

## TEXT 6

ध्रुव उवाच

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां  
सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।  
अन्यांश्च हस्तचरणश्रवणत्वगादीन्  
प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥ ६ ॥

*dhruva uvāca*

*yo 'ntaḥ praviśya mama vācam imāṁ prasuptāṁ  
sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā  
anyāṁś ca hasta-caraṇa-śravaṇa-tvag-ādīn  
prāṇān namo bhagavate puruṣāya tubhyam*

*dhruvaḥ uvāca*—Dhruva Mahārāja said; *yaḥ*—the Supreme Lord who; *antaḥ*—within; *praviśya*—entering; *mama*—my; *vācam*—words; *imāṁ*—all these; *prasuptāṁ*—which are all inactive or dead; *sañjīvayati*—rejuvenates; *akhila*—universal; *śakti*—energy; *dharaḥ*—possessing; *sva-dhāmnā*—by His internal potency; *anyān ca*—other limbs also; *hasta*—like hands; *caraṇa*—legs; *śravaṇa*—ears; *tvak*—skin; *ādīn*—and so on; *prāṇān*—life force; *namaḥ*—let me offer my obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *puruṣāya*—the Supreme Person; *tubhyam*—unto You.

**Dhruva Mahārāja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses—my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.**

Dhruva Mahārāja could understand very easily the difference between his condition before and after attaining spiritual realization and seeing the Supreme Personality of Godhead face to face. He could understand that his life force and activities had been sleeping. Unless one comes to the spiritual platform, his bodily limbs, mind and other facilities within the body are understood to be sleeping. Unless one is spiritually situated, all his activities are taken as a dead man's activities or ghostly activities. Śrīla Bhaktivinoda Ṭhākura has composed a song in which he addresses

himself: "O living entity, get up! How long shall you sleep on the lap of *māyā*? Now you have the opportunity of possessing a human form of body; now try to get up and realize yourself." The *Vedas* also declare, "Get up! Get up! You have the opportunity, the boon of the human form of life—now realize yourself." These are the Vedic injunctions.

Dhruva Mahārāja actually experienced that upon enlightenment of his senses on the spiritual platform he could understand the essence of Vedic instruction—that the Supreme Godhead is the Supreme Person; He is not impersonal. Dhruva Mahārāja could immediately understand this fact. He was aware that for a very long time he was practically sleeping, and he felt the impetus to glorify the Lord according to the Vedic conclusion. A mundane person cannot offer any prayer or glorify the Supreme Personality of Godhead, because he has no realization of the Vedic conclusion.

When Dhruva Mahārāja, therefore, found this difference within himself, he could immediately understand that it was because of the causeless mercy of the Lord. He offered obeisances to the Lord with great respect and reverence, completely understanding that the Lord's favor was upon him. This spiritual enlivenment of Dhruva Mahārāja's senses and mind was due to the action of the internal potency of the Lord. In this verse, therefore, the word *sva-dhāmnā* means "by spiritual energy." Spiritual enlightenment is possible by the mercy of the spiritual energy of the Lord. The chanting of the Hare Kṛṣṇa *mantra* is first addressed to the spiritual energy of the Lord, Hare. This spiritual energy acts when a living entity fully surrenders and accepts his position as an eternal servitor. When a person places himself at the disposal or order of the Supreme Lord, that is called *sevonmukha*; at that time the spiritual energy gradually reveals the Lord to him.

Without revelation by the spiritual energy, one is unable to offer prayers glorifying the Lord. Any amount of philosophical speculation or poetic expression by mundane persons is still considered to be the action and reaction of the material energy. When one is actually enlivened by the spiritual energy, all his senses become purified, and he engages only in the service of the Lord. At that time his hands, legs, ears, tongue, mind, genitals—everything—engage in the service of the Lord. Such an enlightened devotee no longer has any material activities, nor has he

any interest in being materially engaged. This process of purifying the senses and engaging them in the service of the Lord is known as *bhakti*, or devotional service. In the beginning, the senses are engaged by the direction of the spiritual master and *śāstra*, and after realization, when the same senses are purified, the engagement continues. The difference is that in the beginning the senses are engaged in a mechanical way, but after realization they are engaged in spiritual understanding.

TEXT 7

एकस्त्वमेव भगवन्निदमात्मशक्त्या  
 मायाख्ययोरुगुणया महदाद्यशेषम् ।  
 सृष्ट्वानुविश्य पुरुषस्तदसद्गुणेषु  
 नानेव दारुषु विभावसुवद्विभासि ॥ ७ ॥

*ekas tvam eva bhagavann idam ātma-śaktyā  
 māyākhyayoru-guṇayā mahad-ādy-aśeṣam  
 sṛṣṭvānuviśya puruṣas tad-asad-guṇeṣu  
 nāneva dāruṣu vibhāvasuvad vibhāsi*

*ekaḥ*—one; *tvam*—you; *eva*—certainly; *bhagavan*—O my Lord; *idam*—this material world; *ātma-śaktyā*—by Your own potency; *māyā-ākhyayā*—of the name *māyā*; *uru*—greatly powerful; *guṇayā*—consisting of the modes of nature; *mahat-ādi*—the *mahat-tattva*, etc.; *aśeṣam*—unlimited; *sṛṣṭvā*—after creating; *anuviśya*—then after entering; *puruṣaḥ*—the Supersoul; *tad*—of *māyā*; *asad-guṇeṣu*—into the temporarily manifested qualities; *nānā*—variously; *iva*—as if; *dāruṣu*—into pieces of wood; *vibhāvasu-vat*—just like fire; *vibhāsi*—You appear.

**My Lord, You are the supreme one, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.**

Dhruva Mahārāja realized that the Supreme Absolute Truth, the Personality of Godhead, acts through His different energies, not that He

becomes void or impersonal and thus becomes all-pervading. The Māyāvādī philosopher thinks that the Absolute Truth, being spread throughout the cosmic manifestation, has no personal form. But here Dhruva Mahārāja, upon realization of the Vedic conclusion, says, "You are spread all over the cosmic manifestation by Your energy." This energy is basically spiritual, but because it acts in the material world temporarily, it is called *māyā*, or illusory energy. In other words, for everyone but the devotees the Lord's energy acts as external energy. Dhruva Mahārāja could understand this fact very nicely, and he could understand also that the energy and the energetic are one and the same. The energy cannot be separated from the energetic. The identity of the Supreme Personality of Godhead in the feature of Paramātmā, or Supersoul, is admitted herein. His original, spiritual energy enlivens the material energy, and thus the dead body appears to have life force. Voidist philosophers think that under certain material conditions the symptoms of life occur in the material body, but the fact is that the material body cannot act on its own. Even a machine needs separate energy (electricity, steam, etc.). It is stated in this verse that the material energy acts in varieties of material bodies, just as fire burns differently in different wood according to the size and quality of the wood. In the case of devotees the same energy is transformed into spiritual energy; this is possible because the energy is originally spiritual, not material. As it is said, *viṣṇu-śaktiḥ parā proktā* [Cc. Madhya 6.154]. The original energy inspires a devotee, and thus he engages all his bodily limbs in the service of the Lord. The same energy, as external potency, engages the ordinary nondevotees in material activities for sense enjoyment. We should mark the difference between *māyā* and *sva-dhāma*—for devotees the *sva-dhāma* acts, whereas in the case of nondevotees the *māyā* energy acts.

#### TEXT 8

त्वद्दत्तया वयुनयेदमचष्ट विश्वं  
सुप्तप्रबुद्ध इव नाथ भवत्प्रपन्नः ।  
तस्यापवर्ग्यशरणं तव पादमूलं  
विस्मर्यते कृतविदा कथमार्तबन्धो ॥ ८ ॥

*tvad-dattayā vayunayedam acaṣṭa viśvam  
supta-prabuddha iva nātha bhavat-prapannaḥ  
tasyāpavargya-śaraṇam tava pāda-mūlam  
vismaryate kṛta-vidā katham ārta-bandho*

*tvad-dattayā*—given by You; *vayunayā*—by knowledge; *idam*—this; *acaṣṭa*—could see; *viśvam*—whole universe; *supta-prabuddhaḥ*—a man rising from sleep; *iva*—like; *nātha*—O my Lord; *bhavat-prapannaḥ*—Lord Brahmā, who is surrendered unto You; *tasya*—his; *āpavargya*—of persons desiring liberation; *śaraṇam*—the shelter; *tava*—Your; *pāda-mūlam*—lotus feet; *vismaryate*—can be forgotten; *kṛta-vidā*—by a learned person; *katham*—how; *ārta-bandho*—O friend of the distressed.

**O my master, Lord Brahmā is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?**

The Supreme Personality of Godhead cannot be forgotten even for a moment by His surrendered devotees. The devotee understands that the Lord's causeless mercy is beyond his estimation; he cannot know how much he is benefited by the grace of the Lord. The more a devotee engages himself in the devotional service of the Lord, the more encouragement is supplied by the energy of the Lord. In the *Bhagavad-gītā* the Lord says that to those who are constantly engaged in devotional service with love and affection, the Supreme Personality of Godhead gives intelligence from within, and thus they may make further progress. Being so encouraged, the devotee can never forget, at any moment, the Personality of Godhead. He always feels obliged to Him for having achieved increased power in devotional service by His grace. Sainly persons like Sanaka, Sanātana and Lord Brahmā were able to see the entire universe, by the mercy of the Lord, through knowledge of the Lord. The example is given that a person may apparently abstain from sleep all day, but as long as he is not spiritually enlightened he is actually sleeping. He may sleep at night and perform his duties in the daytime,

but as long as he does not come to the platform of working in spiritual enlightenment he is considered to be always sleeping. A devotee, therefore, never forgets the benefit derived from the Lord. The Lord is addressed here as *ārta-bandhu*, which means "friend of the distressed." As stated in *Bhagavad-gītā*, after many, many births of executing severe austerities in search of knowledge, one comes to the point of real knowledge and becomes wise when one surrenders unto the Supreme Personality of Godhead. The Māyāvādī philosopher, who does not surrender unto the Supreme Person, is understood to be lacking in real knowledge. The devotee in perfect knowledge cannot forget his obligation to the Lord at any moment.

### TEXT 9

नूनं विमुष्टमतयस्तव मायया ते  
 ये त्वां भवाप्ययविमोक्षणमन्यहेतोः ।  
 अर्चन्ति कल्पकतरुं कुणपोपभोग्य-  
 मिच्छन्ति यत्स्पर्शजं निरयेऽपि नृणाम् ॥ ९ ॥

*nūnaṁ vimuṣṭa-matayas tava māyayā te  
 ye tvāṁ bhavāpyaya-vimokṣaṇam anya-hetoḥ  
 arcanti kalpaka-taruṁ kuṇapopabhogyam  
 icchanti yat sparśajam niraye 'pi nṛṇām*

*nūnam*—certainly; *vimuṣṭa-matayaḥ*—those who have lost their right intelligence; *tava*—Your; *māyayā*—by the influence of the illusory energy; *te*—they; *ye*—who; *tvām*—You; *bhava*—from birth; *apyaya*—and death; *vimokṣaṇam*—the cause of liberation; *anya-hetoḥ*—for other purposes; *arcanti*—worship; *kalpaka-tarum*—who are like the desire tree; *kuṇapa*—of this dead body; *upabhogyam*—sense gratification; *icchanti*—they desire; *yat*—that which; *sparśa-jam*—derived by touch sensation; *niraye*—in hell; *api*—even; *nṛṇām*—for persons.

Persons who worship You simply for the sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benedictions from You for sense gratification, which is available even for those who live in hellish

**conditions.**

Dhruva Mahārāja repented because he had come to the Lord to render devotional service for material profit. He here condemns his attitude. Only due to gross lack of knowledge does one worship the Lord for material profit or for sense gratification. The Lord is like a desire tree. Anyone can have whatever he desires from the Lord, but people in general do not know what kind of benediction they should ask from Him. Happiness derived from the touch of skin, or sensuous happiness, is present in the life of hogs and dogs. Such happiness is very insignificant. If a devotee worships the Lord for such insignificant happiness, he must be considered devoid of all knowledge.

**TEXT 10**

या निर्वृतिस्तनुभृतां तव पादपद्म-  
ध्यानाद्भवन्नकथाश्रवणेन वा स्यात् ।  
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत्  
किं त्वन्तकासिलुलितात्पततां विमानात् ॥ १० ॥

*yā nirvṛtis tanu-bhṛtām tava pāda-padma-  
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt  
sā brahmaṇi sva-mahimany api nātha mā bhūt  
kim tv antakāsi-lulitāt patatām vimānāt*

*yā*—that which; *nirvṛtiḥ*—bliss; *tanu-bhṛtām*—of the embodied; *tava*—Your; *pāda-padma*—lotus feet; *dhyānāt*—from meditating upon; *bhavat-jana*—from Your intimate devotees; *kathā*—topics; *śravaṇena*—by hearing; *vā*—or; *syāt*—comes into being; *sā*—that bliss; *brahmaṇi*—in the impersonal Brahman; *sva-mahimani*—Your own magnificence; *api*—even; *nātha*—O Lord; *mā*—never; *bhūt*—exists; *kim*—what to speak of; *tu*—then; *antaka-asi*—by the sword of death; *lulitāt*—being destroyed; *patatām*—of those who fall down; *vimānāt*—from their airplanes.

**My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss**

derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

The transcendental bliss derived from devotional service, primarily from *śravaṇam kīrtanam* [SB 7.5.23], hearing and chanting, cannot be compared to the happiness derived by *karmīs* by elevating themselves to the heavenly planets or by *jñānīs* or *yogīs*, who enjoy oneness with the supreme impersonal Brahman. *Yogīs* generally meditate upon the transcendental form of Viṣṇu, but devotees not only meditate upon Him but actually engage in the direct service of the Lord. In the previous verse we find the phrase *bhavāpyaya*, which refers to birth and death. The Lord can give relief from the chain of birth and death. It is a misunderstanding to think, as do the monists, that when one gets relief from the process of birth and death he merges into the Supreme Brahman. Here it is clearly said that the transcendental bliss derived from *śravaṇam kīrtanam* by pure devotees cannot be compared to *brahmānanda*, or the impersonal conception of transcendental bliss derived by merging into the Absolute.

The position of *karmīs* is still more degraded. Their aim is to elevate themselves to the higher planetary systems. It is said, *yānti deva-vratā devān*: persons who worship the demigods are elevated to the heavenly planets (Bg. 9.25). But elsewhere in *Bhagavad-gītā* (9.21) we find, *kṣīṇe puṇye martya-lokaṁ viśanti*: those who are elevated to the higher planetary systems must come down again as soon as the results of their pious activities are exhausted. They are like the modern astronauts who go to the moon; as soon as their fuel is used up, they are obliged to come back down to this earth. As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of *yajñas* and pious activities. *Antakāsi-lulitāt*: by the sword of time one is cut from his exalted position within this material world, and he comes down again. Dhruva Mahārāja appreciated that the results of devotional service are far more valuable than merging into the Absolute or being elevated to the heavenly planets. The words

*patatām vimānāt* are very significant. *Vimāna* means "airplane." Those who are elevated to the heavenly planets are like airplanes, which drop when they run out of fuel.

### TEXT 11

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसूरो  
भूयादनन्त महताममलाशयानाम् ।  
येनाञ्जसोल्बणमुरुव्यसनं भवाब्धिं  
नेष्ये भवद्गुणकथामृतपानमत्तः ॥ ११ ॥

*bhaktim muhuḥ pravahatām tvayi me prasaṅgo  
bhūyād ananta mahatām amalāśayānām  
yenāñjasolbaṇam uru-vyasanam bhavābdhim  
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ*

*bhaktim*—devotional service; *muhuḥ*—constantly; *pravahatām*—of those who perform; *tvayi*—unto You; *me*—my; *prasaṅgaḥ*—intimate association; *bhūyāt*—may it become; *ananta*—O unlimited; *mahatām*—of the great devotees; *amala-āśayānām*—whose hearts are freed from material contamination; *yena*—by which; *añjasā*—easily; *ulbaṇam*—terrible; *uru*—great; *vyasanam*—full of dangers; *bhava-abdhim*—the ocean of material existence; *neṣye*—I shall cross; *bhavat*—Your; *guṇa*—transcendental qualities; *kathā*—pastimes; *amṛta*—nectar, eternal; *pāna*—by drinking; *mattaḥ*—mad.

**Dhruva Mahārāja continued:** O unlimited Lord, kindly bless me so that I may associate with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.

The significant point in Dhruva Mahārāja's statement is that he wanted the association of pure devotees. Transcendental devotional service cannot be complete and cannot be relishable without the association of

devotees. We have therefore established the International Society for Krishna Consciousness. Anyone who is trying to be aloof from this Krishna Consciousness Society and yet engage in Kṛṣṇa consciousness is living in a great hallucination, for this is not possible. From this statement by Dhruva Mahārāja it is clear that unless one is associated with devotees, his devotional service does not mature; it does not become distinct from material activities. The Lord says, *satām prasāṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ* (SB 3.25.25). Only in the association of pure devotees can the words of Lord Kṛṣṇa be fully potent and relishable to the heart and ear. Dhruva Mahārāja explicitly wanted the association of devotees. That association in devotional activities is just like the waves of an incessantly flowing river. In our Krishna Consciousness Society we have full engagement twenty-four hours a day. Every moment of our time is always busily engaged in the service of the Lord. This is called the incessant flow of devotional service.

A Māyāvādī philosopher may question us, "You may be very happy in the association of devotees, but what is your plan for crossing the ocean of material existence?" Dhruva Mahārāja's answer is that it is not very difficult. He clearly says that this ocean can be crossed very easily if one simply becomes mad to hear the glories of the Lord. *Bhavad-guṇa-kathā*: for anyone who persistently engages in hearing the topics of the Lord from *Śrīmad Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta* and who is actually addicted to this process, just as one becomes addicted to intoxicants, it is very easy to cross the nescience of material existence. The ocean of material nescience is compared to a blazing fire, but to a devotee this blazing fire is insignificant because he is completely absorbed in devotional service. Although the material world is blazing fire, to a devotee it appears full of pleasure (*viśvaṁ pūrṇa-sukhāyate*).

The purport of this statement by Dhruva Mahārāja is that devotional service in the association of devotees is the cause of the development of further devotional service. By devotional service only is one elevated to the transcendental planet Goloka Vṛndāvana, and there also there is only devotional service, for the activities of devotional service both in this world and in the spiritual world are one and the same. Devotional

service does not change. The example of a mango can be given here. If one gets an unripe mango, it is still a mango, and when it is ripe it remains the same mango, but it has become more tasteful and relishable. Similarly, there is devotional service performed according to the direction of the spiritual master and the injunctions and regulative principles of *śāstra*, and there is devotional service in the spiritual world, rendered directly in association with the Supreme Personality of Godhead. But they are both the same. There is no change. The difference is that one stage is unripe and the other is ripe and more relishable. It is possible to mature in devotional service only in the association of devotees.

### TEXT 12

ते न स्मरन्त्यतितरां प्रियमीश मर्त्यं  
ये चान्वदः सुतसुहृद्गृहवित्तदाराः ।  
ये त्वब्जनाभ भवदीयपदारविन्द-  
सौगन्ध्यलुब्धहृदयेषु कृतप्रसूराः ॥ १२ ॥

*te na smaranty atitarām priyam īśa martyam  
ye cānv adaḥ suta-suhṛd-gr̥ha-vitta-dārāḥ  
ye tv abja-nābha bhavadīya-padāravinda-  
saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ*

*te*—they; *na*—never; *smaranti*—remember; *atitarām*—highly; *priyam*—dear; *īśa*—O Lord; *martyam*—material body; *ye*—they who; *ca*—also; *anu*—in relationship with; *adaḥ*—that; *suta*—sons; *suhṛt*—friends; *gr̥ha*—home; *vitta*—wealth; *dārāḥ*—and wife; *ye*—those who; *tu*—then; *abja-nābha*—O Lord who have a lotus navel; *bhavadīya*—of Your; *padāravinda*—lotus feet; *saugandhya*—the fragrance; *lubdha*—have achieved; *hṛdayeṣu*—with devotees whose hearts; *kṛta-prasaṅgāḥ*—have association.

O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them.

A special advantage in devotional service is that devotees not only enjoy the transcendental pastimes of the Lord by hearing and chanting and glorifying them, but also are not very much attached to their bodies, unlike the *yogīs*, who are too attached to the body and who think that by performing bodily gymnastic exercises they will advance in spiritual consciousness. *Yogīs* are generally not very much interested in devotional service; they want to regulate the breathing process. This is simply a bodily concern. Here Dhruva Mahārāja plainly says that a devotee has no more bodily interest. He knows that he is not the body. From the very beginning, therefore, without wasting time in bodily exercises, a devotee searches out a pure devotee and simply by his association becomes more advanced in spiritual consciousness than any *yogī*. Because a devotee knows that he is not the body, he is never affected by bodily happiness or distress. He is not interested in bodily relationships with wife, children, home, bank balance, etc., or in the distress and happiness which come from these things. This is the special advantage of being a devotee. This status of life is possible only when a person is interested in associating with a pure devotee, who always enjoys the fragrance of the lotus feet of the Lord.

### TEXT 13

तिर्यङ्गनगद्विजसरीसुपदेवदैत्य-  
मर्त्यादिभिः परिचितं सदसद्विशेषम् ।  
रूपं स्थविष्ठमज ते महदाद्यनेकं  
नातः परं परम वेदि न यत्र वादः ॥ १३ ॥

*tiryak-naga-dvija-sarīṣṭpa-deva-daitya-  
martyāḍibhiḥ paṛicitam sad-asat-viśeṣam  
rūpam sthaviṣṭham aja te mahad-ādy-anekam  
nātaḥ param parama vedmi na yatra vādaḥ*

*tiryak*—by animals; *naga*—trees; *dvija*—birds; *sarīṣṭpa*—reptiles; *deva*—demigods; *daitya*—demons; *martya-āḍibhiḥ*—by men, etc.; *paṛicitam*—pervaded; *sat-asat-viśeṣam*—with varieties manifest and unmanifest; *rūpam*—form; *sthaviṣṭham*—gross universal; *aja*—O Unborn; *te*—Your; *mahat-ādi*—caused by the total material energy, etc.; *anekam*—various

causes; *na*—not; *ataḥ*—from this; *param*—transcendental; *parama*—O Supreme; *vedmi*—I know; *na*—not; *yatra*—where; *vādaḥ*—various arguments.

**My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of methods of theorizing have come to an end.**

In the *Bhagavad-gītā* the Lord says that He has spread Himself throughout the universe, but although everything is resting upon Him, He is aloof. The same concept is expressed here by Dhruva Mahārāja. He states that before seeing the transcendental form of the Lord, he had experienced only the varieties of material forms, which are counted at one engages in the devotional service of the Lord, it is impossible to understand the ultimate form of the Lord. This is also confirmed in the *Bhagavad-gītā* (18.55). *Bhaktyā mām abhijānāti*: factual understanding of the Absolute Truth, who is the Supreme Person, cannot be obtained by any process other than devotional service.

Dhruva Mahārāja here compares his previous state of understanding with the perfection of understanding in the presence of the Supreme Lord. The position of a living entity is to render service; unless he comes to the stage of appreciating the Supreme Personality of Godhead, he engages in the service of the various forms of trees, reptiles, animals, Men, demigods, etc. One can experience that one man engages in the service of a dog, another serves plants and creepers, another the demigods, and another humanity, or his boss in the office—but no one is engaged in the service of Kṛṣṇa. Aside from common men, even men who are elevated in terms of spiritual understanding are at the utmost engaged in the service of the *virāṭ-rūpa*, or, unable to understand the ultimate form of the Lord, they worship voidism by meditation. Dhruva Mahārāja, however, had been blessed by the Supreme Lord. When the Lord touched His conchshell to Dhruva's forehead, real knowledge was revealed from within, and Dhruva could understand the Lord's

transcendental form. Dhruva Mahārāja here admits that not only was he ignorant, but by years he was only a child. It would not have been possible for an ignorant child to appreciate the supreme form of the Lord had he not been blessed by the Lord, who had touched His conchshell to Dhruva's forehead.

TEXT 14

कल्यान्त एतदखिलं जठरेण गृह्णन्  
 शेते पुमान् स्वदृगनन्तसखस्तदङ्के ।  
 यन्नाभिसिन्धुरुहकाञ्चनलोकपद्म-  
 गर्भे द्युमान् भगवते प्रणतोऽस्मि तस्मै ॥ १४ ॥

*kalpānta etad akhilaṁ jaṭhareṇa gṛhṇan  
 śete pumān sva-dṛg ananta-sakhas tad-aṅke  
 yan-nābhi-sindhu-ruha-kāñcana-loka-padma-  
 garbhe dyumān bhagavate praṇato 'smi tasmai*

*kalpa-ante*—at the end of the millennium; *etat*—this universe; *akhilam*—all; *jaṭhareṇa*—within the belly; *gṛhṇan*—withdrawing; *śete*—lies down; *pumān*—the Supreme Person; *sva-dṛk*—looking upon Himself; *ananta*—the unlimited being Śeṣa; *sakhaḥ*—accompanied by; *tad-aṅke*—on His lap; *yat*—from whose; *nābhi*—navel; *sindhu*—ocean; *ruha*—sprouted; *kāñcana*—golden; *loka*—planet; *padma*—of the lotus; *garbhe*—on the whorl; *dyumān*—Lord Brahmā; *bhagavate*—unto the Supreme Personality of Godhead; *praṇataḥ*—offering obeisances; *asmi*—I am; *tasmai*—unto Him.

**My dear Lord, at the end of each millennium the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu dissolves everything manifested within the universe into His belly. He lies down on the lap of Śeṣa Nāga, from His navel sprouts a golden lotus flower on a stem, and on that lotus Lord Brahmā is created. I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You.**

Dhruva Mahārāja's understanding of the Supreme Personality of Godhead is complete. In the *Vedas* it is said, *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati* (*Muṇḍaka Upaniṣad* 1.3): knowledge received through the transcendental, causeless mercy of the Lord is so perfect that by that

knowledge the devotee becomes acquainted with all the different manifestations of the Lord. Lord Kṣīrodakaśāyī Viṣṇu was present before Dhruva Mahārāja, who could also understand the Lord's two other forms, namely Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī (Mahā) Viṣṇu. Regarding Mahā-Viṣṇu, it is stated in the *Brahma-saṁhitā* (5.48):

*yasyaika-niśvasita-kālam athāvalambya  
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ  
viṣṇur mahān sa iha yasya kalā-viśeṣo  
govindam ādi-ṭuruṣaṁ tam ahaṁ bhajāmi*

At the end of each and every millennium, when all the material worlds are dissolved, everything enters the body of Garbhodakaśāyī Viṣṇu, who is lying on the lap of Śeṣa Nāga, another form of the Lord.

Those who are not devotees cannot understand the different forms of Viṣṇu and their positions in regard to the creation. Sometimes the atheists argue, "How can a flower stem sprout from the navel of Garbhodakaśāyī Viṣṇu?" They consider all the statements of the *śāstras* to be stories. As a result of their inexperience in the Absolute Truth and their reluctance to accept authority, they become more and more atheistic; they cannot understand the Supreme Personality of Godhead. But a devotee like Dhruva Mahārāja, by the grace of the Lord, knows all the manifestations of the Lord and their different positions. It is said that anyone who has even a little of the Lord's grace can understand His glories; others may go on speculating on the Absolute Truth, but they will always be unable to understand the Lord. In other words, unless one comes in contact with a devotee it is not possible to understand the transcendental form or the spiritual world and its transcendental activities.

#### TEXT 15

त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा  
कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।  
यद्बुद्धयवस्थितिमखण्डितया स्वदुष्ट्या  
द्रष्टा स्थितावधिमुखो व्यतिरिक्त आस्से ॥ १५ ॥

*tvam nitya-mukta-pariśuddha-vibuddha ātmā  
kūṭa-stha ādi-puruṣo bhagavāms try-adhīśaḥ  
yat-buddhy-avasthitim akhaṇḍitayā sva-dṛṣṭyā  
draṣṭā sthitāv adhimakho vyatirikta āsse*

*tvam*—You; *nitya*—eternally; *mukta*—liberated; *pariśuddha*—uncontaminated; *vibuddhaḥ*—full of knowledge; *ātmā*—the Supreme Soul; *kūṭa-sthaḥ*—changeless; *ādi*—original; *puruṣaḥ*—person; *bhagavān*—the Lord, full with six opulences; *tri-adhīśaḥ*—master of the three modes; *yat*—whence; *buddhi*—of intellectual activities; *avasthitim*—all stages; *akhaṇḍitayā*—unbroken; *sva-dṛṣṭyā*—by transcendental vision; *draṣṭā*—You witness; *sthitau*—for maintaining (the universe); *adhimakhaḥ*—enjoyer of the results of all sacrifices; *vyatiriktaḥ*—differently; *āsse*—You are situated.

**My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, and You are existent in the Supersoul without change. You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. As Lord Viṣṇu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.**

An atheistic argument against the supremacy of the Supreme Personality of Godhead states that if God, the Supreme Person, appears and disappears and sleeps and awakens, then what is the difference between God and the living entity? Dhruva Mahārāja is carefully distinguishing the existence of the Supreme Personality of Godhead from that of the living entities. He points out the following differences. The Lord is eternally liberated. Whenever He appears, even within this material world, He is never entangled by the three modes of material nature. He is known, therefore, as *try-adhīśa*, the master of the three modes of material nature. In *Bhagavad-gītā* (7.14) it is said, *daivī hy eṣā guṇa-mayī mama māyā duratyayā*: the living entities are all entangled in the three modes of material nature. The external energy of the Lord is very strong, but the Lord, as the master of the three modes of material

nature, is ever liberated from the action and reaction of those modes. He, therefore, is uncontaminated, as stated in the *Īṣopaniṣad*. The contamination of the material world does not affect the Supreme Godhead. Kṛṣṇa therefore says in the *Bhagavad-gītā* that those who are rascals and fools think of Him as an ordinary human being, not knowing His *param bhāvam*. *param bhāvam* refers to His being always transcendently situated. Material contamination cannot affect Him. Another difference between the Lord and the living entity is that a living entity is always in darkness. Even though he may be situated in the mode of goodness, there are still so many things which are unknown to him. But it is not the same for the Supreme Personality of Godhead. He knows past, present and future and everything that is happening in everyone's heart. *Bhagavad-gītā* confirms this (*vedāham samatītāni* [Bg. 7.26]). The Lord is not part of the soul—He is the unchangeable Supreme Soul, and the living entities are His parts and parcels. The living entity is forced to appear in this material world under the direction of *daiva-māyā*, but when the Lord appears, He comes by His own internal potency, *ātma-māyā*. Besides that, a living entity is within the time of past, present and future. His life has a beginning, a birth, and in the conditioned state his life ends with death. But the Lord is *ādi-puruṣa*, the original person. In the *Brahma-saṁhitā* Lord Brahmā offers his respect to the *ādi-puruṣa*, Govinda, the original person, who has no beginning, whereas the creation of this material world has a beginning. The *Vedānta* says, *janmādy asya yataḥ*; [SB 1.1.1] everything is born from the Supreme, but the Supreme has no birth. He has all the six opulences in full and beyond comparison, He is the master of material nature, His intelligence is not broken under any circumstances, and He stands aloof, although He is the maintainer of the whole creation. As stated in the *Vedas* (*Kaṭha Upaniṣad* 2.2.13), *nityo nityānām cetanaś cetanānām*. The Lord is the supreme maintainer. Living entities are meant to serve Him by offering sacrifices, for He is the rightful enjoyer of the results of all sacrifices. Everyone, therefore, should engage himself in the devotional service of the Lord with his life, his riches, his intelligence and his words. This is the original, constitutional position of the living entities. One should never compare the sleeping of an ordinary living entity to the sleeping of the Supreme Personality of Godhead in the Causal

Ocean. There is no stage at which the living entity can compare to the Supreme Person. The Māyāvādī philosophers, being unable to adjust to all this, come to the conclusion of impersonalism or voidism.

TEXT 16

यस्मिन् विरुद्धगतयो ह्यनिशं पतन्ति  
विद्यादयो विविधशक्तयः आनुपूर्व्यात् ।  
तद्ब्रह्म विश्वभवमेकमनन्तमाद्य-  
मानन्दमात्रमविकारमहं प्रपद्ये ॥ १६ ॥

*yasmin viruddha-gatayo hy anīśam patanti  
vidyādayo vividha-śaktaya ānupūrvyāt  
tat brahma viśva-bhavam ekam anantam ādyam  
ānanda-mātram avikāram aham prapadye*

*yasmin*—in whom; *viruddha-gatayaḥ*—of opposite character; *hi*—certainly; *anīśam*—always; *patanti*—are manifest; *vidyā-ādayaḥ*—knowledge and ignorance, etc.; *vividha*—various; *śaktayaḥ*—energies; *ānupūrvyāt*—continually; *tat*—that; *brahma*—Brahman; *viśva-bhavam*—the cause of material creation; *ekam*—one; *anantam*—unlimited; *ādyam*—original; *ānanda-mātram*—simply blissful; *avikāram*—changeless; *aham*—I; *prapadye*—offer my obeisances.

**My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements—knowledge and ignorance. Your multienergies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.**

In the *Brahma-saṁhitā* it is said that the unlimited impersonal Brahman is the effulgence of the transcendental body of Govinda. In that unlimited effulgent aura of the Supreme Personality of Godhead there are innumerable universes with innumerable planets of different categories. Although the Supreme Person is the original cause of all causes, His impersonal effulgence, known as Brahman, is the immediate cause of the material manifestation. Dhruva Mahārāja, therefore, offered his respectful obeisances unto the impersonal feature of the

Lord. One who realizes this impersonal feature can enjoy the unchangeable *brahmānanda*, described here as spiritual bliss. Śrīla Viśvanātha Cakravartī Ṭhākura describes that this impersonal feature, or Brahman manifestation, of the Supreme Lord is meant for persons who are essentially very advanced but still not able to understand the personal features or variegatedness of the spiritual world. Such devotees are known as *jñāna-miśra-bhaktas*, or devotees whose devotional service is mixed with empiric knowledge. Because the impersonal Brahman realization is a partial understanding of the Absolute Truth, Dhruva Mahārāja offers his respectful obeisances. It is said that this impersonal Brahman is the distant realization of the Absolute Truth. Although apparently Brahman seems to be devoid of energy, factually it has different energies working under the headings of knowledge and ignorance. On account of these different energies, there is continually a manifestation of *vidyā* and *avidyā*. *Vidyā* and *avidyā* are very nicely described in *Īśopaniṣad*. It is said there that sometimes, due to *avidyā*, or a poor fund of knowledge, one accepts the Absolute Truth as ultimately impersonal. But in fact the impersonal and personal realizations develop in proportion to the development of devotional service. The more we develop our devotional service, the more closely we approach the Absolute Truth, which, in the beginning, when we realize the Absolute Truth from a distant place, is manifest as impersonal.

People in general, who are under the influence of *avidyā-śakti*, or *māyā*, have neither knowledge nor devotion. But when a person who is a little advanced and is therefore called a *jñānī* advances even more, he is in the category of a *jñāna-miśra-bhakta*, or a devotee whose love is mixed with empiric knowledge. When he is still further advanced, he can realize that the Absolute Truth is a person with multienergies. An advanced devotee can understand the Lord and His creative energy. As soon as one accepts the creative energy of the Absolute Truth, the six opulences of the Supreme Personality of Godhead are also understood. Devotees who are still further advanced, in full knowledge, can understand the transcendental pastimes of the Lord. Only on that platform can one fully enjoy transcendental bliss. An example is given in this connection by Viśvanātha Cakravartī Ṭhākura of a person proceeding towards a

destination. As he approaches, he sees the destination from a distant place, just as we see a city from a distance. At that time he simply understands that the city is situated at a distance. When, however, he comes still nearer, he sees the domes and flags. But as soon as he enters the city, he sees various paths, gardens, lakes, and marketplaces with shops, and persons buying. He sees varieties of cinema houses, and he sees dancing and jubilation. When a person actually enters the city and personally sees the activities of the city, he becomes satisfied.

TEXT 17

सत्याशिषो हि भगवंस्त्व पादपद्म-  
 माशीस्तथानुभजतः पुरुषार्थमूर्तेः ।  
 अप्येवमर्य भगवान् परिपाति दीनान्  
 वाश्रेव वत्सकमनुग्रहकातरोऽस्मान् ॥ १७ ॥

*satyāśiṣo hi bhagavaṁs tava pāda-padma-  
 āśīs tathānubhajataḥ puruṣārtha-mūrteḥ  
 apy evam aṛya bhagavān pariṣāti dīnān  
 vāśreva vatsakam anugraha-kātaro 'smān*

*satya*—real; *āśiṣaḥ*—compared with other benedictions; *hi*—certainly; *bhagavan*—my Lord; *tava*—Your; *pāda-padma*—lotus feet; *āśiḥ*—benediction; *tathā*—in that way; *anubhajataḥ*—for the devotees; *puruṣa-  
 artha*—of the real goal of life; *mūrteḥ*—the personification; *api*—although; *evam*—thus; *aṛya*—O Lord; *bhagavān*—the Personality of Godhead; *pariṣāti*—maintains; *dīnān*—the poor in heart; *vāśrā*—a cow; *iva*—like; *vatsakam*—unto the calf; *anugraha*—to bestow mercy; *kātaraḥ*—eager; *asmān*—upon me.

**My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.**

Dhruva Mahārāja was cognizant of the defective nature of his own

devotional service. Pure devotional service is without material form and is not covered by mental speculation or fruitive activities. Pure devotional service is therefore called *ahaitukī*, unmotivated. Dhruva Mahārāja knew that he had come to worship the Lord in devotional service with a motive—to get the kingdom of his father. Such an adulterated devotee can never see the Supreme Personality of Godhead face to face. He therefore felt very grateful for the causeless mercy of the Lord. The Lord is so merciful that not only does He fulfill the desires of a devotee who is driven by ignorance and desires for material benefit, but He also gives such a devotee all protection, just as a cow gives milk to a newly born calf. In the *Bhagavad-gītā* it is said that the Lord gives intelligence to the constantly engaged devotee so that he may gradually approach the Lord without difficulty. A devotee must be very sincere in his devotional service; then, although there may be many things wrong on the devotee's part, Kṛṣṇa will guide him and gradually elevate him to the highest position of devotional service.

The Lord is addressed herein by Dhruva Mahārāja as *puruṣārtha-mūrti*, the ultimate goal of life. Generally *puruṣārtha* is taken to mean execution of a type of religious principle or worship of God in order to get material benediction. Prayers for material benediction are intended for satisfying the senses. And when one is frustrated and cannot fully satisfy the senses in spite of all endeavor, he desires liberation, or freedom from material existence. These activities are generally called *puruṣārtha*. But actually the ultimate goal is to understand the Supreme Personality of Godhead. This is called *pañcama-puruṣārtha*, the ultimate goal of life. Lord Caitanya therefore taught us not to ask from the Supreme Personality any benediction such as material wealth, popularity or a good wife. One should simply pray to the Lord to be constantly engaged in His transcendental loving service. Dhruva Mahārāja, being cognizant of his desire for material benefit, wanted protection from the Lord so that he might not be misled or deviated from the path of devotional service by material desires.