

### TEXT 23

नाशं निशम्य पुत्राणां नारदाच्छीलशालिनाम् ।  
अन्वतप्यत कः शोचन् सुप्रजस्त्वं शुचां पदम् ॥ २३ ॥

*nāśam niśamya putrāṇām  
nāradāc chīla-śālinām  
anvatapyata kaḥ śocan  
suprajastvam śucām padam*

*nāśam*—the loss; *niśamya*—hearing of; *putrāṇām*—of his sons; *nāradāt*—from Nārada; *śīla-śālinām*—who were the best of well-behaved persons; *anvatapyata*—suffered; *kaḥ*—Prajāpati Dakṣa; *śocan*—lamenting; *su-prajastvam*—having ten thousand well-behaved sons; *śucām*—of lamentation; *padam*—position.

The Haryaśvas, the sons of Prajāpati Dakṣa, were very well behaved, cultured sons, but unfortunately, because of the instructions of Nārada Muni, they deviated from the order of their father. When Dakṣa heard this news, which was brought to him by Nārada Muni, he began to lament. Although he was the father of such good sons, he had lost them all. Certainly this was lamentable.

The Haryaśvas, the sons of Prajāpati Dakṣa, were certainly well behaved, learned and advanced, and in accordance with the order of their father they went to perform austerities to beget good sons for their family. But Nārada Muni took advantage of their good behavior and culture to properly direct them not to be involved with this material world, but to use their culture and knowledge to end their material affairs. The Haryaśvas abided by the order of Nārada Muni, but when news of this was brought to Prajāpati Dakṣa, the *prajāpati*, instead of being happy with the actions of Nārada Muni, was extremely sorrowful. Similarly, we are trying to bring as many young men as possible to the Kṛṣṇa consciousness movement for their ultimate benefit, but the parents of the young men joining this movement, being very sorry, are lamenting and making counterpropaganda. Of course, Prajāpati Dakṣa did not make propaganda against Nārada Muni, but later, as we shall see, Dakṣa cursed Nārada Muni for his benevolent activities. This is the way of

materialistic life. A materialistic father and mother want to engage their sons in begetting children, striving for improved economic conditions and rotting in materialistic life. They are not unhappy when their children become spoiled, useless citizens, but they lament when they join the Kṛṣṇa consciousness movement to achieve the ultimate goal of life. This animosity between parents and the Kṛṣṇa consciousness movement has existed since time immemorial. Even Nārada Muni was condemned, not to speak of others. Nevertheless, Nārada Muni never gives up his mission. To deliver as many fallen souls as possible, he continues playing his musical instrument and vibrating the transcendental sound Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

#### TEXT 24

स भूयः पाञ्चजन्यायामजेन परिसान्त्वितः ।  
पुत्रानजनयद् दक्षः सवलश्वान् सहस्रिणः ॥ २४ ॥

*sa bhūyaḥ pāñcajanyaāyām  
ajena parisāntvitaḥ  
putrān ajanayat dakṣaḥ  
savalāśvān sahasriṇaḥ*

*saḥ*—Prajāpati Dakṣa; *bhūyaḥ*—again; *pāñcajanyaāyām*—in the womb of his wife Asiknī, or Pāñcajanī; *ajena*—by Lord Brahmā; *parisāntvitaḥ*—being pacified; *putrān*—sons; *ajanayat*—begot; *dakṣaḥ*—Prajāpati Dakṣa; *savalāśvān*—named the Savalāśvas; *sahasriṇaḥ*—numbering one thousand.

**When Prajāpati Dakṣa was lamenting for his lost children, Lord Brahmā pacified him with instructions, and thereafter Dakṣa begot one thousand more children in the womb of his wife, Pāñcajanī. This time his sons were known as the Savalāśvas.**

Prajāpati Dakṣa was so named because he was very expert in begetting children. (The word *dakṣa* means "expert.") First he begot ten thousand children in the womb of his wife, and when the children were lost—when they returned home, back to Godhead—he begot another set of children, known as the Savalāśvas. Prajāpati Dakṣa is very expert in

begetting children, and Nārada Muni is very expert in delivering all the conditioned souls back home, back to Godhead. Therefore the materialistic experts do not agree with the spiritual expert Nārada Muni. but this does not mean that Nārada Muni will give up his engagement of chanting the Hare Kṛṣṇa *mantra*.

### TEXT 25

ते च पित्रा समादिष्टाः प्रजासर्गे धृतव्रताः ।  
नारायणसरो जग्मुर्यत्र सिद्धाः स्वपूर्वजाः ॥ २५ ॥

*te ca pitrā samādiṣṭāḥ  
prajā-sarge dhṛta-vratāḥ  
nārāyaṇa-saro jagmur  
yatra siddhāḥ sva-pūrvajāḥ*

*te*—these sons (the Savalāśvas); *ca*—and; *pitrā*—by their father; *samādiṣṭāḥ*—being ordered; *prajā-sarge*—in increasing progeny or population; *dhṛta-vratāḥ*—accepted vows; *nārāyaṇa-saraḥ*—the holy lake named Nārāyaṇa-saras; *jagmuḥ*—went to; *yatra*—where; *siddhāḥ*—perfected; *sva-pūrvajāḥ*—their older brothers, who had previously gone there.

**In accordance with their father's order to beget children, the second group of sons also went to Nārāyaṇa-saras, the same place where their brothers had previously attained perfection by following the instructions of Nārada. Undertaking great vows of austerity, the Savalāśvas remained at that holy place.**

Prajāpati Dakṣa sent his second group of sons to the same place where his previous sons had attained perfection. He did not hesitate to send his second group of sons to the same place, although they too might become victims of Nārada's instructions. According to the Vedic culture, one should be trained in spiritual understanding as a *brahmacārī* before entering household life to beget children. This is the Vedic system. Thus Prajāpati Dakṣa sent his second group of sons for cultural improvement, despite the risk that because of the instructions of Nārada they might become as intelligent as their older brothers. As a dutiful father, he did not hesitate to allow his sons to receive cultural instructions concerning

the perfection of life; he depended upon them to choose whether to return home, back to Godhead, or to rot in this material world in various species of life. In all circumstances, the duty of the father is to give cultural education to his sons, who must later decide which way to go. Responsible fathers should not hinder their sons who are making cultural advancement in association with the Kṛṣṇa consciousness movement. This is not a father's duty. The duty of a father is to give his son complete freedom to make his choice after becoming spiritually advanced by following the instructions of the spiritual master.

### TEXT 26

तदुपस्पर्शनादेव विनिर्धूतमलाशयाः ।  
जपन्तो ब्रह्म परमं तेषुस्तत्र महत् तपः ॥ २६ ॥

*tad-upasparśanād eva  
vinirdhūta-malāśayāḥ  
japanto brahma paramam  
tepus tatra mahat tapaḥ*

*tat*—of that holy place; *upasparśanāt*—by bathing regularly in the water; *eva*—indeed; *vinirdhūta*—completely purified; *mala-āśayāḥ*—of all the dirt within the heart; *japantaḥ*—chanting or murmuring; *brahma*—mantras beginning with *om* (such as *om tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ*); *paramam*—the ultimate goal; *tepuḥ*—performed; *tatra*—there; *mahat*—great; *tapaḥ*—penances.

**At Nārāyaṇa-saras, the second group of sons performed penances in the same way as the first. They bathed in the holy water, and by its touch all the dirty material desires in their hearts were cleansed away. They murmured mantras beginning with omkāra and underwent a severe course of austerities.**

Every Vedic *mantra* is called *brahma* because each *mantra* is preceded by the *brahmākṣara* (*aum* or *omkāra*). For example, *om namo bhagavate vāsudevāya*. Lord Kṛṣṇa says in *Bhagavad-gītā* (7.8), *praṇavaḥ sarva-vedeṣu*: "In all the Vedic *mantras*, I am represented by *praṇava*, or *omkāra*." Thus chanting of the Vedic *mantras* beginning with *omkāra* is directly chanting of Kṛṣṇa's name. There is no difference. Whether one

chants *omkāra* or addresses the Lord as "Kṛṣṇa," the meaning is the same, but Śrī Caitanya Mahāprabhu has recommended that in this age one chant the Hare Kṛṣṇa mantra (*harer nāma eva kevalam* [Cc. Ādi 17.21]). Although there is no difference between Hare Kṛṣṇa and the Vedic mantras beginning with *omkāra*, Śrī Caitanya Mahāprabhu, the leader of the spiritual movement for this age, has recommended that one chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

### TEXTS 27-28

अभक्षः कतिचिन्मासान् कतिचिद् वायुभोजनाः ।  
 आराधयन् मन्त्रमिममभ्यस्यन्त इडस्पतिम् ॥ २७ ॥  
 ॐ नमो नारायणाय पुरुषाय महात्मने ।  
 विशुद्धसत्त्वधिष्याय महाहंसाय धीमहि ॥ २८ ॥

*ab-bhakṣāḥ katicin māsān*  
*katicid vāyu-bhojanāḥ*  
*ārādhayan mantram imam*  
*abhyasyanta idaṣpatim*  
  
*om namo nārāyaṇāya*  
*puruṣāya mahātmane*  
*viśuddha-sattva-dhiṣṇyāya*  
*mahā-hamsāya dhīmahi*

*ap-bhakṣāḥ*—drinking only water; *katicit māsān*—for some months; *katicit*—for some; *vāyu-bhojanāḥ*—merely breathing, or eating air; *ārādhayan*—worshiped; *mantram imam*—this mantra, which is nondifferent from Nārāyaṇa; *abhyasyantaḥ*—practicing; *idaḥ-patim*—the master of all mantras, Lord Viṣṇu; *om*—O Lord; *namaḥ*—respectful obeisances; *nārāyaṇāya*—unto Lord Nārāyaṇa; *puruṣāya*—the Supreme Person; *mahā-ātmane*—the exalted Supersoul; *viśuddha-sattva-dhiṣṇyāya*—who is always situated in the transcendental abode; *mahā-hamsāya*—the great swanlike Personality of Godhead; *dhīmahi*—we always offer.

**For a few months the sons of Prajāpati Dakṣa drank only water and ate only air. Thus undergoing great austerities, they recited this mantra: "Let**

us offer our respectful obeisances unto Nārāyaṇa, the Supreme Personality of Godhead, who is always situated in His transcendental abode. Since He is the Supreme Person [paramahaṁsa], let us offer our respectful obeisances unto Him."

From these verses it is apparent that the chanting of the *mahā-mantra* or the Vedic *mantras* must be accompanied by severe austerities. In Kali-yuga, people cannot undergo severe austerities like those mentioned herein—drinking only water and eating only air for many months. One cannot imitate such a process. But at least one must undergo some austerity by giving up four unwanted principles, namely illicit sex, meat-eating, intoxication and gambling. Anyone can easily practice this *tapasya*, and then the chanting of the Hare Kṛṣṇa *mantra* will be effective without delay. One should not give up the process of austerity. If possible, one should bathe in the waters of the Ganges or Yamunā, or in the absence of the Ganges and Yamunā one may bathe in the water of the sea. This is an item of austerity. Our Kṛṣṇa consciousness movement has therefore established two very large centers, one in Vṛndāvana and another in Māyāpur, Navadvīpa. There one may bathe in the Ganges or Yamunā, chant the Hare Kṛṣṇa *mantra* and thus become perfect and return home, back to Godhead.

### TEXT 29

इति तानपि राजेन्द्र प्रजासर्गधियो मुनिः ।  
उपेत्य नारदः प्राह वाचः कूटानि पूर्ववत् ॥ २९ ॥

*iti tān api rājendra  
prajā-sarga-dhiyo muniḥ  
upetya nāradaḥ prāha  
vācaḥ kūṭāni pūrvavat*

*iti*—thus; *tān*—them (the sons of Prajāpati Dakṣa known as the Savalāśvas); *api*—also; *rājendra*—O King Parikṣit; *prajā-sarga-dhiyaḥ*—who were under the impression that begetting children was the most important duty; *muniḥ*—the great sage; *upetya*—approaching; *nāradaḥ*—Nārada; *prāha*—said; *vācaḥ*—words; *kūṭāni*—enigmatic; *pūrvavat*—as he had done previously.

O King Parīkṣit, Nārada Muni approached these sons of Prajāpati Dakṣa, who were engaged in tapasya to beget children, and spoke enigmatic words to them just as he had spoken to their elder brothers.

TEXT 30

दाक्षायणाः संश्रुणुत गदतो निगमं मम ।  
अन्विच्छतानुपदवीं भ्रातृणां भ्रातृवत्सलाः ॥ ३० ॥

*dākṣāyaṇāḥ saṁśṛṇuta  
gadato nigamaṁ mama  
anvicchatānupadavīm  
bhrātṛṇām bhrātṛ-vatsalāḥ*

*dākṣāyaṇāḥ*—O sons of Prajāpati Dakṣa; *saṁśṛṇuta*—please hear with attention; *gadataḥ*—who am speaking; *nigamaṁ*—instruction; *mama*—my; *anvicchata*—follow; *anupadavīm*—the path; *bhrātṛṇām*—of your brothers; *bhrātṛ-vatsalāḥ*—O you who are very much affectionate to your brothers.

**O sons of Dakṣa, please hear my words of instruction attentively. You are all very affectionate to your elder brothers, the Haryaśvas. Therefore you should follow their path.**

Nārada Muni encouraged Prajāpati Dakṣa's second group of sons by awakening their natural affinity for their brothers. He urged them to follow their older brothers if they were at all affectionate toward them. Family affection is very strong, and therefore Nārada Muni followed this tactic of reminding them of their family relationship with the Haryaśvas. Generally the word *nigama* refers to the *Vedas*, but here *nigama* refers to the instructions contained in the *Vedas*. *Śrīmad-Bhāgavatam* says, *nigama-kalpa-taror galitaṁ phalam*: [SB 1.1.3] the Vedic instructions are like a tree, of which *Śrīmad-Bhāgavatam* is the ripened fruit. Nārada Muni is engaged in distributing this fruit, and therefore he instructed Vyāsadeva to write this *Mahā-Purāṇa*, *Śrīmad-Bhāgavatam*, for the benefit of ignorant human society.

*anarthopaśamaṁ sākṣād  
bhakti-yogam adhokṣaje  
lokasyājānato vidvāṁś*

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth." (SB 1.7.6) People are suffering because of ignorance and are following a wrong path for happiness. This is called *anartha*. These material activities will never make them happy, and therefore Nārada instructed Vyāsadeva to record the instructions of *Śrīmad-Bhāgavatam*. Vyāsadeva actually followed Nārada and did this. *Śrīmad-Bhāgavatam* is the supreme instruction of the Vedas. *Galitaṁ phalam*: the ripened fruit of the Vedas is *Śrīmad-Bhāgavatam*.

TEXT 31

भ्रातृणां प्रायणं भ्राता योऽनुतिष्ठति धर्मवित् ।  
स पुण्यबन्धुः पुरुषो मरुद्भिः सह मोदते ॥ ३१ ॥

*bhrātṛṇām prāyaṇam bhrātā*  
*yo 'nutiṣṭhati dharmavit*  
*sa puṇya-bandhuḥ puruṣo*  
*marudbhiḥ saha modate*

*bhrātṛṇām*—of elder brothers; *prāyaṇam*—the path; *bhrātā*—a faithful brother; *yaḥ*—one who; *anutīṣṭhati*—follows; *dharmavit*—knowing the religious principles; *saḥ*—that; *puṇya-bandhuḥ*—highly pious; *puruṣaḥ*—person; *marudbhiḥ*—the demigods of the winds; *saha*—with; *modate*—enjoys life.

**A brother aware of the principles of religion follows in the footsteps of his elder brothers. Because of being highly elevated, such a pious brother gets the opportunity to associate and enjoy with demigods like the Maruts, who are all affectionate to their brothers.**

According to their belief in various material relationships, people are promoted to various planets. Here it is said that one who is very faithful to his brothers should follow a path similar to theirs and get the opportunity for promotion to Marudloka. Nārada Muni advised

Prajāpati Dakṣa's second group of sons to follow their elder brothers and be promoted to the spiritual world.

TEXT 32

एतावदुक्त्वा प्रययौ नारदोऽमोघदर्शनः ।  
तेऽपि चान्वगमन् मार्गं भ्रातृणामेव मारिष ॥ ३२ ॥

*etāvad uktvā prayayau  
nārado 'mogha-darśanaḥ  
te 'pi cānvagaman mārgam  
bhrātṛṇām eva māriṣa*

*etāvat*—this much; *uktvā*—speaking; *prayayau*—departed from that place; *nāradaḥ*—the great sage Nārada; *amogha-darśanaḥ*—whose glance is all-auspicious; *te*—they; *api*—also; *ca*—and; *anvagaman*—followed; *mārgam*—the path; *bhrātṛṇām*—of their previous brothers; *eva*—indeed; *māriṣa*—O great Āryan king.

**Śukadeva Gosvāmī continued:** O best of the advanced Āryans, after saying this much to the sons of Prajāpati Dakṣa, Nārada Muni, whose merciful glance never goes in vain, left as he had planned. The sons of Dakṣa followed their elder brothers. Not attempting to produce children, they engaged themselves in Kṛṣṇa consciousness.

TEXT 33

सध्रीचीनं प्रतीचीनं परस्यानुपथं गताः ।  
नाद्यापि ते निवर्तन्ते पश्चिमा यामिनीरिव ॥ ३३ ॥

*sadhrīcīnam praticīnam  
parasyānuṣatham gatāḥ  
nādyāpi te nivartante  
paścimā yāminīr iva*

*sadhrīcīnam*—completely correct; *praticīnam*—obtainable by adopting a mode of life aimed at the highest goal, devotional service; *parasya*—of the Supreme Lord; *anuṣatham*—the pathway; *gatāḥ*—taking to; *na*—not; *adya api*—even until today; *te*—they (the sons of Prajāpati Dakṣa); *nivartante*—have come back; *paścimāḥ*—western (those that have past); *yāminīḥ*—nights; *iva*—like.

The Savalāśvas took to the correct path, which is obtainable by a mode of life meant to achieve devotional service, or the mercy of the Supreme Personality of Godhead. Like nights that have gone to the west, they have not returned even until now.

TEXT 34

एतस्मिन् काल उत्पातान् बहून् पश्यन् प्रजापतिः ।  
पूर्ववन्नारदकृतं पुत्रनाशमुपाशृणोत् ॥ ३४ ॥

*etasmin kāla utpātān  
bahūn paśyan prajāpatiḥ  
pūrvavan nārada-kṛtam  
putra-nāśam upāśṛṇot*

*etasmin*—at this; *kāle*—time; *utpātān*—disturbances; *bahūn*—many; *paśyan*—seeing; *prajāpatiḥ*—Prajāpati Dakṣa; *pūrvavat*—like before; *nārada*—by the great sage Nārada Muni; *kṛtam*—done; *putra-nāśam*—the loss of his children; *upāśṛṇot*—he heard of.

At this time, Prajāpati Dakṣa observed many inauspicious signs, and he heard from various sources that his second group of sons, the Savalāśvas, had followed the path of their elder brothers in accordance with the instructions of Nārada.