is Himself very much inclined to do good to the Brahmins and the cows at the first instance (*Go brahmana hitaya cha.*) Maharaj Parkahit knew all these very wisely and thus he concluded that his insulting a powerful Brahmin was certainly to be reacted by the Laws of the Lord and as such he was expecting, something very difficult to overcome was awaiting him, within very near future. He therefore desired the imminent calamity directly on him and not on the persons of his family members. For a man's personal misconduct affects the whole faimly members and therefore Mahraj Parkshit desired it directly upon him. He was certain that some calamity was pending upon them and thus desired without any hitch to get it himself. And by such sufferings personally he would be restrained from doing such nonsense in future and at the same time the sin which he had committed would be counteracted so that his descendants may not be suffering. That is the way of thinking for a responsible devotee. The family members a of devotee also share the effects of a devotee's service unto the Lord. The evidence is Maharaj Prahlad who saved his demon father by his personal devotional service. A devotee son in the family is the greatest boon or blessing of the Lord.

TEXT NO. 3

अद्यैव राज्य बलमृद्धकोशं प्रकोपितब्रह्मकुलानलो मे ।
दहत्वभद्रस्य पुनर्न मेऽभूत् पापीयसी धीर्द्विजदेवगोभ्यः ॥

Adya eva rajyam valamriddha kosham
Prakopita brahmakula anale me
Dahatu abhadrasya punar na me abhut
Papiyasi dheer dwija deva gobhyah

ENGLISH SYNONYMS

riddha—strength and the riches, *Kosham*—treasury, *Prakopita*—ignited by, *Brahmakula*—by the Brahmin-community, *Anala*—fire, *Me Dahatu*—let it burn, *Abhadrasya*—inauspiciousness, *Punar*—again, *Na*—not, *Me*—unto me, *Abhut*—may occur, *Papiyasi*—sinful, *Dheer*—intelligence, *Dwija*—Brahmins, *Deva*—the Supreme Lord, *Gobhyah*—and the cows.

TRANSLATION

Because I am uncivilized and sinful on account of my obstructive intelligence towards brahminical culture, God-consciousness and protection of cows, therefore I wish that my kingdom full with strength and opulence may immediately be burnt up by the fire of wrath of the Brahmin that in futnre, I may not be conducted in such inauspicious intelligence.

PURPORT

Progressive human civilization is based on three principal advanceement of knowledge namely brahminical culture, God consciousness and protection of cows. All economic development of the state by trade, commerce, agriculture and industries, must be fully utilised in the matter of above principles otherwise all the so called economic development, becomes the source of degraded civilization. Cow protection means feeding the Brahminical culture which leads towards God-consciousness and thus perfection of human civilization achieved. The age of Kali aims at killing the above higher principles of life and although Maharaj Parikshit strongly resisted the domination of the personality of Kali within the world, the influence of the age of Kali infiltered in an opportune moment and even a strong king like Maharaj Parikshit was induced to disregard the Brahminical culture by slight provocation of hunger and thirst. Maharaj Parikshit lamented the accidental incidence and he desired that all his kingdom strength and accumulation of wealth may be bunrt up for not being engaged in the above mentioned three cultural affairs.

Providentially also where wealth and strength are not engaged

in the advancement of Brahminical culture, God-consciousness and cow protection, such state or home is surely doomed. If we want at all peace and prosperity in the world, we may take lessons from this verse; every state and every home must endeavour to advance the cause of brahminical culture for self purifiaction, God-consciousness for self-realisation and cow-protection for the matter of getting sufficient milk and derive the best food value thereof, and to continue a perfect civilizahion.

TEXT No. 4

स चिन्तयन्नित्थमथाश्रृणोद् यथा मुनेः सुतोक्तो निर्ऋतिस्तक्षकाख्यः ।
स साधु मेने नचिरेण तक्षकानलं प्रसक्तस्य विरक्तिकारणम् ॥

Sa chintayan ittham athv asrinod yatha
Muneh sutokto nirritis takshak akhyah
Sa sadhu mene na chirenv takshaka
Analam prasaktasya virakti karanam

ENGLISH SYNONYMS

Sa—he the king, *Chintayan*—thinking, *Ittham*—like this, *Atha*—now, *Asrinod*—heard, *Yatha*—as as, *Muneh*—of the sage, *Sutokto*—uttered by the son, *Nirritis*—death, *Takshkakhya*—in relation with the snake bird, *Sa*—he the king, *Sadhu*—well and good, *Mene*—accepted, *Na*—not, *Chirena*—very long time, *Takshaka*—snake-bird, *Analam*—fire, *Prasaktasya*—for one who is too much attached, *Virakti*—indifference, *Karanam*—cause.

TRANSLATION

While the king was repenting like this at that time he received the news about his imminent death from the bitting of a snake bird, as it was spoken by the son of the sage. He however, accepted the news as well and good for its being the cause of his indifference towards worldly attachments.

PURPORT

Real happiness is achieved by spiritual existence or by cessation of the repetitions of birth and death. Such repetitions of birth and death can be st)pped only by going back to home back to Godhead. In the material world even by attaining the living conditions in the tomost planet (*Brahmaloka*) planet, no body can get rid of the conditions of repetitions of birth and death. We want to stop the repetitions of birth and death but we do not accept the path of attaining the perfection. The path of perfection is that one must be freed from all material attachments and thus be fit for entering into the spiritual kingdom. Therefore, those who are materially poverty-stricken,—are better candidates than those who are materially prosperous. Maharaj Parikshit was a great devotee of the Lord and bonafide candidate for entering into the kingdom of God but even though he was so, his material environments as the great emperor of the world, was a setback in the perfect attainment of his rightful status as one of the associates of the Lord in the spiritual sky. As devotee of the Lord he could understand that the cursing of the Brahmin boy, although unwisely, was a blessing upon him being the cause of detachment from worldy affairs both political and social. Samik Muni also after regretting the incidence of his son's cursing upon the king, conveyed the news to the king as a matter of duty so that the king would be able to prepare himself for going back to Godhead. The Samik Muni sent news to the king that the foolish Srighee his son, although a powerful Brahmin boy, unfortunately had misused his spiritual power by cursing the king unwarrantedly. The incidence of the King's garlanding the Muni was not sufficient case for being cursed to death by the foolish boy but as there was no remedy to retract the curse, the king was informed for preparation of death within a week. Both Samik Muni and the king were self realised souls. Samik Muni was a mystic and Maharaj Parikshit was a devotee. Therefore there was no difference between them in the matter of self realisation and none of them

were afraid of meeting death. Maharaj Parikshit could have gone to the Muni for begging his pardon but the news of his death was conveyed to the king with so much regret by the Muni that the king did not like to put the Muni into further ashamed position by his presence there. He decided to prepare himself for the imminent death and find out the way of going back to Godhead.

The complete span of life of a human being is meant for preparing himself for going back to Godhead or to get rid of the material existence made of the repetition of birth and death. As such in the system of Varnashram Dharma every man and woman is trained up for this purpose of eternal life and in other words the system of Varnasharm Dharma is known also as Sanatan Dharma or eternal occupation. The system of Varnasharam Dharma prepares a man for going back to Godhead and thus a householder is ordered to go to the forest as Vanaprastha to acquire complete knowledge and then to take Sanyas prior to the inevitable death. Parikshit Maharaj was fortunate to get the notice of seven days for meeting the inevitable death, but for the common man there is no such definite notice although death is inevitable for all. Foolishman forgets this sure fact of death and neglects the duty of preparing himself for going back to Godhead and spoils the life in animal propensities to eat, drink, be merry and enjoy. Such irresponsible life is adopted by the people in the age of Kali on account of sinful desires to condemn the Brahminical culture, Godconsciousness and cow protection for which the state is responsible. The state must employ the revenue in the matter of advancing the above mentioned three item and thus educate the populace to prepare for the death and going back to Godhead. The state which does so is the real welfare state. The state of India may better follow the examples of Maharaj Parikshit the ideal executive head than to imitate other materialistic states who have no idea of the kingdom of Godhead, the ultimate goal of human life. Deterioration of the ideals of Indian civilization has brought about the deterioration of civic life not only in India but also abroad.

TEXT No. 5

अथो विहायेमममुं च लोकं विमर्शितौ हेयतया पुरस्तात् ।
कृष्णाङ्घ्रिसेवामधिमन्यमान उपाविशत् प्रायममर्त्यनद्याम् ॥

Atho vihaya imam amum cha lokam
Vimarsitou heyataya purastat
Krishanghri sevam adhimanyamana
Upavishat prayam amartanadyam.

ENGLISH SYNONYMS

Atho—thus, *Vihaya*—giving up, *Iman*—this, *Amum*—and the next, *Cha*—also, *Lokam*—planets, *Vimarsitou*—all of them being judged, *Heyataya*—on account of inferiority, *Purastat*—herein before, *Krishanghri*—Lotus feet of the Lord SriKrishna, *Sevam*—transcendental loving service, *Adhimanyamana*—one who thinks as the greatest of all achievements, *Upavishat*—sat down tightly, *Prayam*—for. fasting, *Amartanadyam*—on the bank of the transcendantal river (The Ganges or The Jamuna)

PURPORT

For a devotee like Maharaj Parikshit none of the material planets even the topmost one the Brahmaloka is as desirable as Goloka Vrindaban the abode of Lord Sri Krishna the primeval Lord and Original Personality of Godhead. This earth is one of the innumerable material planets within the universe and there are innumerable universes also within the compass of Mahat Tattawa. It is explained on the first flap of the cover picture. The devotees are educated by the Lord and His representatives the spiritual masters or Acharyas that none of the planets, within all the innumerable universes is suitable for residential purposes of a devotee. The devotee always desires to go back to home back to Godhed just to become one of the associates of the Lord in the

capacity of servitors, friends, parents or conjugal lovers of the Lord either in one of the innumerable Vaikuntha planets or in the Goloka Vrindaban the planet of Lord Sri Krishna. All these planets are eternally situated in the spiritual sky called the *Parambyoma* which is on the other side of the causal ocean within the Mahat' Tatwas. Maharaj Parikshit was already aware of all these informations due to his accumulated piety and birth in the high family of devotees the Vaishnavas and thus he was not at all interested in the material planets. Modern scientist are very much eager to reach the Moon planet by material arrangements and hardly they can contemplate about the highest planet of this universe ; but a devotee like Maharaj Parikshit does not care a fig even for the Moon planent or for the matter of that any one of the material planets. So when he was assured of his death on the fixed up date he became more determined to the transcendental loving service of the Lord Krishna in complete fasting on the bank of the transcendental river Yamuna flowing down the capital of Hastinapur (in the Delhi state). Both the Ganges and the Yamuna are *Amartya* (transcendental) rivers and Yamuna is still more sanctified on account of the following reasons.

TEXT No. 6

या वै लसच्छ्रीतुलसी विमिश्रकृष्णाङ्घ्रिरेण्वभ्यधिकाम्बुनेत्री ।
पुनाति सेशानुभयत्र लोकान् कस्तां न सेवेत मरिष्यमाणः ॥

Ya vai lasat sri tulasi vimishra
Krihnamghri renu abhyadhika ambu netri
Punati sesan ubhayatra lokan
Kas tam na seveta marisyamanah.

ENGLISH SYNONYMS

Ya—the river which, *Vai*—always, *Lasat*—floating with, *Tulasi*—Tulasi leaves, *Vimishra*—mixd up, *Krishnamghri*—lotus feet of the Lord Shri Krishna, *Renu*—dusts, *Abhyadhika*—auspicous.

Ambu—water, *Netri*—that which is carrying, *Punati*—sanctifies, *Sesan*—along with Lord Shiva, *Ubhayatra*—both the upper and lower or inside or outside, *Lokam*—planets, *Kas*—who else, *Tam*—that river, *Na*—does not, *Seveta*—worship, *Marisyamanah*—one who is to die at any moment.

TRANSLATION

The river (on which the king sat up for fasting) is carrying the most auspicious water mixed up with dust of the Lotus Feet of the Lord and Tulasi leaves and therefore it sanctifies the three worlds inside and outside along with Lord Shiva and other demigods. As such every one who is destined to die must take shelter of this river.

PURPORT

Maharaj Parikshit just after receiving the news of his death within seven days, he at once retired from family life and shifted himself on the sacred bank of Yamuna river. Generally it is said that the king took shelter on the bank of the Ganges but according to Srila Jiva Goswami the king took shelter on the bank of the Yamuna. Srila Jiva Goswami's statement appears to be more accurate on account of geographical situation. Maharaj Praikshit resided in his captial Hastinapur situated near present Delhi and the river Yamuna flows down the city is geographical truth. Naturally the king was to take shelter of the river Yamuna because she was flowing just near his palace door and so far santcity is concerned, the river Yamuna is directly connected with Lord Krishna than the Ganges. The Lord sanctified river Yamuna from the beginning of His transcendental pastimes in the world. While his father Vasudeva was crossing the Yamuna with the baby Lord Krishna for safety place at Gokula on the other bank of the river from Mathura, the Lord fell down on the river and by the dust of His Lotus Feet the river at once became sancti-

fied. It is specially mentioned herein that Maharaj Parikshit took shelter of that particular river which is beautifully flowing carrying the dust of the Lotus feet of Lord Krishna mixed up with tulsi leaves. Lord Krishna's Lotus feet is always besmeared with the Tulasi leaves and thus as soon as His Lotus Feet is contacted with the water of the Ganges and the Yamuna they become atonce sanctified. The Lord, however, contacted more with the river Yamuna than the Ganges. According to Varaha Puranam as quoted by Srila Jiva Goswami, there is no differnce between the water of the Ganges and the Yamuna; **but when the water of the Ganges is sanctified one hundred times it is called Yamuna** as much as it is said in the scriptures that one thousand names of Lord **Vishnu** is equal to one name of **Rama** and three Names of Lord Rama are equal to one Name of **Krishna.** Therefore, there is no factual difference if Maharaj Parikshit set down on the bank of the river Yamuna as supported by Srila Jiva Goswami on the strength of Varaha Puranam.

TEXT NO. 7

इति व्यवच्छिद्य स पाण्डवेयः प्रायोपवेशं प्रति विष्णुपद्याम् ।
दधौ मुकुन्दाङ्घ्रिमनन्यभावो मुनिव्रतो मुक्तसमस्तसङ्गः ॥

Iti vyavachhidya sa pandaveyeh
Prayopavesam prativishnu padyam
Dadhou mukundamghrim ananya bhavo
Muni vrato mukta samsta samgah.

ENGLISH SYNONYMS

Iti—thus, *Vyavacchidya*—having made it decided, *Sa*—the king, *Pandaveyah*—worthy descedant of the Pandavas, *Prayopavesam*—for the matter of fasting till death, *Prati*—towards, *Vishnupadyam*—on the bank of the Ganges (emanated from the Lotus feet of Lord Vishnu), *Dadhou*—gave up himself, *Mukundamghrim*—

unto the Lotus feet of Lord Krishna, *Ananya*—without any deviation, *Bhayo*—spirit, *Muniyrato*—with vow of a sage, *Mukta*—liberated from, *Samasta*—all kinds of, *Samga*—association.

TRANSLATION

Thus the king having made it decided once for all, the descendant of the Pandavas, went towards the bank of the Ganges to observe fasting untill death and gave up himself unto the Lotus feet of Lord Krishna who is only able to award liberation; thus being freed from all kinds of association and attachment accepting the vow of a sage.

PURPORT

The water of the Ganges sanctifies all the three worlds including the gods and the demigods on account of her emanating from the lotus feet of the Personality of Godhead Vishnu. Lord Krishna is the fountainhead of the principle of Vishnu Tattwa and therefore shelter of His Lotus feet can deliver one from all sins including an offence which was commited by the king unto a Brahmin. Maharaj Parikshit, therefore, decided to meditate upon the lotus feet of Lord Sri Krishna Who is Mukunda or the giver of liberations of all description. The bank of the Ganges or the Yamuna gives one chance of remembering the Lord in a continued mood. Maharaj Parikshit freed himself from all sorts of material association and meditated upon the Lotus feet of Lord Krishna and that is the way of liberation. To be free from all material association means to cease completely in the act of committing any further sins and to meditate upon the lotus feet of the Lord means to become free from the effects of all previous sins which might have been committed by any one. The conditions of the material world are so made that one has to commit sins willingly or unwillingly and the best example is Maharaj Parikshit himself who was a recognised sinless pious king. But he also became a victim of the offence upon a Brahmin even though he was ever unwilling to commit such mistake. And he was

cursed also but because he was a great devotee of the Lord, therefore, even such reverses of life became favourable circumstances for the devotee of the Lord. The principle is that one should not willingly commit any sin in his life and should constantly remember the Lotus feet of the Lord without any deviation. In such a mood only the Lord will help the devotee for making regular progress towards the path of liberation and thus attaining the lotus feet of the Lord. Even there is accidental sins committed by the devotee the Lord saves the surrendered soul from all sins as it is confirmed in all scriptures. *Swapadamulam bhaijatah priyasya tyaktanyabhavasya hari pareshah, Vikarma yatcha utpatitam kathanchit dhunoti sarvam hridi sannivistah* (*Bhag*: *11*/5/38). The devotee of the Lord never commits sins willingly but the material world is such a place that one has to commit sins even unwillingly. The finest way to save one from such accidental sins of life is to remember constantly the Lotus feet of the Lord. But one who commits sins deliberate willingly on the strength of the Lord's assurances for saving, do commit the maximum amount of sins and there is no deliverance even by constantly remembering the Lotus feet of the Lord. Such willful offender has no chance of being freed from the clutches of fruitive action.

TEXT NO. 8

तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।
प्रायेण तीर्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तः ॥

Tatra upajagmu bhuvanam punana
Mahanubhava munayah sasisyah
Prayena teertha abhigama apadeshaih
Swayam hi teerthani punanti santah.

ENGLISH SYNONYMS

Tatra—there, *Upajagmu*—arrived, *Bhuvanam*—the universe,

Punana—those who can sanctify, *Mahanubhava*—great minds, *Munayah*—thinkers, *Sasisyah*—along with their disciples, *Prayena*—almost, *Teertha*—pilgrimage, *Abhigama*—journey, *Apadeshaih*—on the plea of, *Swayam*—personally, *Hi*—certainly, *Teerthani*—all the pilgrimages, *Punati*—sanctify, *Santah*—sages.

TRANSLATION

At that time all the great minded thinkers accompanied by their disciples and sages who could sanctify the pilgrimages even by their presence, arrived there on the plea of pilgrim's journey.

PURPORT

When Maharaj Parikshit fixed up himself on the bank of the Ganges the news spread all directions of the universe and the great minded sages, who could follow the importance of the occasion, all arrived there on the plea of pilgrimage. Actually they came to meet Maharaj Parikshit and not for taking bath in pilgrimage because all of them were competent enough to sanctify the pilgrimages even. Common men go to pilgrimages for getting themselves purified of all sins. Thus the place of pilgrimage becomes overburdened with the sins of others. But when such sages visit such overburdened pilgrimages, they sanctify the places by their presence. Therefore the sages who came to meet Maharaj Parikshit were not very much interested to get themielves purified like other common men but on the plea of taking bath in that place they came to meet Maharaj Parikshit because they could foresee that taking the advantage of Maharaj Parikshit's fasting for seven days, *Sreemad Bhagwatam* would be spoken by Sukdeva Goswami and all of them wanted to take advantage of the great occasion.

TEXT NO. 9-10

अत्रिर्वसिष्ठश्च्यवनः शरद्वानरिष्ठनेमिर्भृगुरंगिराश्च ।
पराशरो गाधिसुतोऽथ राम उतथ्य इन्द्रप्रमदेध्मवाहौ ।।
मेधातिथिर्देवल आर्ष्टिषेणो भारद्वाजो गौतमः पिप्पलादः ।
मैत्रेय और्वः कवषः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च ।।

Atri vasistas chyavanah saradban
Aristanemir chrigur angirascha
Parasaro gadhisuto atho rama
Utatthya indrapramad Iddhmabahau.
Medhatithir devala astiseno
Bharadwaja goutamah pippalada.
Maitreya ourbah kavashah kumbhayoni
Dwaipayana bhagawan naradas cha.

ENGLISH SYNONYMS

Atri...to Narada—all names of the different saintly personalities arrived there from different parts of the universe.

TRANSLATION

On that occasion there arrived great sages like Atri, Chyavan, Saraadban, Aristanemi, Bhrigu, Vasista. Parasar, Viswamitra, Angira, Parsurama, Utatthya, Indrapramad, Iddhmavahu, Medhatithi, Devala, Astisena, Bharadwaj, Goutama. Pippalaha Maitreya, Ourbah, Kavash, Kumbhayoni, Dwaipayana, and the great Personality Narada.

PURPORT

Chyavan:—A great sage and one of the sons of Bhrigu Muni. He was born premature when his pregnant mother was kidnapped. Chyavan is one of the six sons of his father.

Bhrigu :—When Brahmaji was performing a great sacrifice on behalf of Varuna, Maharshi Bhrigu was born from the sacrificial fire. He was a great sage and his very dear wife was Puloma. He could travel in the space like Durvasa, Narada and others and used to visit all planets of the universe. Before the battle of Kurukshetra, he was one of them who tried to stop the battle. Sometimes he instructed Bharadwaja Muni about the astronomical evolution and he is the author of the great Bhrigusamhita the astrological calculation. He explained how air fire water and earth generated from ether. He explained how the air in the stomach works and regulates the intestines. As a great philosopher he established with logical conclusion about the eternity of the living entity. (Mahabharat Shanti ch/87) He was also a great anthropologist and the theory of evolution was long ago explained by him. He was a scientific propounder of the four divisions and orders of the human society known as the Varnashram institution. He converted Kshatriya king Bitahavyak to become a Brahmin.

Vasista :—See page 497 Vol. II.

Parasara :—Is the grandson of Vasista Muni and father of Vyasadeva. He is the son of Maharshi Shakti and his mother's name was Adrisyanti. He was in the womb of his mother when she was only twelve years old. And from within the womb of his mother he learnt the Vedas. His father was killed by a demon Kalmaspada and to revenge this he wanted to annihilate the whole world when he heard the death news of his father by his mother. He was however restrained by his grand father Vasista. He then performed a Rkshas killing yajna but Maharshi Pulasta restrained him. He begot Vyasdeva being attracted by Satyavati later on wife of Maharaj Santanu. By the blessings of Parasara, Satyavati became fragrant for miles together. He was present also during the time of Bhisma's death. He was spiritual master of Maharaj Janaka and a great devotee of Lord Shiva. He is the author of many vedic scriptures and sociological directions.

Gadhi Putra or Viswamitra:—A great sage of austerity and mystic power He is famous as Gadhiputra because His father's name was Gadhi a powerful king of the province of Kanyakubja (part of Uttar Pradesh). Although he was Kshatriya by birth still he became a Brahminin in the very same body by the power of his spiritual achievements. He picked up a quarrel with Vasista Muni when he was a Kshatirya king and performed a great sacrifice in co-operation with Matanga Muni and thus was able to vanish the sons of Vasista. He became a great Yogi and yet he failed to check up his senses and thus was obliged to become the father of Sakuntala the beauty queen of the world history. Once upon a time while he was Kshatriya king, he visited the hermitage of Vasista Muni and he was given royal reception. Viswamitra wanted from Vasista a cow of the name Nandini and the Muni refused to deliver it. He stole away the cow and thus there was a quarrel between the sage and the king. After all Viswamitra was defeated by the spiritual strength of Vasista and thus the King decided to become a Brahmin and before becoming a Brahmin he underwent a severe type of austerity on the bank of Koushika. He was also one of them who tried to stop the Kurukshetra war.

Angira :—He is one of the six mental sons of Brahma and the father of Vrihaspati the great learned priest of the demigods in the heavenly planet. He is born of the semen of Brahmaji given to the cinder of fire. Utthato and Samvarta are his sons and it is said that he is still performing austerity and chanting the holy name of the Lord at a place known as Alokananda on the bank of the Ganges.

Parsurama :—See page 496 VolI.

Utattha :—One of the three sons of Maharshi Angira. He was the spiritual master of Maharaj Mandhata. He married Bhadra the daughter of Soma (Moon). Sometimes Varuna Kidnapped his wife Bhadra and to retaliate the offence of the god of water, he

drunk off all water of the world.

Indrapramad:—See page 497 Vol. II.

Medhatithi:—An old Sage of yore. An assembly member of the heavely King Indradeva. His son was Kannwa Muni who brought up Sakuntala in the foreest. He was promoted to the heavenly planet by strictly following the principles of retired life (Vanaprastha).

Devala:—A great authority like Narada Muni and Vyasdeva. His good name in the list of authorities is mentioned in the Bhagwat Geeta while Arjuna acknowledged Lord Krishna as the Supreme Personality of Godhead. He met Maharaj Yudhisthira after the battle of Kurukshetra and he is the elder brother of Dhoumya the priest of the Pandava family. Like the Kshatriyas he also allowed his daughter to select her own husband in Sayambara meeting and in that ceremony all the bachelor sons of the Rishis were invited to attend. According to some he is a different personality from Asita Devala.

Bharadwaja:—See page 496 Vol. II.

Goutama:—One of the seven great sages of the universe. Saradban Goutama is one of his sons. Persons in Goutama Gotra (dynasty) uptodate are either his family descendants or his disciplic succession. The Brahmins who profess Goutama Gotra are generally family descendants and the Kshatriyas and Vaishyas who profess Goutama Gotra are all in the line of his disciplic succession. He is the husband of the famous Ahalya who turned into stone and Indradeva the king of the heaven molested her. Ahalya was delivered by Lord Ramachandra. He is the grand father of Kripacharya one of the heroes of the battle of Kurukshetra.

Maitreya:—A great Rishi of yore. He was spiritual master of Vidura and a great authority in the matter of religiosity. He

advised Dhritarstra to keep good relation with the Pandavas. Duryadhone disagreed and thus he was cursed by him. He met Vyasdeva and had religious discourses with him.

Dwaipayana:—See page 495 Vol. II.

Narada Muni:—See page 494 Vol. II.

TEXT NO. 11

अन्ये च देवर्षिब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।
नानार्षेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा ववन्दे ॥

Anye cha devarshi brahmarshi varya
Rajarshivarya arunadayas cha
Nana arseyapravaran sametan
Abhyarcha raja sirasa vavande.

ENGLISH SYNONYMS

Anye—many others, *Cha*—also, *Devarshi*—saintly demigods, *Brahmarshi*—saintly brahmins, *Varya*—topmost, *Rajarshivaryas*—topmost saintly kings, *Arunadayas*—a special rank of Rajarshis, *Cha*—and, *Nana*—many other, *Arsheyapravaran*—chief amongst the dynasties of the sages, *Sametan*—assembled together, *Abhyarcha*—by worshipping, *Sirasa*—by the head down on the ground, *Vavande*—welcomed.

TRANSLATION

There were many other saintly demigods, royal orders and special royal order of the name *Arunadaya* of different dynasties of sages and when all of them assembled together to meet the emperor, he received them properly and bowed down his head on the ground.

PURPORT

The system of bowing down the head on the ground to show respects to superior is an excellent etiquette which obliges the hono-

ured guest deep into the heart. Even the first grade offender is excused by the offended simply by this process and Maharaj Parikshit, although he was honoured by all rank and file of the order of Rishis and kings, the emperor welcomed all the big men in that humble etiquette in order to be excused by them if he had offended them at all at any time. Generally at the last stage of one's life this humble method is adopted by every sensible man inorder to be excused before departure for the next life and in this way Maharaj Parikshit implored every one's good will for going back to home back to Godhead.

TEXT No. 12

सुखोपविष्टेष्वथ तेषु भूयः कृतप्रणामः स्वचिकीर्षितं यत् ।
विज्ञापयामास विविक्तचेता उपस्थितोऽग्रेऽभिगृहीतपाणिः ॥

Sukha upavistesu atha tesu bhuyah
Kritapranamah swa chikirsitam yat.
Vijnapayamasa viviktacheta
Upasthito agre abhigrihita panih.

ENGLISH SYNONYMS

Sukha—happily, *Upavistesu*—all sitting down, *Atha*—thereupon, *Tesu*—unto them (the visitors) *Bhuyah*—again, *Kritapranamah*—having offered obeisances, *Swa*—his won, *Chikirsitam*—decision of fasting, *Vijnapayamasa*—submitted, *Viviktacheta*—one whose mind is detached from worldly affairs, *Upasthito*—being present, *Agre*—in front of them, *Abhigrihitapanih*—humbly with folded hands.

TRANSLATION

Thereafter all the Rishis and others having taken their seats comfortably the king expressed himself about his decision to fast until death standing before them humbly with folded hands.

PURPORT

Although the king had already decided to fast until death on the bank of the Ganges still he humbly expressed his decision to elicit opinions of the great authorities present there. Any decision however important and fixed up may be confirmed by some authority and that makes the thing very perfect. This means the monarchs who ruled over the earth in those days were not irresponsible dictators but they scrupulously followed the authoritative decisions of the saints and sages in terms of Vedic injunction. Maharaj Parikshitw as a perfect king and he followed the principles of consulting the authority even up to the last days of his life.

TEXT No. 13

राजोवाच

अहो वयं धन्यतमा नृपाणां महत्तमानुग्रहणीयशीलाः ।
राज्ञां कुलं ब्राह्मणपादशौचाद् दूराद् विसृष्टं बत गर्ह्यकर्म ।।

Sri Raja uvacha

Aho vayam dhanyatama nripanam
Mahattamanam anugrahaniyasheelah.
Rajnam kulam brahmanapada souchad
Durad visristam bata garhyam karma.

ENGLISH SYNONYMS

Sri Raja uvacha—the fortunate king thus said, *Aho*—hallo, *Vayam*—we, *Dhanyatama*—mostly thankful, *Nripanam*—of all the kings, *Mahattamanam*—of the great souls, *Anugrahaniyasheelah*—so trained up as to get favours, *Rajnam*—of the royal, *Kulam*—orders, *Brahmanapada*—feet of the brahmins, *Sauchad*—refuses after clean sing, *Durat*—from distance, *Visristam*—always left out, *Bata*—on account of, *Garhyam*—condemnable, *Karma*—activities.

TRANSLATION

The fortunate king said, "Hallo how we are mostly thankful from other rulers, being trained up as to get favours of the great souls otherwise generally the royal orders are rejected(by you) from a distant place like the refuses after cleansing. "

PURPORT

According to religious principle, the stool, urine, washed water etc must be left out from a long distance. Attached bath rooms, urinals, privy etc may be very convenient amenities of modern civilization but they are ordered to be situated at a disiance away from residential quarters. That very examhle is cited herein in relation with the kingly order for those who are progressively marching towards back to home back to godhead. Lord Sri Ghaitanya Mahaprabhu said, that to be in intimate touch with £. sh. men or the kingly order by one who desires to go back to home back to Godhead,—is more than committing suicide by drinking hemlock. In other words the transcendentalist do not generally associate with men who are too much enamoured by the external beauty of God's creation. By advanced knowledge in the matter of spiritual realisation, the transcendentalist knows it well, that this beautiful material world is nothing but a shadow reflection of the Reality the kingdom of God. They are not, therefore, very much capitavated by the royal opulence or any thing like that. But in the case of Maharaj Parikshit the situation was different. Apparently the king was condemmed to death by an inexperienced brahmin boy, but factually the king was called by the Lord to go back to Him. Other transcendentalists,the great sages and mystics who assembled together on account of Maharaj Parikshit's fasting unto death, were quite anxious to see him who was going back to Godhead. Maharaj Parikshit also could understand that the great sages who assembled there were all kind to his forefathers the Pandavas on account of their devotional

service of the Lord. He felt, therefore, grateful to the sages for being present there at the last stage of his life and he felt that it was all due to the greatness of his late forefathers or grandfathers at. He felt proud therefore that he happened to be the descendant of such great devotees. Feeling of such prideness in relation with the devotee and the Lord is certainly not equal to the puffed up sense of vanity in relation with material prosperity. The first is reality whereas the last one is false and vanity only.

TEXT NO. 14

तस्यैव मेऽघस्य परावरेशो व्यासक्तचित्तस्य गृहेष्वभीक्ष्णम् ।
निर्वेदमूलो द्विजशापरूपो यत्र प्रसक्तोभयमाशु धत्ते ॥

Tasya evame aghasya paraavara isho
Vyasakta chittasya grihesu abhikshanam
Nirvedamulam dwijasapa rupo
Yatra prasakto bhayam asu dhatte.

ENGLISH SYNONYMS

Tasyo—his, *Eva*—certainly, *Me*—mine, *Aghasya*—of the sinful, *Para*—transcendental, *Abara*—mundane, *Isha*—controller the Supreme Lord, *Vyasakta*—specifically attached,, *Chittasya*—of the mind, *Grihesu*—in the matter of family affairs, *Abhikshnam*—always, *Nirvedamulam*—the source of detachment, *Dwijasapa*—cursing by the brahmin, *Rupa*—in the form of, *Yatra*—whereupon *Prasakto*—one who is affected, *Bhayam*—fearfulness, *Asu*—very soon, *Dhatte*—take place.

TRANSLATION

As such the Supreme Personality of Godhead controller of the transcendental and mundane worlds has kindly overtaken me in the form of cursing of the Brahmin. On account of my being too much attached to family life and inorder to save me the Lord has

so appeared before me so that out of fear only I may be detached from the world.

PURPORT

Maharaj Parikshit although born in the family of the great devotees the Pandavas and although he was securely trained up in the matter of transcendental attachment for the association of the Lord, still the allurement of mundane family life is so strong that even he was to be detached from such mundane life by a plan of the Lord in the form of cursing by the brahmin boy. Such direct action is taken up by the Lord in the case of a special devotee by whom a particular mission of the Lord has have to be done. Maharaj Parikshit could understand it by the indication of presence of the topmost transcendentalist of the universe present before him. The Lord resides with His devotees and therefore the presence of the great saints indicated the presence of the Lord on the spot. A condemned person is never visited by the Lord and as such Maharaj Parikshits could follow it that in the form of cursing by the Brahmin boy the Lord has had appeared before him. The reverse position was favourable condition for the king for his becoming unattached to the alluring family life out of a fear of the cruel death. He therefore welcomed the presence of the great Rishis as a mark of favour of the Supreme Lord.

TEXT No. 15

तं मोपयातं प्रतियन्तु विप्रा गंगा च देवी धृतचित्तमीशे ।
द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत विष्णुगाथाः ॥

Tam ma upayatam pratiy antu vipra
Ganga Cha devi dhrita chittam ishe
Dwijopasristah kuhakas takshako va
Dasatu alam gayata vishnugathah.

ENGLISH SYNONYMS

Tam—for that reason, *Ma*—me, *Upayatam*—taken shelter of, *Pratiyantu*—just take it from me, *Vipra*—oh the brahmins, *Ganga*—mother Ganges, *Cha*—also, *Devi*—direct representative of the Lord, *Dhrita*—taken up, *Chittam*—heart, *Ishe*-unto the Lord, *Dwijopasristah*—created by the brahmin, *Kuhaka*—something magical, *Takshaka*—the snake-bird, *Va*—either, *Dasatu*—let it bite, *Alam*—without further delay, *Gayata*—please go on singing, *Vishnugathah*—narration of the deeds of Vishnu.

TRANSLATION

Oh the brahmins just accept me as the completely surrendered soul and let mother Ganges the representative of the Lord also accept me like that as I have already taken up in my heart the lotus feet of the Lord. Let the snake bird or something magical created by the brahmin, bite me atonce but what I want that you all may go on singing the deeds of Lord Vishnu.

PURPORT

As soon as one is given up completely unto the Lotus feet of the Supreme Lord one is not at all afraid of death. The atmosphere created by the persence of great devotees of the Lord on the bank of the Ganges and Maharaj Parikshit's completely acceptance of the Lord's Lotus feet all were sufficient guarantee for the King for going back to home back to Godhead. He became thus absolutely free from all fear of death.

TEXT No. 16

पुनश्च भूयाद्भगवत्यनन्ते रतिः प्रसंगश्चतदाश्रयेषु ।
महत्सु यां यामुपयामि सृष्टिं मैत्रस्तु सर्वत्र नमो द्विजेभ्यः ॥

Punas cha bhuyad bhagwati anante
Ratih prasamgas cha tad asrayaesu.
Mahatsu yam yam upayami sristim
Maitras tu sarvatra namo dwijebhyah.

ENGLISH SYNONYMS

Punas—again, *Cha*—and, *Bhuyad*—let it be, *Bhagwati*—unto Lord Sri Krishna, *Anante*—who has unlimited potency, *Ratim*—attraction, *Prasamgas*—association, *Cha*—also, *Tad*—His, *Asrayaesu*—unto those who are His devotees, *Mahatsu*—within the compass of material creation, *Yam yam*—whichever, *Upayami*—I may take, *Sristim*—my birth, *Maitras*—friendly relation, *Tu*—let it be, *Sarvatra*—everywhere, *Namo*—my obeisances, *Dwijebhyah*—unto the Brahmins.

TRANSLATION

Again after offering my obeisances unto you all the Brahmins, I beg to pray that should I again take my birth in the material world let it be that I may have my full attachment unto Lord Sri Krishna who has unlimited potency, my association with His devotees and my friendly relation with all living beings.

PURPORT

A devotee of the Lord is the only perfect living being is explained herein by Maharaja Parikshit. A devotee of the Lord is no body's enemy although there may be many enemies of a devotee. A devotee of the Lord does not like to associate with non-devotees although he has no enmity with them. He desires association with the devotees of the Lord. This is perfectly natural because the birds of the same feather mix up together. The ducks and the crows are different types of birds. The ducks associate with the ducks and the crows associate with the crows. And the most important function of a devotee is to have complete attachement for Lord Sri Krishna the father of all other living beings. As a good son of the father behave friendly with all his other brothers, so also the devotee of the Lord being good son of the Supreme Father Lord Krishna, sees all other living beings in relation with the Supreme Father. He tries to bring back the upstart sons of the father to

a saner stage and thus gradually accepts the Supreme fatherhood of God. Maharaj Parikshit was certainly going back to home back to Godhead but even if he was not to go back like that he prayed for a pattern of life which is the most perfect way of life in the material world. A pure devotee does not desire the company of a personality as great as Brahma, but he prefers the association of a petty living being provided such living being is a devotee of the Lord.

TEXT No. 17

इति स्म राजाध्यवसाययुक्तः प्राचीनमूलेषु कुशेषु धीरः ।
उदङ्मुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तभारः ॥

Iti sma raja adhyavasaya yuktah
Prachina mulesu kusesu dheerah
Udammukham dakshina kula aste
Samudra patnya swa suta nasta bharah.

ENGLISH SYNONYMS

Iti—thus, *Sma*—as in the past, *Raja*—the king, *Adhyavasaya*—perseverance, *Yuktah*—being engaged, *Prachina*—eastern, *Mulesu*—on the root, *Kusesu*—on seat made of *kusa* straw, *Dheerah*—self-controlled, *Udammukham*—facing the northern side, *Dakshina*—on the southern, *Kula*—bank, *Aste*—situated, *Samudra*—the sea, *Patnya*—wife of (the Ganges) *Swa*—own, *Suta*—son, *Nasta*—given over, *Bharah*—the charges of administration.

TRANSLATION

Maharaj Parikshit was perfectly self controlled and as such thus he situated himself. He sat down on the seat of straw with roots towards the east placed on the southern bank of the Ganges, facing himself on the northern side and previously having given the charge of administration on his son.

PURPORT

The river Ganges is celebrated to be known as the wife of the sea. The seat of Kusa straw is considered to be sanctified if the straw is taken out of the earth complete with root and the root side kept towards eastern direction is considered to be auspicious. Facing the northern side is still more favourable for attaining sipritual success. Maharaj Parikshit handed over the charge of administration to his son before his leaving the home. He was thus fully equipped for all favourable conditions.

TEXT No. 18

एवं च तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसंघाः ।
प्रशस्य भूमौ व्यकिरन् प्रसूनैर्मुदामुहुर्दुन्दुभयश्च नेदुः ॥

Evam cha tasmin naradevadeve
Prayopaviste divi deva samghah
Prasasya bhumou vyakiran prasunair
Muda muhur dundubhayas cha neduh.

ENGLISH SYNONYMS

Evam—thus, *Cha*—and, *Tasmin*—in that, *Naradevadeve*—upon the king's, *Prayopaviste*—being engaged in fasting to death, *Divi*—in the sky, *Deva*—demigods, *Samghah*—all of them, *Prasasya*—having praised the action, *Bhumou*—on the earth, *Vyakiran*—scattered, *Prasunair*—with flowers, *Muda*—in pleasure, *Muhur*—continually, *Dundubhayas*—celestial drums, *Cha*—also, *Neduh*—beaten.

TRANSLATION

The king Maharaj Parikshit thus being situated on fasting unto death all the demigods living in the higher planets of the sky praised the action of the king and in pleasure continually they scattered flowers over the earth and beaten over the celestial drums,

PURPORT

Even up to the time of Maharaj Parikshit there were inter-planetary communications and the news of Maharaj Parikshit's fasting unto death for attaining salvation reached the higher planets in the sky where the intelligent demigods live. The demi-gods are more luxurious than the human being on the earth but all of them are obedient to the orders of the Supreme Lord. There is none in the heavenly planet who is an atheist non-believer. As such any devotee of the Lord on the surface of the earth is always praised by them and in the case of Maharaj Parikshit they were greatly delighted and thus manifested the token of honour by scattering flowers over the earth as well as by beating the celestial drums. The nature of a pure devotee is that he takes pleasure in seeing somebody going back to Godhead and they are always pleased upon a devotee of the Lord so much so that by their *Adhidaivic* powers they help the devotees in all respects and by their action like this, the Lord is pleased upon them. There is an invisible chain of complete co-operation, between the Lord, the demigods and the devotee of the Lord on the earth.

TEXT No. 19

महर्षयो वै समुपागता ये प्रशस्य साध्वित्यनुमोदमानाः ।
ऊचुः प्रजानुग्रहशीलसारा यदुत्तमश्लोकगुणाभिरूपम् ॥

Maharsaya vai samapugata yeh
Prasasya sadhu iti anumodamanah
Uchuh prajanugraha seelasara
Yad uttamasloka gunabhirupam.

ENGLISH SYNONYMS

Maharsaya—the great sages, *Vai*—as a matter of course, *Samupagata*—assembled there, *Yeh*—those who, *Pasasya*—by praising *Sadhu*—quite all right, *Iti*—thus, *Anumodamanah*—all approving;

Uchuh—said, *Prajanugraha*—doing good to the living being, *Seelasara*—qualitatively powerful, *Yad*—because, *Uttamasloka*—One who is praised by selected poems, *Gunabhirupam*-as beautiful as Godly qualities.

TRANSLATION

All the great sages assembled there, praised the decision of Maharaj Parikshit and they expressed their approval by saying 'very good'. Naturally the sages are inclined to do good to the common man as they are qualitatively powerful like the supreme Lord. As such they were very much pleased to see Maharaj Parikshit a devotee of the Lord and said like this.

PURPORT

Natural beauty of a living being is enhanced by rising upto the platform of devotional service. Maharaj Parikshit was so much absorbed in the matter of attachment for Lord Krishna and seeing this the great sages assembled there were too much pleased and they expressed their approval by saying 'very good'. Such sages are naturally inclined to do good to the common man and when they see a personality like Maharaj Parikshit advanced in devotional service, their pleasure knows no bound and they offer all blessings in their power. Devotional service of the Lord is so auspicious that all demigods, sages upto the Lord Himself all become pleased with the devotee and therefore devotee finds everything auspicious for him and all inauspicious matter becomes extinct from the path of a progressive devotee. Meeting all the great sages at the time of death, was certainly all auspicious for Maharaj Parikshit, and as such a devotee like Maharaj Parikshit is blessed even by the so-called cursing of a Brahmin's boy.

TEXT No. 20

न वा इदं राजर्षिवर्य चित्रं भवत्सु कृष्ण समनुव्रतेषु ।
येऽध्यासन राजकिरीटजुष्टं सद्यो जहुर्भगवत्पार्श्वकामाः ॥

Na va idam rajarshi varya chitram
Bhavatsu krishnam samanuvratesu
Ye adhyasanam rajakirita justam
Sadya juhur bhagawat parswakamah.

ENGLISH SYNONYMS

Na—neither, *Va*—like this, *Idam*—this, *Rajarsi*—saintly king, *Varya*—the chief, *Chitram*—astonishing, *Bhavatsu*—unto you all, *Krishnam*—Lord Krishna, *Samanuvartesu*—unto those who are strictly in the line of, *Ye*—who, *Adhyasanam*—seated on the throne, *Rajakirita*—helmets of kings, *Justam*—decorated, *Sadya*—immediately, *Juhur*—gave up, *Bhagawat*—the Personality of Godhead, *Parswakama*—desiring to achieve association.

TRANSLATION

Oh the chief of the saintly kings, for you all the Kings of the Pandu dynasty, who are all strictly in the line of Lord Sri Krishna, it is not at all astonishing to give up your throne which is decorated with the helmets of many kings for the sake of achieving the eternal association of the Personality of Godhead.

PURPORT

Foolish politicians who hold political administrative posts for sometime, do think that the temporary post occupied by him is the highest material gain of his life and therefore they stick up to that post upto the last moment of his life without knowing it that achievement of liberation as one of the associates of the Lord in His eternal abode is the highest gain of life. The human life is meant for achieving this end of life going back to home back to Godhead. The Lord has assured us in the Bhagwat Geeta more than many times that by achieving the success of going back to Godhead, in His eternal abode is the highest achievement of success. Prahlad Maha-

raj while praying to the Lord Nrisingah said it as follow. "Oh my Lord I am very much afraid of the materialistic way of life and I am not the least afraid of your present ghastly ferocious feature as Nrisinghadeva. This materialistic way of life is something like grinding stone and thus we are being crushed by the great machine. We are fallen in this horrible whirlpool of the waves of ups and downs of life and thus my Lord I pray at your lotus feet to call me back to your eternal abode as one of your servitors which is the summit liberation of this materialistic way of life. I have a very bitter experience of materialistic way of life. In whichever species of life I have taken my birth compelled by the force of reaction of my own activities, I have very bitterly experienced two things specially namely separation from my beloved and meeting with what is not wanted by me. And to counter act them, the remedies which I undertook were more dangerous than the mischieves themselves. So I am drifted from one point to the other birth after birth and I pray therefore for giving me a shelter at your lotus feet."

The Pandava kings who are more than many saints of the world know the bitter results of materialistic way of life. They are never captivated by the glare of the imperial throne occupied by them and they seek always the opportunity of being called by the Lord to associate with Him eternally. Maharaj Prikshit was worthy grand-son of Maharaj Yudhisthir. Maharaj Yudhisthir timely gave up the attraction of the imperial throne giving over the charge of administration to his grand-son and similarly Maharaj Parikshit the grandson of Maharaj Yudhisthir, gave up the attraction of the imperial throne timely, giving over the charge of adminstration to his son Janmenjaya. That is the way of all the kings in the dynasty because they are all strictly in the line of Lord Krishna. As such the devotees of the Lord are never enchanted by the glare of materialistic way of life and they live impartially unattached to the objects of attraction of the false illusory materialistic way of life.

TEXT No. 21

सर्वे वयं तावदिहास्महेऽथ कलेवरं यावदसौ विहाय ।
लोकं परं विरजस्कं विशोकं यास्यत्ययं भागवतप्रधानः ॥

Sarve vayam tavat iha asmeh atha
Kalevaram yavat asou vihaya
Lokam param virajaskam visokam
Yasyati ayam bhagwata pradhanah.

ENGLISH SYNONYMS

Sarve—all, *Vayam*—of us, *Tavat*—as long as, *Iha*--at this place *Asme*— shall stay, *Atha*—hereafter, *Kalevaram*—the body, *Yavat*—so long, *Asou*—the King, *Vihaya*—giving up, *Iokam*—the planet, *Param*—the Supreme, *Virajaskam*—completely free from mundane contamination, *Visokam*—completely freed from all objects of lamentation, *Yasyati*—goes back, *Ayam*—this, *Bhagawata*—devotee, *Pradhana*—the foremost.

TRANSLATION

"We shall all wait and stay here as long as the foremost devotee of the Lord Maharaj Paraikshit does not go back to the Suqreme planet which is completely free from all mundane contamination and also free from all kinds of lamentable objectives.

PURPORT

Beyond the limitation of the material creation which is compared with the cloud in the sky, there is the *Paravyoma* or the spiritual sky full of planets called by the name Vaikunthas. Such Vaikuntha planets are also differently known as the Purushottam-loka. Achyutaloka, Trivikrama Loka, Hrishikesha Loka, Keshava Loka, Aniruddha Loka, Madhava Loka, Praddumna Loka, Samkar-san Loka, Sridhar Loka, Vasudeva Loka, Ayodhya Loka, Dwarka

Loka, and many other crores and crores of spiritual lokas wherein the Personality of Godhead predominates; and all the living entities there are liberated souls with spiritual bodies as good as that of the Lord. There is no material contamination ; everything there is spiritual and therefore there is nothing objective as lamentable. They are full of transcendental bliss, without any birth, death, old age or diseases. And amongst all the abovementioned Vaikuntha Lokas there is one Supreme Loka called by the name Goloka Vrindaban which is the abode of the Lord Sri Krishna and His specific associates. Maharaj Parikshit was meant for achieving this particular Loka and the great Rishis assembled there could foresee the destination of Maharaj Parikshit. All of them consulted amongst themselves about the great departure of the great king and they wanted see up to the last moment, because they would no more be able to see such great devotee of the Lord. When a great devotee of the Lord passes away there is nothing to be lamented because such devotee was destined to enter into the kingdom of God ; but the sorry plight is that such great devotees become out of our sight and therefore there is every reason to be sorry for such disappearance of a devotee. As the Lord is rarely to be seen by our present eyes, so also the great devotees are. The great Rishis, therefore, correctly decided to remain on the spot till the last moment of the King.

TEXT NO. 22

आश्रुत्य तद्ऋषिगणवचः परीक्षित्समं मधुच्युद् गुरु चाव्यलीकम् ।
आभाषतैनानभिनन्द्य युक्तान् शुश्रूषमाणश्चरितानि विष्णोः ॥

Ashrutya tad rishigana vachah parikshit
Samam madhuchyud guruchaavyalikam.
Abhasato enan abhinandya yuktan
Susrusomanas charitani vishnoh.

ENGLISH SYNONYMS

Ashrutya—just after hearing, *Tad*-that, *Rishiganah*—the sages

assembled *Vachas*—speaking, *Parikshit*--Maharaj Parikshit, *Samam*—impartial, *Madhuchyud*—sweet to hear, *Guru*—grave, *Cha*—also, *Avyalikam*--perfectly true, *Abhasato*-said, *Enan*--all of them, *Yuktam*—correctly represented, *Susrusamanas*—being desireous, *Charitani*—activities of, *Vishnoh*—the personality of Godhead.

TRANSLATION

All that was spoken by the great sages were very sweet to hear, full of meaning and appropriately represented as perfectly true. So atfter hearing them Maharaj Parikshit congratulated the great sages being desireous of hearing the activities of Lord Sri Krishna the Personality of Godhead.

TEXT No. 23

समागताः सर्वत एव सर्वे वेदा यथा मूर्तिधरास्त्रिपृष्ठे ।
नेहाथवामुत्र च कश्चनार्थ ऋते परानुग्रहमात्मशीलम् ॥

Samagatah sarvata eva sarve
Veda yatha murtidharas tripristhe
Na iha na amutra kaschana artha
Rite para anugraham atmaseelam.

ENGLISH SYNONYMS

Samagatah—assembled, *Sarvata*—from all directions, *Eva*—certainly, *Sarve*—you all, *Veda*—knowledge supreme, *Yatha*—as as, *Murtidharas*—personified, *Tripristhe*—in the planet of Brahma (which is situated above the three planetary system namely the upper, intermediate and the lower worlds) *Na*—not, *Iha*—in this world, *Atha*—thereafter, *Na*—neither, *Amutra*—in the other world, *Cha*—also, *Kaschana*—anything whatsoever, *Artha*—interest, *Rite*—save and except, *Para*—others, *Anugraham*—doing good to, *Atmaseelam*—own nature.

TRANSLATION

Oh the great sages you have all assembled here very kindly from all directions of the universe. You are all as good as the personified knowledge supreme who resides in the planet situated above the three worlds (satyaloka). As such you are naturally inclined to do good to others and save and except this you have no other interest either in this or in the next life.

PURPORT

Six kinds of opulences namely wealth, strength, fame, beauty knowledge and renunciation are all originally the different attributes pertaining to the Absolute Personality of Godhead. The living beings who are parts and parcel entities of the Supreme Being, have all the above attributes partially up to the full strength of seventy eight percent. In the material world these attributes of the living entities (up to the full strength of seventy eight percent of the Lord's attributes) become covered by the material energy as much the sun becomes covered by the cloud. The covered strength of the sun rays is very dim than the original glare and similarly living beings with such attributes become almost extinct from the original colour. There are three status of the planetary system namely the lower worlds, the intermediate worlds and the upper worlds. The human beings on the earth are situated in the beginning of the intermediate worlds but living beings like the Brahma and his contemporaries do live in the upper world and the topmost of them is the Satyaloka. In the Satyaloka the inhabitants are fully cognisant of the Vedic wisdom and thus the mystic cloud of material energy is cleared off and therefore they are known as the Vedas personified. Such persons being fully aware of the knowledge mundane and transcendental they have no interest of gain in either of the mundane or transcendental worlds. They are practically desireless devotees. In the mundane world they have nothing to achieve and in the transcendental world they are full in themselves,

Then why do they come over the mundane world ? They descend on different planets as messiahs by the order of the Lord to deliver the fallen souls of different planets. On the earth they come down on different parts and they do good to the people of the world in different circumstances under different climatic influence but they have nothing to do in this world save and except reclaiming the fallen souls rotting in the material existence, deluded by material energy.

TEXT No. 24

ततश्च वः पृच्छयमिमं विपृच्छे विश्रभ्यं विप्रा इतिकृत्यतायाम् ।
सर्वात्मना म्रियमाणैश्च कृत्यं शुद्धं च तत्रामृशताभियुक्ताः ॥

Tatas cha vah prichhyam imam viprichhe
Visravya vipra iti krityatayam.
Sarvatmana mriyamanais cha krityam
Suddham cha tatra amrisatabhi yuktah.

ENGLISH SYNONYMS

Tatas—as such, *Cha*—and, *Vah*— unto you, *Prichhyam*—that which is to be asked *Imam* –this, *Viprichhe*—beg to ask you, *Visravya*—trustworthy, *Viprah*—brahmins, *Iti*—thus, *Krityatayam*—out of all different duties, *Sarvatmana*—by every one. *Mriyamanais*—especially those who are just to die, *Cha*—and, *Krityam*—dutiful, *Suddham*—perfectly correct, *Cha*—as well, *Cha*—and, *Tatra*—therein, *Amrisatabhi*—by complete deliberation, *Yuktam*—just be fitting.

TRANSLATION

Oh the trustworthy brahmins, I am just putting the question before you all as to my immediate duty. You can, after proper deliberation, let me know as to what may be the unalloyed duty of every one in all circumstances and specifically of them who are to die immediately.

PURPORT

In this verse the king has placed two questions before the learned sages. The first question is what is the duty of every one t all circumstances and the second question is what is the specific duty of one who is to die very shortly. Out of the two the question in realation of the dying man is most important because every one is a dying man either very shortly or after one hundred years. The duration of life is immaterial but the duty of a dying man is more important. Maharaj Prikshit placed these two questions before Sukhdeva Goswami also on his arrival on the spot and practically the whole of the Srimad Bhagwatam beginning from the sccond canto upto the last twelefth canto only these two questions have been dealt with by the great Goswami Sukdevaji. And conclusion arrived thereof is that devotional service of the Lord Sri Krishna as it is confirmed by the Lord Himself in the last phases of the Bhagwat Geeta, is the last word in the matter of every one's permanent duty of life. Maharaj Parikshit was already aware of this fact but he wanted that the great sages assembled there may unanimously give verdict upon his conviction so that he might be able to go on with his confirmed duty without any controversy between the sages present there. He has specially mentioned the word 'Suddha' or perfectly correct. For transcendental realisation or self-realisation many other processes are also recommended by various classes of philosophers. Some of them are first class method and some of them are second class or third class methods. The first class method is that one may give up all other second and third class methods and accept the first class one which is to surrender unto the lotus feet of the Lord and thus be saved from all sins and their reaction.

TEXT No. 25

तत्राभवद् भगवान् व्यासपुत्रो यदृच्छयागामटमानोऽनपेक्षः ।
अलक्ष्यलिंगोनिजलाभतुष्टोवृतश्च बालैरवधूतवेषः ॥

Tatra abhavat bhagawan vyasaputra
Yadr ichhaya gam atamano anapeksha
Alakshya lingo nijalava tusto
vritas cha valai ravadhutavesha.

ENGLISH SYNONYAMS

Tatra—there, *Abhavat*—appeared, *Bhagawan*—powerful, *Vyasaputra*—son of Vyasdeva, *Yadr*—as as, *Ichhaya*—one desires, *Gam*—the earth, *Atomana*—while travelling, *Anapekshah*—disinterested, *Alakshaya*—non-manifested, *Lingam*—symptoms, *Nijalava*—self achieved, *Tusto*—satisfied, *Vritas*—surrounded by, *Cha*—and, *Valai*—by children, *Abhaduta*—neglected by others, *Vesha*—dressed.

TRANSLATION

At that time there appeared the most powerful son of Vyasadeva who used to travel on the earth disinterested and satisfied by his own achievement. He was non-manifested by any symptoms of social order and status of life surrounded by children, women and dressed as if neglected by others.

PURPORT

The word 'Bhagwan' is sometimes used in relation with some of the great devotees of the Lord and as Sukdeva Goswami was so he has been also so attributed. Such liberated souls are disinterested in the affairs of this material world because they are self-satisfied by the great achievements of devotional service. As explained before, Sukhdeva Goswami never accepted any formal spiritual master neither did he underwent any formal reformatory performances. His father was his natural spiritual master because he heard "Srimad Bhagwatam" from his great father Vyasdeva and after this he became completely self satisfied and as such he was not dependent on any formal process. The formal processes are necessary for those who are expected to reach to the stage of complete liberation but Sri Sukhdeva Goswami was already in that status by the grace of his father. As a young boy he was expected to be properly

dressed but naked as he was disinterested to social customs, he was neglected by the general populace and inquistive boys and women surrounded him as if a rejected madman is so surrounded. He thus appears on the scene while travelling on the earth by his own accord. It appears that on the enquiry of Maharaj Parikshit from the great sages, they were not unauimous in their decision as to what and what was to be done. For spiritual salvation there were many prescriptions according to the differeut modes of dfferent persons. But the ultimate aim of life is to attain the highest perfectional stage of devotional service of the Lord. As the doctors differ so also the sages differed by their different prescriptions and while such things were going on, the great powerful son of Vyasadeva appeared on the scene.

TEXT No. 26

तं द्वयष्टवर्षं सुकुमारपादकरोरुबाह्वंसकपोलगात्रम् ।
चार्वायताक्षोन्नसतुल्यकर्णसुभ्र्याननं कम्बुसुजातकण्ठम् ॥

Tam dwasta varaam sukumara pada
Kara uru bahbam sakapola gatram
Charu ayata akaha utnasa tulya karna
Subhru ananam kambu sujata kvntha.

ENGLISH SYNONYMS

Tam—him, *Dwastya*—sixteen, *Varsa*--years, *Sukumara*-delicate, *Pada*—legs, *Kara*—hands, *Uru*—thighs, *Bahbvm*—arms, *Ansa*—shoulder, *Kapola*—forehead, *Gatram*—body, *Charu*—beautiful, *Ayata*—broad, *Aksha*—eyes, *Utnasa*—hingh nose, *Tulya*—similir, *Karna*—ears, *Svbhru*—nice brows, *Ananam*--face, *Kambu*--conchshell, *Sujata*—nicely built, *Kantha*—neck.

TRANSLATION

The son of Vyasdeva was only sixteen years old. His legs.

body were all delicate. His eyes were broad and beautiful, nose raised highly, the ears were similar, attractvive face, ond the neck beutifully lined up like that of a conchshell.

PURPORT

Respectable personality is described beginning from the legs and the honoured system is observed here in the case of Sukdeva Goswami although he was only sixteen years of age. A person is honoured by his achievements and not necessarily by advanced ages. A person can be older by experience and not by ages. Sri Sukadeva Goswami who is described herein as the son of Vyasadeva was more experienced than all the sages persent there by his knowledge although he was only sixteen years old.

TEXT No. 27

निगूढजक्रं पृथुतुंगवक्षसमावर्तनाभिं वलिवल्गूदरं च ।
दिगम्बरं वक्त्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमाभम् ॥

Nigudha jakram prithu tunga bakaham
Avarta nabhim valibalgu udaran cha
Digambaram vaktra vikirnakesham
Pralamba bahum swamarottama abham.

ENGLISH SYNONYMS

Nigudha—covered, *Jakram*—color bone, *Prithu*—broad, *Tumga*—swollen, *Baksham*—Chest, *Avarta*—whirled, *Nabhim*—Naval, *Valibalgu*—striped, *Udaram*—abdomen, *Cha*—also, *Digambarm*—dressed by all directions (naked) *Vakram*—curled, *Vikirna*—scattered, *Kesham*—hair, *Pralamba*—elongated, *Bahum*—hands *Swamarottama*—the best amongst the gods (Krishna) *Abham*—hue.

TRANSLATION

His color bone was covered with skin, chest broader and swollen, naval screw like deep and abdomen was beautfully striped. His arms were elongated and curlhair was strewn over

his beautiful face. And naked although he was his hue of the body reflected that of Lord Krishna.

PURPORT

The specific signs of his bodily featunes indicated his distinction from the common men. All the signs described in connection with the bodily features of Sukdeva Goswami are uncommon symptyoms of great personality according to physiognomical calculation. His bodily hue represented that of Lord Krishna who is the Supreme amongst the gods, demigods, human beings and all living beings.

TEXT No. 28

स्यामं सदापीव्यवयोऽंगलक्ष्म्या स्त्रीणां मनोज्ञं रुचिरस्मितेन ।
प्रत्युत्थितास्ते मुनयः स्वासनेभ्यस्तल्लक्षणज्ञा अपि गूढवर्चसम् ॥

Shyamam sada apivyvavaya amga lakshmya
Strinam manojnam ruchira smitena.
Pratyutthitaste munayoh swa asan ebhyo
Tat lnkasanaja api gudhavarchasam

ENGLISH SYNONYAMS

Shayamam—blackish, *Sada*—always, *Apivya*—excessively, *Vaya*—age, *Anga*—symptoms, *Lakshya*—by the opulence of, *Strinam*—of the fair sex, *Manojnam*—attractive, *Ruchira*—beautiful, *Smitena*—smiling, *Pratyutthitas*—stood up, *Te*—all of them, *Munayah*—the great sages, *Swa*—own, *Asanebhya*—from the seats, *Tat*—those, *Laksanajna*—expert in the knowledge, *Gudhavarchasam*—covered glories.

TRANSLATION

He was blackish and very beautiful on account of his young age. By the glamour of his body and attractive smiling he was

pleasing to the fair sex. Although he covered his natural glories, the great sages present were all expert in the art of phyiognomy and thus they honoured him by standing up from their own seats.

TEXT 29

स विष्णुरातोऽतिथये आगताय तस्मै सपर्यां शिरसाऽऽजहार ।
ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका महासने सोपविवेश पूजितः ॥

Sa vishnurato atithaya agataya
Tasmai saparyam sirasa jahara.
Tato nivritta hi abudhah striyo arbhaka
Mahasane sa upavivesha pujitah.

ENGLISH SYNONYMS

Sa—he, *Vishnurato*—Maharaj Praikshit (who is always protected by the Lord Vishnu), *Atithaya*—to become a guest, *Agataya*—one who arrived there, *Tasmai*—un to him, *Saparyam*—with all body, *Sirasa*—with his head down, *Jahara*—offered obeisances, *Tato*—there after, *Nivritta*—ceased, *Hi*—certainly, *Abudha*—less intelligent, *Striya*--women, *Arbhaka*—boys, *Mahasane*—exhalted seat, *Sa*—he, *Upavisvesha*—sat down, *Pujitah*—being respected.

TRANSLATION

Maharaj Prikshit who is also khown as the Vishnurata, then bowed down with his head to receive the chief guest Sukdeva Goswami. At that time all less intellgent women and boys ceased to follow him and thus being respected by all, Sukdeva Goswami took his exhalted seat.

PURPORT

On arrival of Sukdeva Goswami in the meeting every one of them except Srila Vyasadeva, Narada and few others, stood up

from their seats and Maharaj Parikshit was too glad to receive a great devotee of the Lord and thus he bowed down before him with all the limbs of his body. Sukadeva Goswami also exchanged the greetings and reception by embrace, shaking of hand, nodding and bowing down specially before his father and Narada Muni and thus he was offered the presidential seat in the meeting. When he was so being received by the king and the sages the street boys and the less intelligent women who followed him, were struck with wonder and were affraid of them. So they retired from their frivolous activities and everything was full of gravity clam quiteness.

TEXT No. 30

स संवृतस्तत्र महान् महीयसां ब्रह्मर्षिदेवर्षिसंघैः।
व्यरोचतालं भगवान् यथेन्दुर्ग्रहर्क्षतारानिकरैः परीतः॥

Sv samvritas tatra mahan mahiyasam
Brahmarsi rajarsi devarsi samghaih.
Vyarochata alam bhagawan yatha indur
Graharkha tara nikaraih paritah.

ENGLISH SYNONYAMOS

Sa—Sri Sukdeva Goswemi, *Samvritas*—surrounded by, *Tatra*—there, *Mahan*—great, *Mahiyasam*—of the greatest, *Brahmarsi*—saint among the brahmins, *Rajarsi*—saint among the kings, *Devarsi*—saint among the demigods, *Samghaih*—by the assembaly of, *Vyarochata*—well deserved, *Alam*—oh what to speak, *Bhagwan*—the powerful, *Yatha*—as, *Indur*—the moon, *Graha*—planets, *Rikha*—heavenly bodies, *Tara*—stars, *Nikaraih*—by the assembly of, *Paritah*—surrounded by.

TRANSLATION

Sukdeva Goswami was thus surrounded by saintly sages demigads and kings just like the moon is surrounded by stars heavenly bodies and planets in the sky. He was gorgeously repre-

sented in that manner and factually he was also respected by all of them.

PURPORT

In the great assembly of saintly personalities, there was Vyasadeva the Brahmarsi, Narada the Devarsi, Parsurama the great ruler of the Kshatriya kings etc. Some of them were powerful incarnations of the Lord. Sukdeva Goswami was not known as Brahmarshi, Rajarsi or Devarsi neither he was an incarnation like Narada, Vyasa or Parsurama etc. And yet he excelled in respects than all of them. This means the devotee of the Lord is more honoured in the world than the Lord Himself. One should therefore never minimise the importance of a devotee like Sukedeva Goswami.

EXT No 31

प्रशान्तमासीनमकुण्ठमेधसं मुनिं नृपो भागवतोऽभ्युपेत्य ।
प्रणम्य मूर्ध्नावहितः कृतांजलिर्नत्वा गिरा सूनृतयान्वपृच्छत् ॥

Presantam asinamakuntha medhasam
Munim nripo bhagawatah abhyupetya.
Pranamya murdhna avahita kritanjalir
Natwa gira sunritaya anwaprichhat,

ENGLISH SYNONYMS

Prasantam—perfectly pacified, *Asinam*—sitting, *Akuntha*—without any hesitation, *Medhasam*—one who has got the required brain, *Munim*—unto the great sage, *Nripa*—the king (Maharaj Parikshit) *Bhagwatah*—the great devotee, *Abhyupetya*—going nearer to him, *Prananya*—bowing down, *Murdhna*—by his head *Avahita*—properly,--*Kritanjali*—with folded hands, *Natwa*—politely, by words, *Sunritaya*—in sweet voices, *Anwaprichhat*—enquired.

TRANSLATION

The great devotee Maharaj Parikshit, then going nearer to

the sage Sri Sukdeva Goswami who was sitting perfectly pacified and had the necessary brain to answer everything unhesitatingly, offered again his respects by bowing down before him and very politely enquired from him in sweet words with folded hands.

PURPORT

The gesture, now adopted by Maharaj Parikshit in the matter of questioning a master is quite befitting in terms of scri ptural injunction. The scriptural injunction is that one should humbly approch a spiritual master for understanding the transc• endental science. Maharaj Parikshit was now prepared for meeting his beath and within a very short time of seven days he was to know the process of entering the kingdom of God. In such important cases only one is required to approach a spiritual master. There is no necessity of approaching a spiritual master unless one is not in need of solving the problems of life. One who does not know how to put questions before the spiritual master has no business to go there. And the qualification of the spiritual master is perfectly manifested in the person of Sukdeva Goswami. Both the spiritual master and the desciple namely Sri Sukdeva Goswami and Maharaj Parikshit attained perfection through the medium of Srimad Bhagwatam. Sukdeva Goswami learnt Srimad Bhagwatam from his father Vyasdeva but he had no chance to recite it. Before Maharaj Parikshit he recited Srimad Bhagwatam and answered the questions of Maharaj Pasikshit unhesitatingly from Srimad Bhagwatam and thus both the master and the disciple got salvation.

TEXT No. 32

परीक्षिदुवाच

अहो अद्य वयं ब्रह्मन् सत्सेव्याः क्षत्रबन्धवः ।
कृपयातिथिरूपेण भवद्भिस्तीर्थकाः कृताः ॥

Sri Parikshit uvacha
Aho adya vayam brahman satsevya khatra bandhavah
Kripaya atithirupena bhavadbhis tirthakah kritah.

ENGLISH SYNONYMS

Sri Parikshit Uvacha—fortunate Maharaj Parikshit said, *Aho*—Oh God, *Adya*—to day, *Vayam*—we, *Brahman*—oh the brahmins, *Satsevya*—eligible to serve the devotee, *Kshatra*—the ruler class, *Bandhavah*—friends, *Kripaya*—by your mercy, *Atithirupena*—in the manner of a great, *Bhavadbhih*—by your goodself, *tirthakah*—qualified for being pilgrimage, *Kritah*—done by you.

TRANSLATION

The fortunate king Parikshit said "Oh the Brahmin, by your mercy only you have sanctified us as pure as the place of pilgrimage by your presence here as my guest and thereby we the unworthy royal orders become eligible for serving the devotee.

PURPORT

Saintly devotee like Sukdeva Goswami generally do not approach the worldly enjoyers and specially the royal orders. Maharaj Prataprudra was follower of Lord Chaitanya but when the king wanted to see the Lord, the Lord refused to see him because he was a king. For devotee who desires to go back to home back to Godhead two things are strictly probhibited. They are the worldly enjoyer and the woman. Therefore, devotees of the standard of Sukdeva Goswami, is never interested in seeing the king. Maharaj Parikshit was of course a different case. He was a great devotee although a king and therefore Sukdeva Goswami, came to see him at his last stage of life. Maharaj Parikshit out of his devotional humbleness felt himself as unworthy descendant of his great Kshatriya forefathers although he was as great as his predecessors. The unworthy sons of the royal

orders are called the *Khatra bandhavas* as much as the unworthy sons of the Brahmins are called the *dwijabandhus* or *brahmabandhus*. Maharaj Parikshit was very much encouraged by the presence of Sukdeva Goswami as the king felt himself sanctified by the presence of the great saint whose presence at any place turns it into a place of pilgrimage.

TEXT No. 33

येषां संस्मरणात् पुंसां सद्यःशुद्ध्यन्ति वै गृहाः ।
किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ॥

Yesam smaranat pumsam sadyah suddhanti vai grihah.
Kim punar darsana sparsa pada soucha asanadibhih.

ENGLISH SYNONYMS

Yesam—of whom, *Smaranat*—by remembrance, *Pumsam*—of a preson, *Sadyah*—instantly, *Suddhanti*—cleanses up, *Vai*—certainly *Grihah*—all houses, *Kim*—what, *Punar*—then, *Darsana*—meeting, *Spaitra*—touching, *Pada*—the feet, *Soucha*—washing, *Asannadibhih*—by offering seats etc.

TRANSLATION

"Simply by remembering you the houses of us instantly becom sanctified. Then what to speak about seeing you, touching you. washing your holy feet and by offering you seat at one's, home?"

PURPORT

Importance of holy places of pilgrimage is due to the presence of great sages and saints there. It is said that sinful presons go to the holy places and they leave out their sins there to accumulate. But the presence of the great saints disinfect the accumulated sins

nf the devrtees and saints present there. If such saints appear in the house of worldly people, certainly the accumulated sins of such worldly enjoyers, become neturalised by such holy presene of great saints. Therefore, the holy saints actually have no self-interested business with the householders but the only aim of such saints is to sanctify the houses of the householders and the householders therefore deserve to feel grateful when such saints and sages appear attheir doors. A householder who dishonours such holy orders of the society is a great offender. It is enjoined therefore, that a house holder, who does not bow down before a saint atonce, must undergo fasting for the day inorder to neutralise the great offence.

TEXT No 34

संनिध्यात्ते महायोगिन् पातकानि महान्त्यपि ।
सद्यो नश्यन्ति वै पुंसां विष्णोरिव सुरेतराः ॥

Sannidhyat te mahayogin patakani mahanti api
Sadyo nasyanti Vai punsam Vishnor ivc suretarah.

ENGLISH SYNONYMS

Sannidhyat—on account of proximity, *Te*--your, *Mahayogin*—oh the great mystic, *Patakani*—sins, *Mahanti*--invulnerable, *Api*—inspite of, *Sadyo*—forthwith, *Nasyanti*—vanquished, *Vai*—certainly, *Punsam*—of a person, *Visnor*—like the proximity of the Personality of Godhead, *Iva*—like, *Suretaran*—other than the demi-gods.

TRANSLATION

"As the atheist cannot stay in the presenmce of the Personality of Godhead so also invulnerable sfns of a person are forthwith vanquished in the presence of you saints, oh the great mystic."

PURPORT

There are two classes of human beings namely the atheist and

the devotee of the Lord. The devotee of the Lord on account of manifesting godly qualilies, is called the demigod whereas the atheist is called the demon. The demon cannot stand in the presence of Vishnu the Personality of Godhead. The demons are always busy in the matter of vanquishing the Personality of Godhead but factually as soon as the Personality of Godhead appears either by his transcendental Name, Form, Attributes, Pastimes, Paraphernalia and variegatedness, the unbeliever demon is at once vanquished. It is said by the common man that a ghost cannot remain as soon as the holy name of the lord is chanted. The great saints and devotees of the Lord are in the list of his paraphernalia; and as such, as soon as such saintly devotee is present, the ghost like sins at once become vanquished. That is the verdict of all vedic literatures. One is recommended, therefore, to associate with such saintly devotee only so that the worldly demons and ghosts cannot exert their sinister influence upon such associates.

TEXT NO. 35

अपि मे भगवान् प्रीतः कृष्णः पाण्डुसुतप्रियः ।
पैतृष्वसेयपृत्यर्थं तद्गोत्रस्यात्तबान्धवः ॥

Api me bhagawan pritah krishnah pandusuta priyah
Paitri swaseya priti arthantad gotrasya atta bandhavah.

ENGLISH SYNONYMS

Api—definitely, *Me*—untome, *Bhagawan*—the Personality of Godhead, *Pritah*—pleased, *Krishnah*—the Lord, *Pandusuta*—the sons of king Pandu, *Priyah*—dear, *Paitri*—in relation with farher, *Swaseya*—the sons of sister, *Priti*—satisfaction, *Artham*—for the matter of, *Tat*—their, *Gotrasya*—of the descendant, *Atta*—accepted, *Bandhavah*—as friend.

sons of king Pandu; therefore, the Lord just to please his great cousin brothers has accepted me also as one of those relatives.

PURPORT

A pure and exclusive devotee of the Lord serves his family interest more dexterously than others who are too much attached to the illusory family affairs. Generally people are attached to family matters and the whole economic empetus of the human society is moving under the influence of family affection. Such deluded persons have no information that one can render better service for the family by becoming the devotee of the Lord. The Lord gives special protection to the members and descendants of a devotee, even such members of the devotee's family are themselves non-devotees ! Maharaj Prahlad was a great devotee of the Lord but his father Hiranya Kashipu was a great atheist and declared encmy of the Lord. But inspite of all these Hiranya Kashipu was awarded salvation on account of his becoming the father of Maharaj Prahlad. The Lord is so kind that he gives all protection to the family members of his devotee and as such the devotee has nothing to bother about his family members even if such family menbers are left aside for discharging devotional service by the devotee of the Lord. Maharaj Yudhisthir and brothers were the sons of Kunti the paternal aunt of Lord Krishna and Maharaj Parikshit admits the patronage of Lord Krishna upon him on account of his becoming the only grandson of the great Pandavas.

TEXT No. 36

अन्यथा तेऽव्यक्तगतेर्दर्शनं नः कथं नृणाम् ।
नितरां म्रियमाणानां संसिद्धस्य वनीयसः ॥

Anyatha te avyaktagater darsanam nah katham nrinam
Nitaram mriyamananam samsiddhasya vaniyasah.

ENGLISH SYNONYMS

Anyatha—otherwise, *Te*—your, *Avyaktagater*—of one whose movements are not visible, *Darsanam*—meeting, *Nah*—for us, *Katham*—how, *Nrinam*—of the people, *Nitaram*—specifically, *Mriyamanan*—of those who are about to die, *Samsiddhasya*—of one who is all perfect, *Vaniyasah*—voluntary apperance.

TRANSLATION

Otherwise (without being inspired by Lord Krishna) how could you voluntarily appear here, although you are moving incognito for the common man and what to speak of us who are on the verge of death.

PURPORT

The great sage Sukdeva Goswami was certainly inspired by Lord Krishna to appear voluntarily before Maharaj Parikshit the great devotee of the Lord just to instruct him the teachings of Srimad Bhagwatam. One can achieve the nucleus of devotional service of the Lord by the mercy of spiritual master and the Personality of Godhead. The spiritual Master is the manifested representative of the Lord to achieve the ultimate success. **One who is not authorised by the Lord cannot become the spiritual master**. Srila Sukdeva Goswami is the authorised spiritual master and as such he was inspired dy the Lord to appear before Maharaj Parikshit just to instruct him the teachings of Srimad Bhagwatam. One can achieve the ultimate success of going back to home back to Godhead if he is favoured by the Lord by sending His true representative. As soon as a true representative of the Lord is met with by a devotee of the Lord, he is assured a guarantee for going back to Godhead just after leaving the present body. This, however, depends on the sincerity of the devotee himself. The Lord is seated at the heart of all living beings; and as such he knows very well the movements of

all individual persons. As soon as the Lord finds it that a particular soul is very eager to go back to home back Godhead, the Lord at once sends his bonafide representative to such sincere devotee. The sincere devotee is thus assured by the Lord for going back to Godheed. The conclusion is that to get the assistance and help of the bonafide spiritual master, **means to receive the direct help of the Lord Himself.**

TEXT No. 37

अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् ।
पुरुषस्येह यत्कार्यं म्रियमाणस्य सर्वथा ॥

Atah prichhami sansiddhim yoginam paramam gurum
Purusasya iha yat karyam mriyamnasya sarvatha.

ENGLISH SYNONYMS

Atah—therefore, *Prichhami*—beg to enquire, *Samsiddhim*—the way of perfection, *Yoginam*—of the saints, *Paramam*—the Suprrme, *Gurum*—the spiritual master, *Purusasya*—of a person, *Iha*—in this life, *Yat*—what ever, *Karyam*—duty, *Mriyananasya*—of one who is going to die.

TRANSLATION

"You are the spiritual master of great saints and devotees. I am therefore begging to enquire from you thc way of perfection for all persons and specially for one who is just going to die.

PURPORT

Unless one is not perfectly anxious to enquire about the way of perfection, there is no necessity of approaching a spiritual master. A spiritual master is not a kind of decoration for the householders. Generally the fashionable materialist engages a so-called spiritual master without any profit. The psuedo-spiritual master

flatters the so-called disciple and thereby both the master and ward go to hell without any doubt. Maharaj Parikshit is the right type of disciple because he puts forward questions vital to the interest of all men generally and particularly for the dying men. The question put forward by Maharaj Parikshit is the basic principle of the complete thesis of 'Srimad Bhagwatam' and let us see how inteolligently the great master replies them one after another.

TEXT No. 38

यच्छ्रोतव्यमथो जप्यं यत्कर्तव्यं नृभि प्रभो ।
स्मर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ।।

Yat srotavyam atho japyan yat kartavyam nribhih prabho
Smartavyam bhajaniyam va bruhi yadva viparyayam.

ENGLISH SYNONYMS

Yat—whatever, *Srotavyam*—worth hearing, *Atho*—there of, *Japyam*—chanted, *Yat*—what also, *Kartavyam*—executed, *Nribhih*—by the people in general, *Prabho*—oh the master, *Smartavyam*—that which is remembered, *Bhajaniyam*—worshipable *Va*—either, *Bruhi*—please explain, *Yadva*—what it may be, *Viparyayam*—against the principle.

TRANSLATION

"Please also let me know what the human being should hear, should chant should remember, and should worship as also what they should not do, all these may be explained to me."

TEXT No. 39

नूनं भगवतो ब्रह्मन् गृहेषु गृहमेधिनाम् ।
न लक्ष्यते ह्यवस्थानमपि गोदोहनं क्वचित् ।।

Nunam bhagawato brahman grihesu grihamedhinam
Na lakshyate hi avasthanam api godahanam kachit.

ENGLISH SYNONYMS

Nunan—because, *Bhagawato*—of you the powerful, *Brahman*—oh the brahmin, *Grihesu*—in the houses, *Grihamedhinam*—of the householders, *Na*—not, *Laksate*—is seen, *Hi*—exactly, *Avasthana n*—staying in, *Api*—even, *Godahanam*—milking the cow, *Kachit*—rarely.

TRANSLATION

"Oh the powerful Brahmin, because you hardly stay up to the time of milking the cow in the houses of the householders."

PURPORT

Saints and sages in the renounced order of life, do go to the houses of the householders at the time of milking the cow early in the morning expecting some quantity of milk for subsistence. A pound of milk fresh from the milk bag of a cow is sufficient to feed an adult with all vitamin values derived from food and therefore saints and sages would live only on drinking milk. Even the poorest of the householders would keep at least ten cows, each delivering five to ten killo meters of milk and therefore no body would hesitate to spare a few pounds of milk for the mendicants. It is duty of the householders to mintain the saints and sages like the childern at home. So a saint like Sukdeva Goswami would hardly stay at the house of the householders for more than five minutes in the morning. In other words such saints are very rarely seen in the house of householders and Maharaj Parikshi therefore prayed for instructing him about his questions as soon as possible. The householders also should be intilligent enough to get some informations from the visiting sages in the matter of transcendental subject. The householder may not foolishly ask a saint to deliver which is available in the market. That is the reciprocal relation between the saints and the householders.

TEXT No. 40

सूत उवाच:

एवमाभाषित पृष्टः स राज्ञा श्लक्ष्णया गिरा ।
प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ॥

Sri Suta Uvacha :

Ebam abhasitah pristah sa rajna slakshnaya gira
Pratyabhasata dharmajna bhagawan vadarayanih.

ENGLISH SYNONYMS

Sri Sura Uvacha—Sri Suta Goswami said, *Ebam*—thus, *Abhasitah*—being spoken, *Pristah*—and asked for, *Sa*—he, *Rajna*—by the king, *Slakshnaya*—by sweet, *Gira*—language, *Pratyabhasata*—began to reply, *Dharmajna*—one who knows the principles of religiosity, *Bhagwan*—the powerful Personality, *Vadarayani*—son of Vyasdeva.

TRANSLATION

Sri Suta Goswami said, When the king thus spoke and enquired from the sage in very pleasing language, then the great powerful Personality son of Vyasdeva, who knew the principles of religiosity, began to reply as follows.

Thus end the **Bhaktivedanta Purports** of the First Canto Nineteenth Chapter of 'Srimad Bhagwatam' in the matter of Appearance of Sri Sukdeva Goswami.

END OF THE FIRST CANTO

(In three Volumes February 1965 on the Vyas Pujah Day)

from their seats and Maharaj Parikshit was too glad to receive a great devotee of the Lord and thus he bowed down before him with all the limbs of his body. Sukadeva Goswami also exchanged the greetings and reception by embrace, shaking of hand, nodding and bowing down specially before his father and Narada Muni and thus he was offered the presidential seat in the meeting. When he was so being received by the king and the sages the street boys and the less intelligent women who followed him, were struck with wonder and were affraid of them. So they retired from their frivolous activities and everything was full of gravity clam quiteness.

TEXT No. 30

स संवृतस्तत्र महान् महीयसां ब्रह्मर्षिदेवर्षिसंघैः।
व्यरोचतालं भगवान् यथेन्दुर्ग्रहर्क्षतारानिकरैः परीतः॥

Sv samvritas tatra mahan mahiyasam
Brahmarsi rajarsi devarsi samghaih.
Vyarochata alam bhagawan yatha indur
Graharkha tara nikaraih paritah.

ENGLISH SYNONYAMOS

Sa—Sri Sukdeva Goswemi, *Samvritas*—surrounded by, *Tatra*—there, *Mahan*—great, *Mahiyasam*—of the greatest, *Brahmarsi*—saint among the brahmins, *Rajarsi*—saint among the kings, *Devarsi*—saint among the demigods, *Samghaih*—by the assembaly of, *Vyarochata*—well deserved, *Alam*—oh what to speak, *Bhagwan*—the powerful, *Yatha*—as, *Indur*—the moon, *Graha*—planets, *Rikha*—heavenly bodies, *Tara*—stars, *Nikaraih*—by the assembly of, *Paritah*—surrounded by.

TRANSLATION

Sukdeva Goswami was thus surrounded by saintly sages demigads and kings just like the moon is surrounded by stars heavenly bodies and planets in the sky. He was gorgeously repre-

sented in that manner and factually he was also respected by all of them.

PURPORT

In the great assembly of saintly personalities, there was Vyasadeva the Brahmarsi, Narada the Devarsi, Parsurama the great ruler of the Kshatriya kings etc. Some of them were powerful incarnations of the Lord. Sukdeva Goswami was not known as Brahmarshi, Rajarsi or Devarsi neither he was an incarnation like Narada, Vyasa or Parsurama etc. And yet he excelled in respects than all of them. This means the devotee of the Lord is more honoured in the world than the Lord Himself. One should therefore never minimise the importance of a devotee like Sukedeva Goswami.

EXT No 31

प्रशान्तमासीनमकुण्ठमेधसं मुनिं नृपो भागवतोऽभ्युपेत्य ।
प्रणम्य मूर्ध्नावहितः कृतांजलिर्नत्वा गिरा सूनृतयान्वपृच्छत् ॥

Presantam asinamakuntha medhasam
Munim nripo bhagawatah abhyupetya.
Pranamya murdhna avahita kritanjalir
Natwa gira sunritaya anwaprichhat,

ENGLISH SYNONYMS

Prasantam—perfectly pacified, *Asinam*—sitting, *Akuntha*—without any hesitation, *Medhasam*—one who has got the required brain, *Munim*—unto the great sage, *Nripa*—the king (Maharaj Parikshit) *Bhagwatah*—the great devotee, *Abhyupetya*—going nearer to him, *Prananya*—bowing down, *Murdhna*—by his head *Avahita*—properly,--*Kritanjali*—with folded hands, *Natwa*—politely, by words, *Sunritaya*—in sweet voices, *Anwaprichhat*—enquired.

TRANSLATION

The great devotee Maharaj Parikshit, then going nearer to

the sage Sri Sukdeva Goswami who was sitting perfectly pacified and had the necessary brain to answer everything unhesitatingly, offered again his respects by bowing down before him and very politely enquired from him in sweet words with folded hands.

PURPORT

The gesture, now adopted by Maharaj Parikshit in the matter of questioning a master is quite befitting in terms of scri ptural injunction. The scriptural injunction is that one should humbly approch a spiritual master for understanding the transc• endental science. Maharaj Parikshit was now prepared for meeting his beath and within a very short time of seven days he was to know the process of entering the kingdom of God. In such important cases only one is required to approach a spiritual master. There is no necessity of approaching a spiritual master unless one is not in need of solving the problems of life. One who does not know how to put questions before the spiritual master has no business to go there. And the qualification of the spiritual master is perfectly manifested in the person of Sukdeva Goswami. Both the spiritual master and the desciple namely Sri Sukdeva Goswami and Maharaj Parikshit attained perfection through the medium of Srimad Bhagwatam. Sukdeva Goswami learnt Srimad Bhagwatam from his father Vyasdeva but he had no chance to recite it. Before Maharaj Parikshit he recited Srimad Bhagwatam and answered the questions of Maharaj Pasikshit unhesitatingly from Srimad Bhagwatam and thus both the master and the disciple got salvation.

TEXT No. 32

परीक्षिदुवाच

अहो अद्य वयं ब्रह्मन् सत्सेव्याः क्षत्रबन्धवः ।
कृपयातिथिरूपेण भवद्भिस्तीर्थकाः कृताः ॥

Sri Parikshit uvacha
Aho adya vayam brahman satsevya khatra bandhavah
Kripaya atithirupena bhavadbhis tirthakah kritah.

ENGLISH SYNONYMS

Sri Parikshit Uvacha—fortunate Maharaj Parikshit said, *Aho*—Oh God, *Adya*—to day, *Vayam*—we, *Brahman*—oh the brahmins, *Satsevya*—eligible to serve the devotee, *Kshatra*—the ruler class, *Bandhavah*—friends, *Kripaya*—by your mercy, *Atithirupena*—in the manner of a great, *Bhavadbhih*—by your goodself, *tirthakah*—qualified for being pilgrimage, *Kritah*—done by you.

TRANSLATION

The fortunate king Parikshit said "Oh the Brahmin, by your mercy only you have sanctified us as pure as the place of pilgrimage by your presence here as my guest and thereby we the unworthy royal orders become eligible for serving the devotee.

PURPORT

Saintly devotee like Sukdeva Goswami generally do not approach the worldly enjoyers and specially the royal orders. Maharaj Prataprudra was follower of Lord Chaitanya but when the king wanted to see the Lord, the Lord refused to see him because he was a king. For devotee who desires to go back to home back to Godhead two things are strictly probhibited. They are the worldly enjoyer and the woman. Therefore, devotees of the standard of Sukdeva Goswami, is never interested in seeing the king. Maharaj Parikshit was of course a different case. He was a great devotee although a king and therefore Sukdeva Goswami, came to see him at his last stage of life. Maharaj Parikshit out of his devotional humbleness felt himself as unworthy descendant of his great Kshatriya forefathers although he was as great as his predecessors. The unworthy sons of the royal

orders are called the *Khatra bandhavas* as much as the unworthy sons of the Brahmins are called the *dwijabandhus* or *brahmabandhus*. Maharaj Parikshit was very much encouraged by the presence of Sukdeva Goswami as the king felt himself sanctified by the presence of the great saint whose presence at any place turns it into a place of pilgrimage.

TEXT No. 33

येषां संस्मरणात् पुंसां सद्यःशुद्ध्यन्ति वै गृहाः ।
किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ॥

Yesam smaranat pumsam sadyah suddhanti vai grihah.
Kim punar darsana sparsa pada soucha asanadibhih.

ENGLISH SYNONYMS

Yesam—of whom, *Smaranat*—by remembrance, *Pumsam*—of a preson, *Sadyah*—instantly, *Suddhanti*—cleanses up, *Vai*—certainly *Grihah*—all houses, *Kim*—what, *Punar*—then, *Darsana*—meeting, *Spaitra*—touching, *Pada*—the feet, *Soucha*—washing, *Asannadibhih*—by offering seats etc.

TRANSLATION

"Simply by remembering you the houses of us instantly becom sanctified. Then what to speak about seeing you, touching you. washing your holy feet and by offering you seat at one's, home?"

PURPORT

Importance of holy places of pilgrimage is due to the presence of great sages and saints there. It is said that sinful presons go to the holy places and they leave out their sins there to accumulate. But the presence of the great saints disinfect the accumulated sins

nf the devrtees and saints present there. If such saints appear in the house of worldly people, certainly the accumulated sins of such worldly enjoyers, become neturalised by such holy presene of great saints. Therefore, the holy saints actually have no self-interested business with the householders but the only aim of such saints is to sanctify the houses of the householders and the householders therefore deserve to feel grateful when such saints and sages appear attheir doors. A householder who dishonours such holy orders of the society is a great offender. It is enjoined therefore, that a house holder, who does not bow down before a saint atonce, must undergo fasting for the day inorder to neutralise the great offence.

TEXT No 34

संनिध्यात्ते महायोगिन् पातकानि महान्त्यपि ।
सद्यो नश्यन्ति वै पुंसां विष्णोरिव सुरेतराः ॥

Sannidhyat te mahayogin patakani mahanti api
Sadyo nasyanti Vai punsam Vishnor ivc suretarah.

ENGLISH SYNONYMS

Sannidhyat—on account of proximity, *Te*--your, *Mahayogin*—oh the great mystic, *Patakani*—sins, *Mahanti*--invulnerable, *Api*—inspite of, *Sadyo*—forthwith, *Nasyanti*—vanquished, *Vai*—certainly, *Punsam*—of a person, *Visnor*—like the proximity of the Personality of Godhead, *Iva*—like, *Suretaran*—other than the demi-gods.

TRANSLATION

"As the atheist cannot stay in the presenmce of the Personality of Godhead so also invulnerable sfns of a person are forthwith vanquished in the presence of you saints, oh the great mystic."

PURPORT

There are two classes of human beings namely the atheist and

the devotee of the Lord. The devotee of the Lord on account of manifesting godly qualilies, is called the demigod whereas the atheist is called the demon. The demon cannot stand in the presence of Vishnu the Personality of Godhead. The demons are always busy in the matter of vanquishing the Personality of Godhead but factually as soon as the Personality of Godhead appears either by his transcendental Name, Form, Attributes, Pastimes, Paraphernalia and variegatedness, the unbeliever demon is at once vanquished. It is said by the common man that a ghost cannot remain as soon as the holy name of the lord is chanted. The great saints and devotees of the Lord are in the list of his paraphernalia; and as such, as soon as such saintly devotee is present, the ghost like sins at once become vanquished. That is the verdict of all vedic literatures. One is recommended, therefore, to associate with such saintly devotee only so that the worldly demons and ghosts cannot exert their sinister influence upon such associates.

TEXT NO. 35

अपि मे भगवान् प्रीतः कृष्णः पाण्डुसुतप्रियः ।
पैतृष्वसेयपृत्यर्थं तद्गोत्रस्यात्तबान्धवः ॥

Api me bhagawan pritah krishnah pandusuta priyah
Paitri swaseya priti arthantad gotrasya atta bandhavah.

ENGLISH SYNONYMS

Api—definitely, *Me*—untome, *Bhagawan*—the Personality of Godhead, *Pritah*—pleased, *Krishnah*—the Lord, *Pandusuta*—the sons of king Pandu, *Priyah*—dear, *Paitri*—in relation with farher, *Swaseya*—the sons of sister, *Priti*—satisfaction, *Artham*—for the matter of, *Tat*—their, *Gotrasya*—of the descendant, *Atta*—accepted, *Bandhavah*—as friend.

sons of king Pandu; therefore, the Lord just to please his great cousin brothers has accepted me also as one of those relatives.

PURPORT

A pure and exclusive devotee of the Lord serves his family interest more dexterously than others who are too much attached to the illusory family affairs. Generally people are attached to family matters and the whole economic empetus of the human society is moving under the influence of family affection. Such deluded persons have no information that one can render better service for the family by becoming the devotee of the Lord. The Lord gives special protection to the members and descendants of a devotee, even such members of the devotee's family are themselves non-devotees ! Maharaj Prahlad was a great devotee of the Lord but his father Hiranya Kashipu was a great atheist and declared encmy of the Lord. But inspite of all these Hiranya Kashipu was awarded salvation on account of his becoming the father of Maharaj Prahlad. The Lord is so kind that he gives all protection to the family members of his devotee and as such the devotee has nothing to bother about his family members even if such family menbers are left aside for discharging devotional service by the devotee of the Lord. Maharaj Yudhisthir and brothers were the sons of Kunti the paternal aunt of Lord Krishna and Maharaj Parikshit admits the patronage of Lord Krishna upon him on account of his becoming the only grandson of the great Pandavas.

TEXT No. 36

अन्यथा तेऽव्यक्तगतेर्दर्शनं नः कथं नृणाम् ।
नितरां म्रियमाणानां संसिद्धस्य वनीयसः ॥

Anyatha te avyaktagater darsanam nah katham nrinam
Nitaram mriyamananam samsiddhasya vaniyasah.

ENGLISH SYNONYMS

Anyatha—otherwise, *Te*—your, *Avyaktagater*—of one whose movements are not visible, *Darsanam*—meeting, *Nah*—for us, *Katham*—how, *Nrinam*—of the people, *Nitaram*—specifically, *Mriyamanan*—of those who are about to die, *Samsiddhasya*—of one who is all perfect, *Vaniyasah*—voluntary apperance.

TRANSLATION

Otherwise (without being inspired by Lord Krishna) how could you voluntarily appear here, although you are moving incognito for the common man and what to speak of us who are on the verge of death.

PURPORT

The great sage Sukdeva Goswami was certainly inspired by Lord Krishna to appear voluntarily before Maharaj Parikshit the great devotee of the Lord just to instruct him the teachings of Srimad Bhagwatam. One can achieve the nucleus of devotional service of the Lord by the mercy of spiritual master and the Personality of Godhead. The spiritual Master is the manifested representative of the Lord to achieve the ultimate success. **One who is not authorised by the Lord cannot become the spiritual master**. Srila Sukdeva Goswami is the authorised spiritual master and as such he was inspired dy the Lord to appear before Maharaj Parikshit just to instruct him the teachings of Srimad Bhagwatam. One can achieve the ultimate success of going back to home back to Godhead if he is favoured by the Lord by sending His true representative. As soon as a true representative of the Lord is met with by a devotee of the Lord, he is assured a guarantee for going back to Godhead just after leaving the present body. This, however, depends on the sincerity of the devotee himself. The Lord is seated at the heart of all living beings; and as such he knows very well the movements of

all individual persons. As soon as the Lord finds it that a particular soul is very eager to go back to home back Godhead, the Lord at once sends his bonafide representative to such sincere devotee. The sincere devotee is thus assured by the Lord for going back to Godheed. The conclusion is that to get the assistance and help of the bonafide spiritual master, **means to receive the direct help of the Lord Himself.**

TEXT No. 37

अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् ।
पुरुषस्येह यत्कार्यं म्रियमाणस्य सर्वथा ॥

Atah prichhami sansiddhim yoginam paramam gurum
Purusasya iha yat karyam mriyamnasya sarvatha.

ENGLISH SYNONYMS

Atah—therefore, *Prichhami*—beg to enquire, *Samsiddhim*—the way of perfection, *Yoginam*—of the saints, *Paramam*—the Suprrme, *Gurum*—the spiritual master, *Purusasya*—of a person, *Iha*—in this life, *Yat*—what ever, *Karyam*—duty, *Mriyananasya*—of one who is going to die.

TRANSLATION

"You are the spiritual master of great saints and devotees. I am therefore begging to enquire from you thc way of perfection for all persons and specially for one who is just going to die.

PURPORT

Unless one is not perfectly anxious to enquire about the way of perfection, there is no necessity of approaching a spiritual master. A spiritual master is not a kind of decoration for the householders. Generally the fashionable materialist engages a so-called spiritual master without any profit. The psuedo-spiritual master

flatters the so-called disciple and thereby both the master and ward go to hell without any doubt. Maharaj Parikshit is the right type of disciple because he puts forward questions vital to the interest of all men generally and particularly for the dying men. The question put forward by Maharaj Parikshit is the basic principle of the complete thesis of 'Srimad Bhagwatam' and let us see how inteolligently the great master replies them one after another.

TEXT No. 38

यच्छ्रोतव्यमथो जप्यं यत्कर्तव्यं नृभि प्रभो ।
स्मर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ।।

Yat srotavyam atho japyan yat kartavyam nribhih prabho
Smartavyam bhajaniyam va bruhi yadva viparyayam.

ENGLISH SYNONYMS

Yat—whatever, *Srotavyam*—worth hearing, *Atho*—there of, *Japyam*—chanted, *Yat*—what also, *Kartavyam*—executed, *Nribhih*—by the people in general, *Prabho*—oh the master, *Smartavyam*—that which is remembered, *Bhajaniyam*—worshipable *Va*—either, *Bruhi*—please explain, *Yadva*—what it may be, *Viparyayam*—against the principle.

TRANSLATION

"Please also let me know what the human being should hear, should chant should remember, and should worship as also what they should not do, all these may be explained to me."

TEXT No. 39

नूनं भगवतो ब्रह्मन् गृहेषु गृहमेधिनाम् ।
न लक्ष्यते ह्यवस्थानमपि गोदोहनं क्वचित् ।।

Nunam bhagawato brahman grihesu grihamedhinam
Na lakshyate hi avasthanam api godahanam kachit.

ENGLISH SYNONYMS

Nunan—because, *Bhagawato*—of you the powerful, *Brahman*—oh the brahmin, *Grihesu*—in the houses, *Grihamedhinam*—of the householders, *Na*—not, *Laksate*—is seen, *Hi*—exactly, *Avasthana n*—staying in, *Api*—even, *Godahanam*—milking the cow, *Kachit*—rarely.

TRANSLATION

"Oh the powerful Brahmin, because you hardly stay up to the time of milking the cow in the houses of the householders."

PURPORT

Saints and sages in the renounced order of life, do go to the houses of the householders at the time of milking the cow early in the morning expecting some quantity of milk for subsistence. A pound of milk fresh from the milk bag of a cow is sufficient to feed an adult with all vitamin values derived from food and therefore saints and sages would live only on drinking milk. Even the poorest of the householders would keep at least ten cows, each delivering five to ten killo meters of milk and therefore no body would hesitate to spare a few pounds of milk for the mendicants. It is duty of the householders to mintain the saints and sages like the childern at home. So a saint like Sukdeva Goswami would hardly stay at the house of the householders for more than five minutes in the morning. In other words such saints are very rarely seen in the house of householders and Maharaj Parikshi therefore prayed for instructing him about his questions as soon as possible. The householders also should be intilligent enough to get some informations from the visiting sages in the matter of transcendental subject. The householder may not foolishly ask a saint to deliver which is available in the market. That is the reciprocal relation between the saints and the householders.

TEXT No. 40

सूत उवाच:

एवमाभाषित पृष्टः स राज्ञा श्लक्ष्णया गिरा ।
प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ॥

Sri Suta Uvacha :

Ebam abhasitah pristah sa rajna slakshnaya gira
Pratyabhasata dharmajna bhagawan vadarayanih.

ENGLISH SYNONYMS

Sri Sura Uvacha—Sri Suta Goswami said, *Ebam*—thus, *Abhasitah*—being spoken, *Pristah*—and asked for, *Sa*—he, *Rajna*—by the king, *Slakshnaya*—by sweet, *Gira*—language, *Pratyabhasata*—began to reply, *Dharmajna*—one who knows the principles of religiosity, *Bhagwan*—the powerful Personality, *Vadarayani*—son of Vyasdeva.

TRANSLATION

Sri Suta Goswami said, When the king thus spoke and enquired from the sage in very pleasing language, then the great powerful Personality son of Vyasdeva, who knew the principles of religiosity, began to reply as follows.

Thus end the **Bhaktivedanta Purports** of the First Canto Nineteenth Chapter of 'Srimad Bhagwatam' in the matter of Appearance of Sri Sukdeva Goswami.

END OF THE FIRST CANTO

(In three Volumes February 1965 on the Vyas Pujah Day)