

TEXT 23

पृथुरुवाच

वरान् विभो त्वद्वरदेश्वराद् बुधः
कथं वृणीते गुणविक्रियात्मनाम् ।
ये नारकाणामपि सन्ति देहिनां
तानीश कैवल्यपते वृणे न च ॥ २३ ॥

pr̥thur uvāca

*varān vibho tvad varadeśvarād budhaḥ
katham vṛṇīte guṇa-vikriyātmanām
ye nārakāṇām api santi dehinām
tān īśa kaivalya-pate vṛṇe na ca*

pr̥thuh uvāca—Pṛthu Mahārāja said; *varān*—benedictions; *vibho*—my dear Supreme Lord; *tvat*—from You; *vara-da-īśvarāt*—from the Supreme Personality of Godhead, the highest of the bestowers of benedictions; *budhaḥ*—a learned person; *katham*—how; *vṛṇīte*—could ask for; *guṇa-vikriyā*—bewildered by the modes of material nature; *ātmanām*—of the living entities; *ye*—which; *nārakāṇām*—of the living entities living in hell; *api*—also; *santi*—exist; *dehinām*—of the embodied; *tān*—all those; *īśa*—O Supreme Lord; *kaivalya-pate*—O bestower of merging in the existence of the Lord; *vṛṇe*—I ask for; *na*—not; *ca*—also.

My dear Lord, You are the best of the demigods who can offer benedictions. Why, therefore, should any learned person ask You for benedictions meant for living entities bewildered by the modes of nature? Such benedictions are available automatically, even in the lives of living entities suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.

There are different kinds of benedictions according to a person's demands. For *karmīs* the best benediction is promotion to the higher planetary systems, where the duration of life is very long and the standard of living and happiness is very high. There are others, namely *jñānīs* and *yogīs*, who want the benediction of merging into the existence

of the Lord. This is called *kaivalya*. The Lord is therefore addressed as *kaivalya-pati*, the master or Lord of the benediction known as *kaivalya*. But devotees receive a different type of benediction from the Lord. Devotees are anxious neither for the heavenly planets nor for merging into the existence of the Lord. According to devotees, *kaivalya*, or merging into the existence of the Lord, is considered as good as hell. The word *naraka* means "hell." Similarly, everyone who exists in this material world is called *nāraka* because this material existence itself is known as a hellish condition of life. Pṛthu Mahārāja, however, expressed that he was interested neither in the benediction desired by the *karmīs* nor that desired by the *jñānīs* and *yogīs*. Śrīla Prabodhānanda Sarasvatī Prabhu, a great devotee of Lord Caitanya, described that *kaivalya* is no better than a hellish condition of life, and as for the delights of the heavenly planets, they are factually will-o'-the-wisps, or phantasmagoria. They are not wanted by devotees. Devotees do not even care for the positions held by Lord Brahmā or Lord Śiva, nor does a devotee desire to become equal with Lord Viṣṇu. As a pure devotee of the Lord, Pṛthu Mahārāja made his position very clear.

TEXT 24

न कामये नाथ तदप्यहं क्वचिन्
 न यत्र युष्मच्चरणाम्बुजासवः ।
 महत्तमान्तर्हृदयान्मुखच्युतो
 विधत्स्व कर्णायुतमेष मे वरः ॥ २४ ॥

na kāmaye nātha tad aṅy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

na—not; *kāmaye*—do I desire; *nātha*—O master; *tat*—that; *aṅi*—even; *aham*—I; *kvacit*—at any time; *na*—not; *yatra*—where; *yuṣmat*—Your; *caraṇa-ambuja*—of the lotus feet; *āsavaḥ*—the nectarean beverage; *mahat-tama*—of the great devotees; *antaḥ-hṛdayāt*—from the core of the heart; *mukha*—from the mouths; *cyutaḥ*—being delivered; *vidhatsva*—give; *karṇa*—ears; *ayutam*—one million; *eṣaḥ*—this; *me*—my; *varaḥ*—

benediction.

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

In the previous verse Mahārāja Pṛthu addressed the Lord as *kaivalya-pati*, the master of the liberation of merging into His existence. This does not mean that he was anxious for *kaivalya* liberation. That is made clear in this verse: "My dear Lord, I do not want such a benediction." Mahārāja Pṛthu wanted to have a million ears to hear the glories of the lotus feet of the Lord. He specifically mentioned that the glories of the Lord should emanate from the mouths of pure devotees, who speak from the cores of their hearts. It is stated in the beginning of *Śrīmad-Bhāgavatam* (1.1.3), *śuka-mukhād amṛta-drava-saṁyutam*: the nectar of *Śrīmad-Bhāgavatam* became more relishable because it emanated from the mouth of Śrīla Śukadeva Gosvāmī. One might think that these glories of the Lord can be heard from anywhere, from the mouths of either devotees or nondevotees, but here it is specifically mentioned that the glories of the Lord must emanate from the mouths of pure devotees. Śrī Sanātana Gosvāmī has strictly prohibited hearing from the mouth of a nondevotee. There are many professional reciters of *Śrīmad-Bhāgavatam* who speak the narrations very ornamentally, but a pure devotee does not like to hear from them because such glorification of the Lord is simply a vibration of material sound. But when heard from the mouth of a pure devotee, glorification of the Lord is immediately effective.

The words *satām prasāṅgān mama vīrya-saṁvidah* (SB 3.25.25) mean that glorification of the Lord is potent when uttered from the mouth of a pure devotee. The Lord has innumerable devotees all over the universe, and they have been glorifying the Lord since time immemorial and for an unlimited time. But still they cannot completely finish enumerating the glories of the Lord. Pṛthu Mahārāja therefore wanted innumerable ears, as Rūpa Gosvāmī also desired to have millions of ears and millions of tongues to chant and hear the glorification of the Lord.

In other words, if our ears are always engaged in hearing the glorification of the Lord, there will be no scope for hearing the Māyāvāda philosophy, which is doom to spiritual progress. Śrī Caitanya Mahāprabhu said that if anyone hears from a Māyāvādī philosopher preaching about the activities of the Lord, even if it is a description from the Vedic literature, he is ultimately doomed. By hearing such Māyāvāda philosophy one cannot come to the destination of spiritual perfection of life.

TEXT 25

स उत्तमश्लोक महन्मुखच्युतो
भवत्पदाम्भोजसुधाकणानिलः ।
स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां
कुर्योगिनां नो वितरत्यलं वरैः ॥ २५ ॥

*sa uttamaśloka mahan-mukha-cyuto
bhavat-padāmbhoja-sudhā kaṇānilaḥ
smṛtiṁ punar vismṛta-tattva-vartmanām
kuryoginām no vitaraty alam varaiḥ*

saḥ—that; *uttama-śloka*—O Lord, who are praised by selected verses; *mahaḥ*—of great devotees; *mukha-cyutaḥ*—delivered from the mouths; *bhavat*—Your; *pada-ambhoja*—from the lotus feet; *sudhā*—of nectar; *kaṇa*—particles; *anilaḥ*—soothing breeze; *smṛtim*—remembrance; *punaḥ*—again; *vismṛta*—forgotten; *tattva*—to the truth; *vartmanām*—of persons whose path; *ku-yoginām*—of persons not in the line of devotional service; *naḥ*—of us; *vitirati*—restores; *alam*—unnecessary; *varaiḥ*—other benedictions.

My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.

It is explained in the previous verse that one has to hear glorification of the Lord from the mouth of a pure devotee. This is further explained here. The transcendental vibration from the mouth of a pure devotee is so powerful that it can revive the living entity's memory of his eternal relationship with the Supreme Personality of Godhead. In our material existence, under the influence of illusory *māyā*, we have almost forgotten our eternal relationship with the Lord, exactly like a man sleeping very deeply who forgets his duties. In the *Vedas* it is said that every one of us is sleeping under the influence of *māyā*. We must get up from this slumber and engage in the right service, for thus we can properly utilize the facility of this human form of life. As expressed in a song by Ṭhākura Bhaktivinoda, Lord Caitanya says, *jīva jāga, jīva jāga*. The Lord asks every sleeping living entity to get up and engage in devotional service so that his mission in this human form of life may be fulfilled. This awakening voice comes through the mouth of a pure devotee.

A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet, and therefore he has a direct connection with the saffron mercy-particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, the voice is spiritually very powerful because it touches the particles of saffron dust on the lotus feet of the Lord. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything.

For a conditioned soul, therefore, it is very important to hear from the mouth of a pure devotee, who is fully surrendered to the lotus feet of the Lord without any material desire, speculative knowledge or contamination of the modes of material nature. Every one of us is *kuyogī* because we have engaged in the service of this material world, forgetting our eternal relationship with the Lord as His eternal loving servants. It is our duty to rise from the *kuyoga* platform to become *suyogīs*, perfect mystics. The process of hearing from a pure devotee is recommended in all Vedic scriptures, especially by Lord Caitanya Mahāprabhu. One may stay in his position of life—it does not matter what it is—but if one

hears from the mouth of a pure devotee, he gradually comes to the understanding of his relationship with the Lord and thus engages in His loving service, and his life becomes completely perfect. Therefore, this process of hearing from the mouth of a pure devotee is very important for making progress in the line of spiritual understanding.

TEXT 26

यशः शिवं सुश्रव आर्यस्रामे
यदुच्छया चोपशृणोति ते सकृत् ।
कथं गुणज्ञो विरमेद्विना पशुं
श्रीर्यत्प्रवत्रे गुणसङ्गहेच्छया ॥ २६ ॥

*yaśaḥ śivam suśrava ārya-saṅgame
yadṛcchayā copaśṛṇoti te sakṛt
katham guṇa-jñō viramed vinā paśum
śrīr yat pravavre guṇa-saṅgrahēcchayā*

yaśaḥ—glorification; *śivam*—all-auspicious; *su-śravaḥ*—O highly glorified Lord; *ārya-saṅgame*—in the association of advanced devotees; *yadṛcchayā*—somehow or other; *ca*—also; *upaśṛṇoti*—hears; *te*—Your; *sakṛt*—even once; *katham*—how; *guṇa-jñāḥ*—one who appreciates good qualities; *viramet*—can cease; *vinā*—unless; *paśum*—an animal; *śrīḥ*—the goddess of fortune; *yat*—which; *pravavre*—accepted; *guṇa*—Your qualities; *saṅgraha*—to receive; *icchayā*—with a desire.

My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was accepted even by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.

The association of devotees (*ārya-saṅgama*) is the most important factor in this world. The word *ārya* refers to those who are advancing spiritually. In the history of the human race, the Āryan family is considered to be the most elevated community in the world because it adopts the Vedic civilization. The Āryan family is distributed all over

the world and is known as Indo-Āryan. In prehistoric days all of the members of the Āryan family followed the Vedic principles, and therefore they became spiritually advanced. The kings, known as *rājarṣis*, were so perfectly educated as *kṣatriyas*, or protectors of the citizens, and so greatly advanced in spiritual life, that there was not a bit of trouble for the citizens.

The glorification of the Supreme Lord can be very much appreciated by the Āryan family. Although there is no bar for others, the members of the Āryan family very quickly catch the essence of spiritual life. How is it that we are finding it very easy to spread Kṛṣṇa consciousness among the Europeans and Americans? History reports that the Americans and Europeans proved their capability when they were anxious to expand colonization, but at the present time, being contaminated by the advancement of material science, their sons and grandsons are turning into reprobates. This is due to their having lost their original spiritual culture, which is Vedic civilization. Presently these descendants of the Āryan family are taking this Kṛṣṇa consciousness movement very seriously. Others who are associating with them and hearing the chanting of the Hare Kṛṣṇa *mahā-mantra* from the lips of pure devotees are also becoming captivated by the transcendental vibration.

Transcendental vibrations are very much effective when chanted among Āryans, but even though one does not belong to the Āryan family, he will become a Vaiṣṇava simply by hearing the *mantra* because the vibration has great influence over everyone.

Mahārāja Pṛthu points out that even the goddess of fortune, who is the constant companion of Lord Nārāyaṇa, specifically wanted to hear about the Lord's glories, and for the association of the *gopīs*, who are pure devotees, the goddess of fortune, Lakṣmī, underwent severe austerities. The impersonalist may ask why one should bother chanting the Hare Kṛṣṇa *mahā-mantra* continually for so many years instead of stopping and trying for *kaivalya*, liberation, or merging into the existence of the Lord. In answer, Mahārāja Pṛthu maintains that the attraction of this chanting is so great that one cannot give up the process unless he is an animal. This is the case even if one comes in contact with this transcendental vibration by chance. Pṛthu Mahārāja is very emphatic in this connection—only an animal can give up the practice of chanting

Hare Kṛṣṇa. Those who are not animals but actually intelligent, advanced, human, civilized men cannot give up this practice of continually chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 27

अथाभजे त्वाखिलपुरुषोत्तमं
गुणालयं पद्मकरेव लालसः ।
अप्यावयोरेकपतिस्पृधोः कलि-
र्न स्यात्कृतत्वच्चरणैकतानयोः ॥ २७ ॥

*athābhaje tvākhila-pūruṣottamaṁ
guṇālayaṁ padma-kareva lālasaḥ
apy āvayor eka-pati-spr̥dhoḥ kalir
na syāt kṛta-tvac-caraṇaika-tānayoḥ*

atha—therefore; *ābhaje*—I shall engage in devotional service; *tvā*—unto You; *akhila*—all-inclusive; *pūruṣa-uttamaṁ*—the Supreme Personality of Godhead; *guṇa-ālayam*—the reservoir of all transcendental qualities; *padma-karā*—the goddess of fortune, who carries a lotus flower in her hand; *iva*—like; *lālasaḥ*—being desirous; *api*—indeed; *āvayoh*—of Lakṣmī and me; *eka-pati*—one master; *spr̥dhoḥ*—competing; *kalih*—quarrel; *na*—not; *syāt*—may take place; *kṛta*—having done; *tvat-caraṇa*—unto Your lotus feet; *eka-tānayoḥ*—one attention.

Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and to serve just like the goddess of fortune, who carries a lotus flower in her hand, because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I would quarrel because both of us would be attentively engaged in the same service.

The Lord is here addressed as *akhila-pūruṣottama*, the Supreme Personality of Godhead, Lord of the entire creation. *puruṣa* means "the enjoyer," and *uttama* means "the best." There are different kinds of *puruṣas*, or enjoyers, within the universe. Generally they can be divided into three classes—those who are conditioned, those who are liberated and those who are eternal. In the *Vedas* the Supreme Lord is called the

supreme eternal of all eternals (*nityo nityānām*). Both the Supreme Personality of Godhead and the living entities are eternal. The supreme eternals are the *viṣṇu-tattva*, or Lord Viṣṇu and His expansions. So *nitya* refers to the Personality of Godhead, beginning from Kṛṣṇa to Mahā-Viṣṇu, Nārāyaṇa and other expansions of Lord Kṛṣṇa. As stated in the *Brahma-saṁhitā* (*rāmādi-mūrtiṣu*), there are millions and trillions of expansions of Lord Viṣṇu, as Rāma, Nṛsiṁha, Varāha and other incarnations. All of them are called eternals.

The word *mukta* refers to the living entities who never come within this material world. The *baddhas* are those living entities who are almost eternally living within this material world. The *baddhas* are struggling very hard within this material world to become free from the threefold miseries of material nature and to enjoy life, whereas the *muktas* are already liberated. They never come into this material world. Lord Viṣṇu is the master of this material world, and there is no question of His being controlled by material nature. Consequently, Lord Viṣṇu is addressed here as *pūruṣottama*, the best of all living entities—namely *viṣṇu-tattvas* and *jīva-tattvas*. It is a great offense, therefore, to compare Lord Viṣṇu and the *jīva-tattva* or consider them on an equal level. The Māyāvādī philosophers equalize the *jīvas* and the Supreme Lord and consider them to be one, but that is the greatest offense to the lotus feet of Lord Viṣṇu. Here in the material world we have practical experience that a superior person is worshiped by an inferior one. Similarly, *pūruṣottama*, the greatest, the Supreme Personality of Godhead, Kṛṣṇa, or Lord Viṣṇu, is always worshiped by others. Pṛthu Mahārāja therefore decided to engage in the service of the lotus feet of Lord Viṣṇu. Pṛthu Mahārāja is considered to be an incarnation of Lord Viṣṇu, but he is called a *śaktyāveśa* incarnation. Another significant word in this verse is *guṇālayam*, which refers to Viṣṇu as the reservoir of all transcendental qualities. The Māyāvādī philosophers take the Absolute Truth to be *nirguṇa* ("without qualities"), in accordance with the impersonalistic view, but actually the Lord is the reservoir of all good qualities. One of the most important qualities of the Lord is His inclination to His devotees, for which He is called *bhakta-vatsala*. The devotees are always very much inclined to render service unto the lotus feet of the Lord, and the Lord is also very much inclined to accept loving service from His

devotees. In that exchange of service there are many transcendental transactions, which are called transcendental qualitative activities. Some of the transcendental qualities of the Lord are that He is omniscient, omnipresent, all-pervasive, all-powerful, the cause of all causes, the Absolute Truth, the reservoir of all pleasures, the reservoir of all knowledge, the all-auspicious and so on.

Ṛṥṥu Mahārāja desired to serve the Lord with the goddess of fortune, but this desire does not mean that he was situated on the platform of *mādhurya-rasa*. The goddess of fortune is engaged in the service of the Lord in the *rasa* of *mādhurya*, conjugal love. Although her position is on the chest of the Lord, the goddess of fortune, in her position as a devotee, takes pleasure in serving the lotus feet of the Lord. Ṛṥṥu Mahārāja was thinking only of the lotus feet of the Lord because he is on the platform of *dāsyā-rasa*, or servitorship of the Lord. From the next verse we learn that Ṛṥṥu Mahārāja was thinking of the goddess of fortune as the universal mother, *jagan-mātā*. Consequently there was no question of his competing with her on the platform of *mādhurya-rasa*. Nonetheless he feared that she might take offense at his engaging in the service of the Lord. This suggests that in the absolute world there is sometimes competition between servitors in the service of the Lord, but such competition is without malice. In the Vaikuṅṥha worlds if a devotee excels in the service of the Lord, others do not become envious of his excellent service but rather aspire to come to the platform of that service.

TEXT 28

जगञ्जनन्यां जगदीश वैशसं
स्यादेव यत्कर्मणि नः समीहितम् ।
करोषि फल्वप्युरु दीनवत्सलः
स्व एव धिष्येऽभिरतस्य किं तया ॥ २८ ॥

*jagaj-jananyām jagad-īśa vaiśasaṁ
syād eva yat-karmaṇi naḥ samīhitam
karoṣi phalgv apy uru dīna-vatsalaḥ
sva eva dhiṣṅye 'bhiratasya kim tayā*

jagat-jananyām—in the mother of the universe (Lakṣmī); *jagat-īśa*—O Lord of the universe; *vaiśasam*—anger; *syāt*—may arise; *eva*—certainly; *yat-karmaṇi*—in whose activity; *naḥ*—my; *samīhitam*—desire; *karoṣi*—You consider; *phalgu*—insignificant service; *api*—even; *uru*—very great; *dīna-vatsalaḥ*—favorably inclined to the poor; *sve*—own; *eva*—certainly; *dhiṣṇye*—in Your opulence; *abhiratasya*—of one who is fully satisfied; *kim*—what need is there; *tayā*—with her.

My dear Lord of the universe, the goddess of fortune, Lakṣmī, is the mother of the universe, and yet I think that she may be angry with me because of my intruding upon her service and acting on that very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.

Mother Lakṣmījī, the goddess of fortune, is well known for always massaging the lotus feet of Lord Nārāyaṇa. She is an ideal wife because she takes care of Lord Nārāyaṇa in every detail. She takes care not only of His lotus feet but of the household affairs of the Lord as well. She cooks nice foods for Him, fans Him while He eats, smoothes sandalwood pulp on His face and sets His bed and sitting places in the right order. In this way she is always engaged in the service of the Lord, and there is hardly any opportunity for any other devotee to intrude upon His daily activities. Pṛthu Mahārāja was therefore almost certain that his intrusion into the service of the goddess of fortune would irritate her and cause her to become angry with him. But why should mother Lakṣmī, the mother of the universe, be angry with an insignificant devotee like Pṛthu Mahārāja? All this was not very likely. Yet Pṛthu Mahārāja, just for his personal protection, appealed to the Lord to take his part. Pṛthu Mahārāja was engaged in performing the ordinary Vedic rituals and sacrifices according to *karma-kāṇḍa*, or fruitive activities, but the Lord, being so kind and magnanimous, was ready to award Pṛthu Mahārāja the highest perfectional stage of life, namely devotional service.

When a person performs Vedic rituals and sacrifices, he does so to elevate himself to the heavenly planets. No one can become qualified to go back home, back to Godhead, by means of such sacrifices. But the Lord is so kind that He accepts a little insignificant service, and therefore it is stated in the *Viṣṇu Purāṇa* that by following the principles of *varṇāśrama-dharma* one can satisfy the Supreme Lord. When the Lord is satisfied, the performer of sacrifices is elevated to the platform of devotional service. Pṛthu Mahārāja therefore expected that his insignificant service to the Lord would be accepted by Him as being greater than that of Lakṣmījī. The goddess of fortune is called *cañcalā* ("restless") because she is very restless and is always coming and going. So Pṛthu Mahārāja indicated that even though she might go away out of anger, there would be no harm for Lord Viṣṇu, because He is self-sufficient and can do anything and everything without the help of Lakṣmījī. For example, when Garbhodakaśāyī Viṣṇu begot Lord Brahmā from His navel, He did not take any help from Lakṣmī, who was just sitting by Him and massaging His lotus feet. Generally if a son is to be begotten, the husband impregnates the wife, and in due course of time the son is born. But in the case of Lord Brahmā's birth, Garbhodakaśāyī Viṣṇu did not impregnate Lakṣmījī. Being self-sufficient, the Lord begot Brahmā from His own navel. Therefore, Pṛthu Mahārāja was confident that even if the goddess of fortune became angry with him there would be no harm, neither to the Lord nor to himself.

TEXT 29

भजन्त्यथ त्वामत एव साधवो
व्युदस्तमायागुणविभ्रमोदयम् ।
भवत्पदानुस्मरणादृते सतां
निमित्तमन्यद्भगवन्न विद्महे ॥ २९ ॥

*bhajanty atha tvām ata eva sādhave
vyudasta-māyā-guṇa-vibhramodayam
bhavat-pādānusmaraṇād ṛte satām
nimittam anyad bhagavan na vidmahe*

bhajanti—they worship; *atha*—therefore; *tvām*—You; *ataḥ eva*—

therefore; *sādhavaḥ*—all saintly persons; *vyudasta*—who dispel; *māyā-guṇa*—the modes of material nature; *vibhrama*—misconceptions; *udayam*—produced; *bhavat*—Your; *pada*—lotus feet; *anusmaraṇāt*—constantly remembering; *ṛte*—except; *satām*—of great saintly persons; *nimittam*—reason; *anyat*—other; *bhagavan*—O Supreme Personality of Godhead; *na*—not; *vidmahe*—I can understand.

Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no reason for the liberated souls to take shelter at Your lotus feet except that such souls are constantly thinking of Your feet.

The *karmīs* are generally engaged in fruitive activities for material bodily comforts. The *jñānīs*, however, are disgusted with searching after material comforts. They understand that they have nothing to do with this material world, being spirit souls. After self-realization, the *jñānīs* who are actually mature in their knowledge must surrender unto the lotus feet of the Lord, as stated in *Bhagavad-gītā* (*bahūnām janmanām ante* [Bg. 7.19]). Self-realization is not complete unless one comes to the devotional platform. Therefore it is stated in the *Śrīmad-Bhāgavatam* that those who are *ātmārāma*, self-satisfied, are freed from all contaminations of the material modes of nature. As long as one is affected by the modes of material nature, especially by *rajas* and *tamas*, he will be very greedy and lusty and will therefore engage in hard tasks, laboring all day and night. Such false egoism carries one from one species of life into another perpetually, and there is no rest in any species of life. The *jñānī* understands this fact and therefore ceases to work and takes to *karma-sannyāsa*.

Yet this is not actually the platform of satisfaction. After self-realization, the material wisdom of the *jñānī* leads him to the shelter of the lotus feet of the Lord. Then he is satisfied only in contemplating the lotus feet of the Lord constantly. Pṛthu Mahārāja therefore concluded that liberated persons taking to the devotional path have acquired the ultimate goal of life. If liberation were the end in itself, there would be no question of a liberated person's taking to devotional service. In other words, the transcendental bliss derived from self-realization, known as *ātmānanda*,

is very insignificant in the presence of the bliss derived from devotional service to the lotus feet of the Lord. Pṛthu Mahārāja therefore concluded that he would simply hear of the glories of the Lord constantly and thus engage his mind upon the lotus feet of the Lord. That is the highest perfection of life.

TEXT 30

मन्ये गिरं ते जगतां विमोहिनीं
वरं वृणीष्वेति भजन्तमात्थ यत् ।
वाचा नु तन्त्या यदि ते जनोऽसितः
कथं पुनः कर्म करोति मोहितः ॥ ३० ॥

*manye giram te jagatām vimohinīm
varam vṛṇīṣveti bhajantam āttha yat
vācā nu tantyā yadi te jano 'sitaḥ
katham punaḥ karma karoti mohitaḥ*

manye—I consider; *giram*—words; *te*—Your; *jagatām*—to the material world; *vimohinīm*—bewildering; *varam*—benediction; *vṛṇīṣva*—just accept; *iti*—in this way; *bhajantam*—unto Your devotee; *āttha*—You spoke; *yat*—because; *vācā*—by the statements of the *Vedas*; *nu*—certainly; *tantyā*—by the ropes; *yadi*—if; *te*—Your; *janaḥ*—the people in general; *asitaḥ*—not bound; *katham*—how; *punaḥ*—again and again; *karma*—fruitive activities; *karoti*—perform; *mohitaḥ*—being enamored.

My dear Lord, what You have said to Your unalloyed devotee is certainly very much bewildering. The allurements You offer in the Vedas are certainly not suitable for pure devotees. People in general, bound by the sweet words of the Vedas, engage themselves again and again in fruitive activities, enamored by the results of their actions.

Śrīla Narottama dāsa Ṭhākura, a great *ācārya* of the Gauḍīya-sampradāya, has said that persons who are very much attached to the fruitive activities of the *Vedas*, namely *karma-kāṇḍa* and *jñāna-kāṇḍa*, are certainly doomed. In the *Vedas* there are three categories of activities, known as *karma-kāṇḍa* (fruitive activities), *jñāna-kāṇḍa* (philosophical research) and *upāsanā-kāṇḍa* (worship of different demigods for receiving material benefits). Those who are engaged in

karma-kāṇḍa and *jñāna-kāṇḍa* are doomed in the sense that everyone is doomed who is entrapped by this material body, whether it is a body of a demigod, a king, a lower animal or whatever. The sufferings of the threefold miseries of material nature are the same for all. Cultivation of knowledge to understand one's spiritual position is also, to a certain extent, a waste of time. Because the living entity is an eternal part and parcel of the Supreme Lord, his immediate business is to engage himself in devotional service. Pṛthu Mahārāja therefore says that the allurements of material benedictions is another trap to entangle one in this material world. He therefore frankly tells the Lord that the Lord's offerings of benedictions in the form of material facilities are certainly causes for bewilderment. A pure devotee is not at all interested in *bhukti* or *mukti*. The Lord sometimes offers benedictions to the neophyte devotees who have not yet understood that material facilities will not make them happy. In the *Caitanya-caritāmṛta* the Lord therefore says that a sincere devotee who is not very intelligent may ask some material benefit from the Lord, but the Lord, being omniscient, does not generally give material rewards but, on the contrary, takes away whatever material facilities are being enjoyed by His devotee, so that ultimately the devotee will completely surrender unto Him. In other words, the offering of benedictions in the form of material profit is never auspicious for the devotee. The statements of the *Vedas* which offer elevation to heavenly planets in exchange for great sacrifices are simply bewildering. Therefore in *Bhagavad-gītā* (2.42) the Lord says: *yām imām puṣpitām vācam pravadyanti avipaścitah*. The less intelligent class of men (*avipaścitah*), attracted by the flowery language of the *Vedas*, engage in fruitive activities to become materially benefited. Thus they continue life after life, in different bodily forms, to search very, very hard.

TEXT 31

त्वन्माययाद्वा जन ईश खण्डितो
यदन्यदाशास्त ऋतात्मनोऽबुधः ।
यथा चरेद्बालहितं पिता स्वयं
तथा त्वमेवार्हसि नः समीहितुम् ॥ ३१ ॥

*tvam-māyayāddhā jana īśa khaṇḍito
yad anyad āśāsta ṛtātmano 'budhaḥ
yathā cared bāla-hitam pitā svayam
tathā tvam evārhasi naḥ samīhitum*

tvat—Your; *māyayā*—by illusory energy; *addhā*—certainly; *janaḥ*—the people in general; *īśa*—O my Lord; *khaṇḍitaḥ*—separated; *yat*—because; *anyat*—other; *āśāste*—they desire; *ṛta*—real; *ātmanaḥ*—from the self; *abudhaḥ*—without proper understanding; *yathā*—as; *caret*—would engage in; *bāla-hitam*—the welfare of one's child; *pitā*—the father; *svayam*—personally; *tathā*—similarly; *tvam*—Your Lordship; *eva*—certainly; *arhasi naḥ samīhitum*—please act on my behalf.

My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship and love. Therefore, please do not ask me to take some material benefits from You, but as a father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me.

It is the duty of the son to depend upon his father without asking anything from him. The good son has faith that the father knows best how to benefit him. Similarly, a pure devotee does not ask anything from the Lord for material benefit. Nor does he ask anything for spiritual benefit. The pure devotee is fully surrendered unto the lotus feet of the Lord, and the Lord takes charge of him, as stated in *Bhagavad-gītā* (18.66): *ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi*. The father knows the necessities of the son and supplies them, and the Supreme Lord knows the necessities of the living entities and supplies them sumptuously. Therefore the *Īśopaniṣad* states that everything in this material world is complete (*pūrṇam idam [Īśopaniṣad, Invocation]*). The difficulty is that due to forgetfulness the living entities create unnecessary demands and entangle themselves in material activities. The result is that there is no end to material activities, life after life.

Before us there are varieties of living entities, and everyone is entangled in transmigrations and activities. Our duty is simply to surrender unto the Supreme Personality of Godhead and let Him take charge, for He

knows what is good for us.

Pṛthu Mahārāja therefore tells the Lord that, as the supreme father, He may elect to bestow whatever He considers beneficial for Pṛthu Mahārāja. That is the perfect position of the living entity. Therefore Śrī Caitanya Mahāprabhu teaches us in His *Śikṣāṣṭaka*:

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]*

"O Almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. I only want Your causeless devotional service in my life, birth after birth."

The conclusion is that the pure devotee should not aspire after any material benefit from devotional service, nor should he be enamored by fruitive activities or philosophical speculation. He should always be engaged favorably in the service of the Lord. That is the highest perfection of life.

TEXT 32

मैत्रेय उवाच

इत्यादिराजेन नुतः स विश्वदुक्
तमाह राजन् मयि भक्तिरस्तु ते ।
दिष्ट्येदृशी धीर्मयि ते कृता यया
मायां मदीयां तरति स्म दुस्त्यजाम् ॥ ३२ ॥

*maitreya uvāca
ity ādi-rājena nutaḥ sa viśva-dṛk
tam āha rājan mayi bhaktir astu te
diṣṭyedṛśī dhīr mayi te kṛtā yayā
māyām madīyām tarati sma dustyajām*

maitreyaḥ—Maitreya, the great sage; *uvāca*—spoke; *iti*—thus; *ādi-rājena*—by the original king (Pṛthu); *nutaḥ*—being worshiped; *saḥ*—He (the

Supreme Personality of Godhead); *viśva-dṛk*—the seer of the whole universe; *tam*—unto him; *āha*—said; *rājan*—my dear King; *mayi*—unto Me; *bhaktiḥ*—devotional service; *astu*—let it be; *te*—your; *diṣṭyā*—by good fortune; *īdṛśī*—like this; *dhīḥ*—intelligence; *mayi*—unto Me; *te*—by you; *kṛtā*—having been performed; *yayā*—by which; *māyām*—illusory energy; *madīyām*—My; *tarati*—crosses over; *sma*—certainly; *dustyajām*—very difficult to give up.

The great sage Maitreya continued by saying that the Lord, the seer of the universe, after hearing Pṛthu Mahārāja's prayer, addressed the King: **My dear King, may you always be blessed by engaging in My devotional service. Only by such purity of purpose, as you yourself very intelligently express, can one cross over the insurmountable illusory energy of māyā.**

This is also confirmed in *Bhagavad-gītā*, wherein the Lord also claims that the illusory energy is insurmountable. No one can transcend the illusory energy of *māyā* by fruitive activity, speculative philosophy or mystic *yoga*. The only means for transcending illusory energy is devotional service, as the Lord Himself states: *mām eva ye prapadyante māyām etāṁ taranti te* (Bg. 7.14). If one wants to cross over the ocean of material existence, there is no alternative than to take to devotional service. A devotee, therefore, should not care for any material position, whether in heaven or in hell. A pure devotee should always engage in the service of the Lord, for that is his real occupation. Simply by sticking to that position, one can overcome the stringent laws of material nature.

TEXT 33

तत्त्वं कुरु मयादिष्टमप्रमत्तः प्रजापते ।
मदादेशकरो लोकः सर्वत्राप्नोति शोभनम् ॥ ३३ ॥

*tat tvam kuru mayādiṣṭam
apramattaḥ prajāpate
mad-ādeśa-karo lokaḥ
sarvatrāpnoti śobhanam*

tat—therefore; *tvam*—you; *kuru*—do; *mayā*—by Me; *ādiṣṭam*—what is ordered; *apramattaḥ*—without being misguided; *prajā-pate*—O master of the citizens; *mat*—of Me; *ādeśa-karaḥ*—who executes the order; *lokaḥ*—

any person; *sarvatra*—everywhere; *āpnoti*—achieves; *śobhanam*—all good fortune.

My dear King, O protector of the citizens, henceforward be very careful to execute My orders and not be misled by anything. Anyone who lives in that way, simply carrying out My orders faithfully, will always find good fortune all over the world.

The sum and substance of religious life is to execute the orders of the Supreme Personality of Godhead, and one who does so is perfectly religious. In *Bhagavad-gītā* (18.65) the Supreme Lord Kṛṣṇa says, *man-manā bhava mad-bhaktaḥ*: "Just think of Me always and become My devotee." Furthermore, the Lord says, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: "Give up all kinds of material engagement and simply surrender unto Me." (Bg. 18.66) This is the primary principle of religion. Anyone who directly executes such an order from the Personality of Godhead is actually a religious person. Others are described as pretenders, for there are many activities going on throughout the world in the name of religion which are not actually religious. For one who executes the order of the Supreme Personality of Godhead, however, there is only good fortune throughout the world.