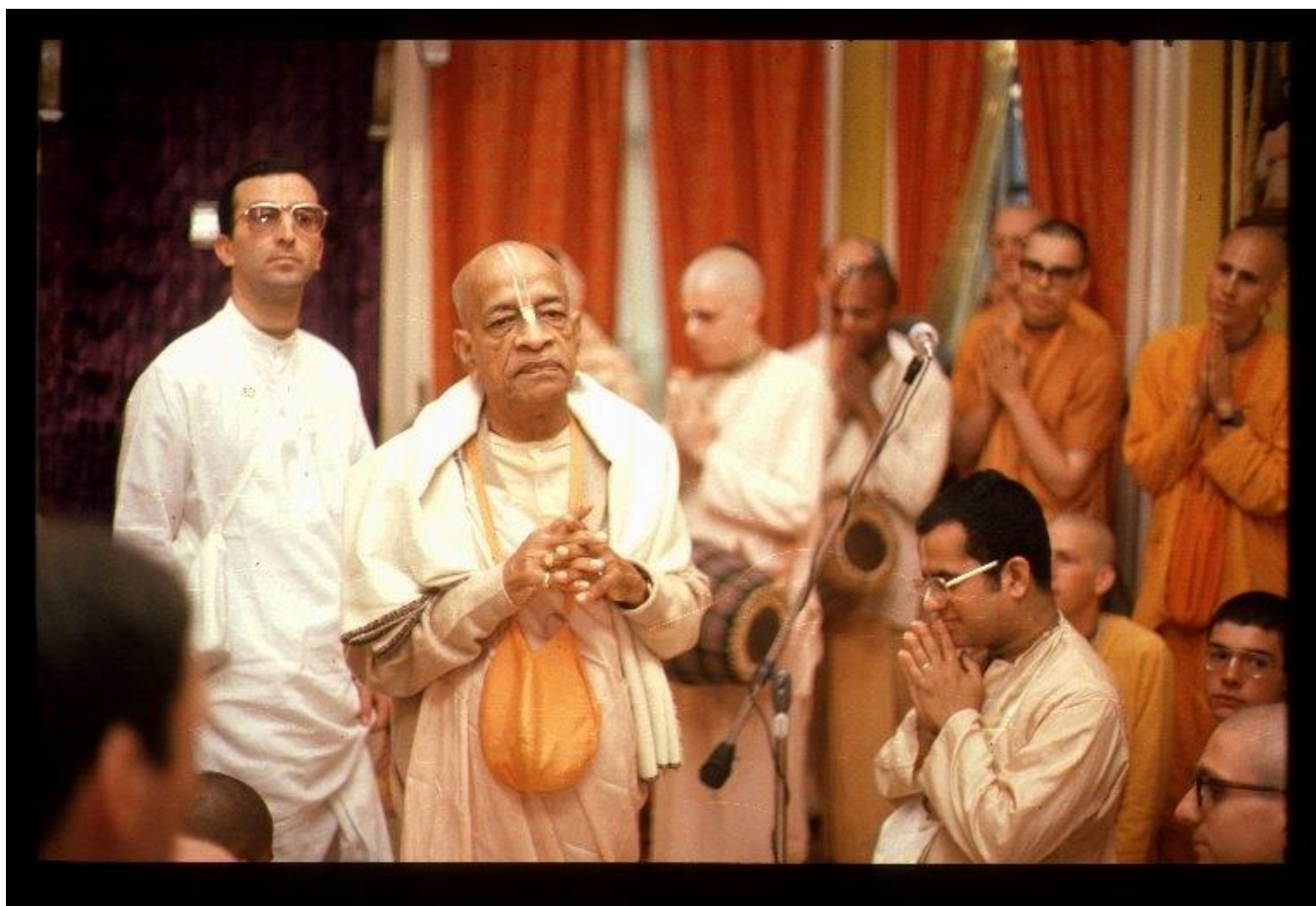


Prayers by
Dhruva Maharaj

Srimad Bhagavatam
4th Canto, 9th Chapter, 6th to 17th Verse



Dedicated to
His Divine Grace
**A.C.Bhaktivedanta Swami
Prabhupada**



**Founder Acharya of the International Society for Krishna
Consciousness**



STORY TIME

Dhruva Maharaja was born as a son of a great king. The king had two wives, and he begot children by each of them.



One day, while Dhruva's stepbrother - Uttam was playing on the lap of the king, Dhruva also wanted to play on his father's lap. We can picture the king, whose name was Uttanapada, seated on the throne in a leisurely moment, in an affectionate mood, with one of the boys on his lap. His boy Dhruva, who was five years old, climbed up on his father's knee, but his father did not receive him with any particular attention or affection. Moreover, Dhruva's stepmother came forward and chastised Dhruva. "My dear boy," she said, speaking loudly so



that everyone could hear, “you cannot sit on the lap of your father. Although you are his son, you are disqualified because you have not taken birth in my womb.” Dhruva’s stepmother – Suruchi was the favourite wife of the king, and so he allowed her to speak out although she was giving pain to his little son. “If you want to sit on your father’s lap,” she went on, “you must first worship the Supreme Personality of Godhead by penances and austerities, and then in your next life you can take birth from my womb. Then it may be possible.” Dhruva burst into tears and ran home, taking shelter of his mother, to whom he blurted out the whole story.

“My dear boy,” said Dhruva’s mother, “what can I do? Your father loves your stepmother as his favourite, and he does not even consider me. What the queen said was true. You must worship the Supreme Personality of Godhead, and then it might be possible for you to sit on the throne.” Dhruva was of the warrior class and therefore very fiery



by nature. He wanted to get the kingdom which he deserved as the son of the king, and he would not settle for being reduced and insulted. “Who must I see?” he demanded. “What must I do to get the kingdom?” In a passionate mood, the boy was ready to do anything to get what he wanted, but because he was just a little boy, he had to ask his mother what steps to take. His mother answered him wisely: “You must worship the Supreme Personality of Godhead.”

Since both his mother and stepmother had mentioned God, the Supreme Person, as the controller of his fortune, Dhruva intelligently asked about Him: “Where is God?” His mother replied that she only

knew that saintly persons went to the forest to find Him. Thus Dhruva immediately left his father's city and went to the forest.



In the forest, Dhruva inquired from all the animals, "Are you God? Are you God?" He traversed the jungle searching in the only way he understood. Although he knew nothing about spiritual discipline, he inquired from tree to tree and beast to beast as to where God could be found. Because Dhruva had a great desire to find the Supreme Absolute, Narada Muni, the eternal spiritual master who travels in space to all planets in his mission to deliver love of Krishna, appeared before him. According to Vedic

scripture, when one is sincerely searching for God, or Krishna, Krishna sends that person a bona fide spiritual master to give instructions how to reach Him. The Supreme Lord is in the hearts of all living entities, and He directed Narada Muni from within to go and instruct Dhruva. Narada was surprised to see how courageous Dhruva was in his demand to see God. He approached him in the forest and said, "My dear child Dhruva, I know of your situation. But you should not take seriously the insult your father has given. You have come to the forest to find God, but this

requires very difficult and austere yoga which is impossible for you to perform. My advice is that you go home and play, after you grow up you can try to follow this difficult process.”

Dhruva could not accept Narada’s advice. “I have been insulted by my stepmother,” he said, “and I have come to find God to get the kingdom I deserve.” Narada had instructed Dhruva not to take the insult seriously, but the boy was stubborn.

Narada Muni, being a true spiritual master, is naturally kind and eager to see all souls go back to Godhead; therefore he mercifully agreed to teach Dhruva in how to find God. Dhruva told Narada Muni, “I want a kingdom not only greater than my father’s but greater even than that of Lord Brahma, the controller of the universe.”



Narada asked Dhruva to perform the process of yoga known as the eightfold path, which begins with the practice of sitting postures and breath control for the purpose of subduing the mind. Control of the mind is necessary for meditation on the transcendental form of the Personality of Godhead. Narada Muni described the form of the Lord. In addition to meditation on the eternal, blissful form of the Lord, Narada also instructed Dhruva to chant the sacred mantra, pray to the Lord, and worship the Deity form of the Lord. One must act very seriously on the

order of the spiritual master, and then there is no anxiety about reaching perfection.

Dhruva Maharaja undertook severe penances for 6 months, in order to realize God.

1st Month - He ate only fruits and berries every third day and that only to keep body and soul together. In this way his worship of the Supreme Personality of Godhead began.

2nd month - Dhruva Maharaja ate only once every six days, and he ate only dry grass and leaves. Thus he continued his worship.

3rd month - He simply drank water once every nine days, and he remained completely in trance, worshipping the Supreme Personality of Godhead who is adored by selected verses. He had no thought but God.

4th month - Dhruva mastered the breathing exercise, and he would inhale air only every twelfth day.

5th month - Controlling his breathing, Dhruva concentrated his mind fully on the Supreme Person and stood on one leg like a motionless column.

6th Month - Dhruva Maharaja became completely absorbed in trance upon Lord Visnu, Krishna. He suspended his breathing, closed all the holes of his body, and identified so closely with Lord Visnu in consciousness that when he stopped breathing, the total universal



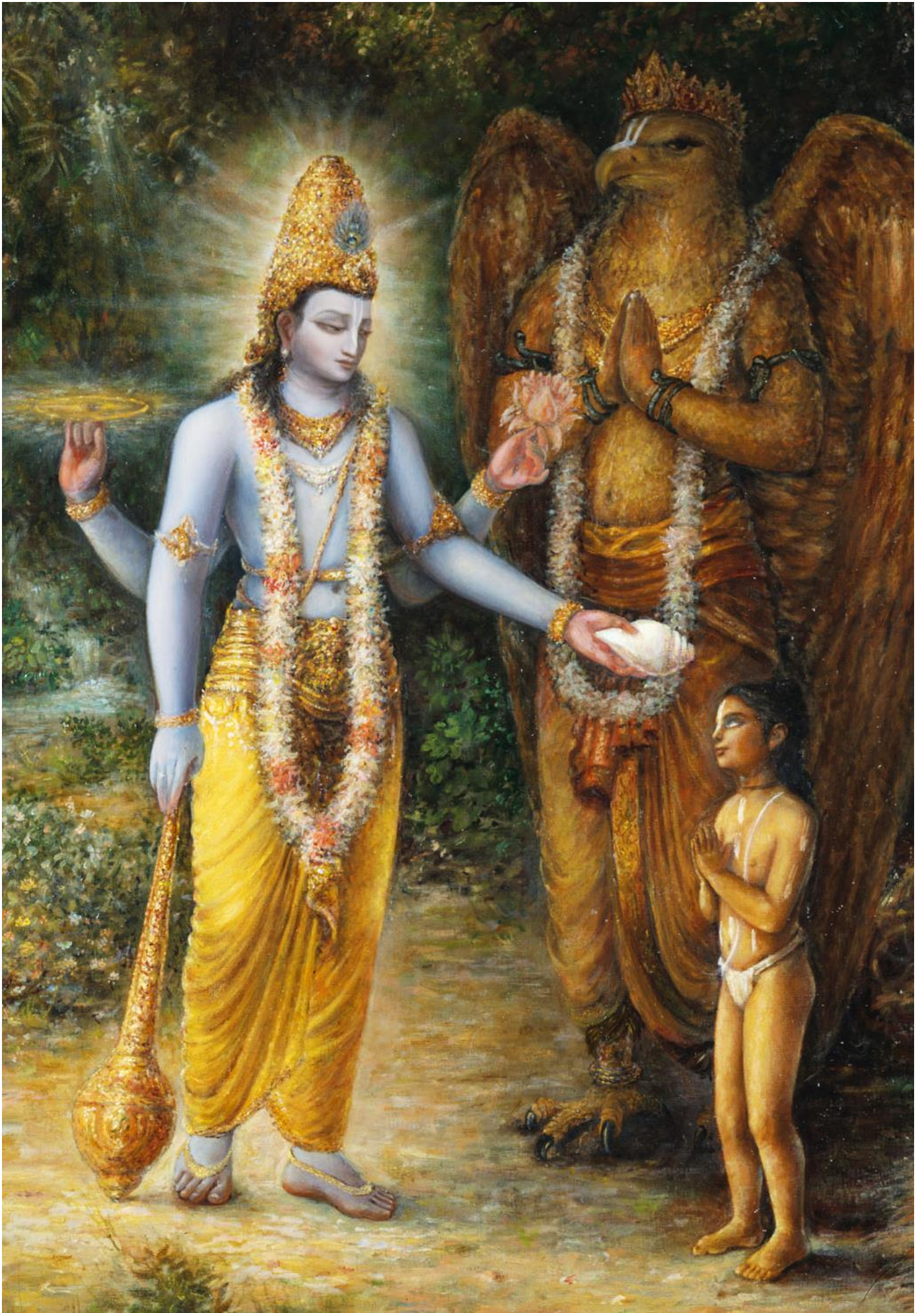
breathing became choked up and all the big demigods of the universe felt suffocated.

The demigods, the powerful administrators of the universe, turned to Lord Visnu in fear, reporting that all breathing in the universe had been stopped. The Supreme Lord assured them that they need not worry. “These calamities are due to the severe austerities and full determination of the son of King Uttanapada,” He said, “who is fully absorbed in thoughts of Me and who has obstructed the universal breathing process. You can return to your respective homes safely; I shall stop this boy from his severe acts of austerity.” Lord Visnu is ultimately independent of the austerities practiced by His devotees, but because Dhruva so much desired to see Him, Lord Visnu went to speak with him.

As Dhruva engaged in his meditation, the form of the Lord in his heart in which he was fully absorbed all of a sudden disappeared, just like electric lightning. Being perturbed, Dhruva broke his meditation, opened his eyes, and saw before him the Supreme Personality of Godhead—the very form on which he was meditating. When the vision in his heart disappeared, he thought that he had lost Him; but now he saw Lord Visnu standing before him, and Dhruva fell flat before the Lord.

Dhruva wanted to offer prayers and profound respects, but because he was a small boy he could not adjust himself properly, nor could he even speak. The Lord, however, being situated within everyone’s heart, could understand Dhruva’s emotions, and out of His mercy He touched His conchshell to Dhruva’s head.

Upon being touched by the Lord’s conchshell, Dhruva could finally pray, and he expressed his transcendental sentiments, which are cherished by all devotees. Since he could only speak when given the intelligence directly by the touch of the Lord’s conchshell, it can be understood that what he said was dictated by the Lord from within.



ŚB 4.9.6

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-carāṇa-śravaṇa-tvag-ādīn
prāṇān namo bhagavate puruṣāya tubhyam*

Synonyms

dhruvah uvāca — Dhruva Mahārāja said; *yah* — the Supreme Lord who; *antah* — within; *praviśya* — entering; *mama* — my; *vācam* — words; *imām* — all these; *prasuptām* — 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; *carana* — legs; *śravaṇa* — ears; *tvak* — skin; *ādīn* — and so on; *prāṇān* — life force; *namah* — let me offer my obeisances; *bhagavate* — unto the Supreme Personality of Godhead; *puruṣāya* — the Supreme Person; *tubhyam* — unto You.

Translation

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.

LESSONS :

1) The Supreme Lord is all powerful

- He is over everything
- He can do everything, nothing is beyond His power
- He can create even the things that don't exist
- He does what is impossible

2) The change in Dhruva Maharaj after seeing the Lord -

Before meeting the Supreme Lord



After meeting the Supreme Lord



<ul style="list-style-type: none">✓ No Spiritual Realization✓ Life force and activities had been sleeping<ul style="list-style-type: none">- (whatever he was doing was useless)✓ No knowledge✓ No understanding✓ Inability to glorify the Lord according to the Vedas✓ Senses are engaged in a mechanical way (for material purposes)	<ul style="list-style-type: none">✓ Spiritual Realization by Lord's mercy✓ Enlightenment of his senses on the spiritual platform✓ Knowledge of the Supreme Lord✓ Understanding of Vedas✓ Starts offering prayers to the Supreme Lord✓ All his senses are engaged in the correct way – for the service of the Supreme Lord
---	--



How do WE try to attain that ?

Spiritual enlightenment is possible by the mercy of the spiritual energy of the Lord.

Steps :

- 1) Sincerity and determination are the qualifications.
- 2) The chanting of Hare Kṛishṇa Maha – mantra is first addressed to the spiritual energy of the Lord, “Hare” .
- 3) This spiritual energy acts when we fully surrender and accept our position as an eternal servant of the Lord and follow all His orders.
- 4) At that time this spiritual energy gradually reveals the Lord to us.

ACTIVITY

**Find ALL THE BELOW 16 words in the box to complete
the Maha – Mantra**

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

Maha Mantra Word Search

H	B	M	K	L	T	R	K	R	I	S	H	Z	Q
A	K	R	I	E	R	A	E	A	E	D	P	X	H
R	R	A	N	R	I	R	N	H	A	R	R	M	A
E	I	V	C	A	A	H	A	R	E	G	A	N	R
R	S	A	N	H	S	I	R	K	H	A	M	H	E
A	H	Y	H	I	J	V	J	R	A	M	A	O	M
M	N	L	R	Z	P	T	K	R	I	S	H	H	A
A	A	K	R	I	S	H	N	A	H	E	R	A	H
H	A	R	E	Q	P	R	A	M	A	S	I	X	H

ŚB 4.9.7

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*

Synonyms

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; tat — of māyā; asat-guṇeṣu — into the temporarily manifested qualities; nānā — variously; iva — as if; dāruṣu — into pieces of wood; vibhāvasu-vat — just like fire; vibhāsi — You appear.

Translation

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.

LESSONS :

Mayavadi Philosopher :



The Lord is spread
throughout the
cosmic manifestation.
Hence, He has
NO personal form

Dhruva Maharaj :



You are spread all
over the cosmic
manifestation by
Your ENERGY

Whatever Dhruva Maharaj is saying is correct because He has been personally enlightened by the Supreme Lord Himself.

Now which energy is Dhruva Maharaj talking about ?

Only Physical energy ? Only Electrical Energy? Only Mechanical Energy? NO !

He is talking about Spiritual Energy – Lord's energy

Conclusion : Lord Krishna, the Supreme Personality of Godhead, acts through His different energies, not that He becomes impersonal (without any form) and thus becomes all-pervading or spreads everywhere.

More Facts to Remember :

- When this same Spiritual Energy acts in the material world temporarily, it is called “māyā”, or illusory energy.
- The energy and the energetic (The Supreme Lord) are one and the same. The energy cannot be separated from the energetic.

Just as fire burns differently in different wood according to the size and quality of the wood...



The Lord’s energy acts in different ways in varieties of material bodies

For example :

John and Tom use all their
Energy in playing Video Games
And have temporary fun

Champa uses all her energy
in loudly singing the glories of
the Lord & feels joyful all the time



ŚB 4.9.8

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

*tvad-dattayā vayunayedam acaṣṭa viśvaṁ
supta-prabuddha iva nātha bhavat-prapannaḥ
tasyāpavargya-śaraṇaṁ tava pāda-mūlaṁ
vismaryate kṛta-vidā katham ārta-bandho*

Synonyms

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.

Translation

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?

LESSONS :

1) We are always fully dependent on Lord Krishna

Few examples :

- **Air for breathing**
- **Basic ingredients for food**
- **Power of digestion**
- **Light**
- **Intelligence to think**



All the above is provided by Lord Krishna. Can you live without these?

So now do you understand how we are dependent on the Supreme Lord?

ACTIVITY :

Think of more such daily needs which you have got in your life :

**Now think and discuss with your teacher how you are getting all this
just because of Lord Krishna**

Thus, when everything is possible only by the Lord's mercy.

Is it possible to forget him ??? NO

Therefore all the devotees, they surrender unto Lord Krishna. They only do whatever the Lord wants them to do. And it is impossible for them to remain without thinking of the Lord even for 1 moment !!!!

2) The more the devotee engages in the service of the Supreme Lord, the more encouragement and mercy is bestowed by the Lord

For example :

**Lord Brahmā
who is a fully
surrendered
devotee of the
Supreme Lord,
was able to see
& create the
entire universe,
by the mercy of
the Lord !!**



ŚB 4.9.9

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

***nūnaṃ vimuṣṭa-matayas tava māyayā te
ye tvāṃ bhavāpyaya-vimokṣaṇam anya-hetoḥ
arcanti kalpaka-taruṃ kuṇapopabhogyam
icchanti yat sparśajam niraye 'pi nṛṇām***

Synonyms

nūnam — certainly; *vimuṣṭa-matayah* — 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; *vimokṣanam* — 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.

Translation

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.

LESSONS :

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.

They think that real Happiness is derived from the touch of skin, or bodily wants like tasty food, rich clothes, bungalow or more money. But such happiness is very insignificant.

There is so much more that the Lord can give us !





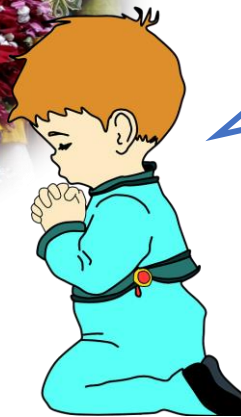
“Dhruva Mahārāja repented because he had come to the Lord to render devotional service for material profit. He here . Only due to lack of real knowledge does one worship the Lord for material profit or for sense gratification.”

ACTIVITY

After reading the above.. Think and answer the following

If you get the golden chance to see the Lord.

What will you tell Him??



Now go and ask your teacher if this is correct to ask from the Supreme Lord.

ŚB 4.9.10

या निर्वृतिस्तनुभृतां तव पादपद्म
ध्यानाद्भवज्जनकथाश्रवणेन 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
kiṁ tv antakāsi-lulitāt patatām vimānāt***

Synonyms

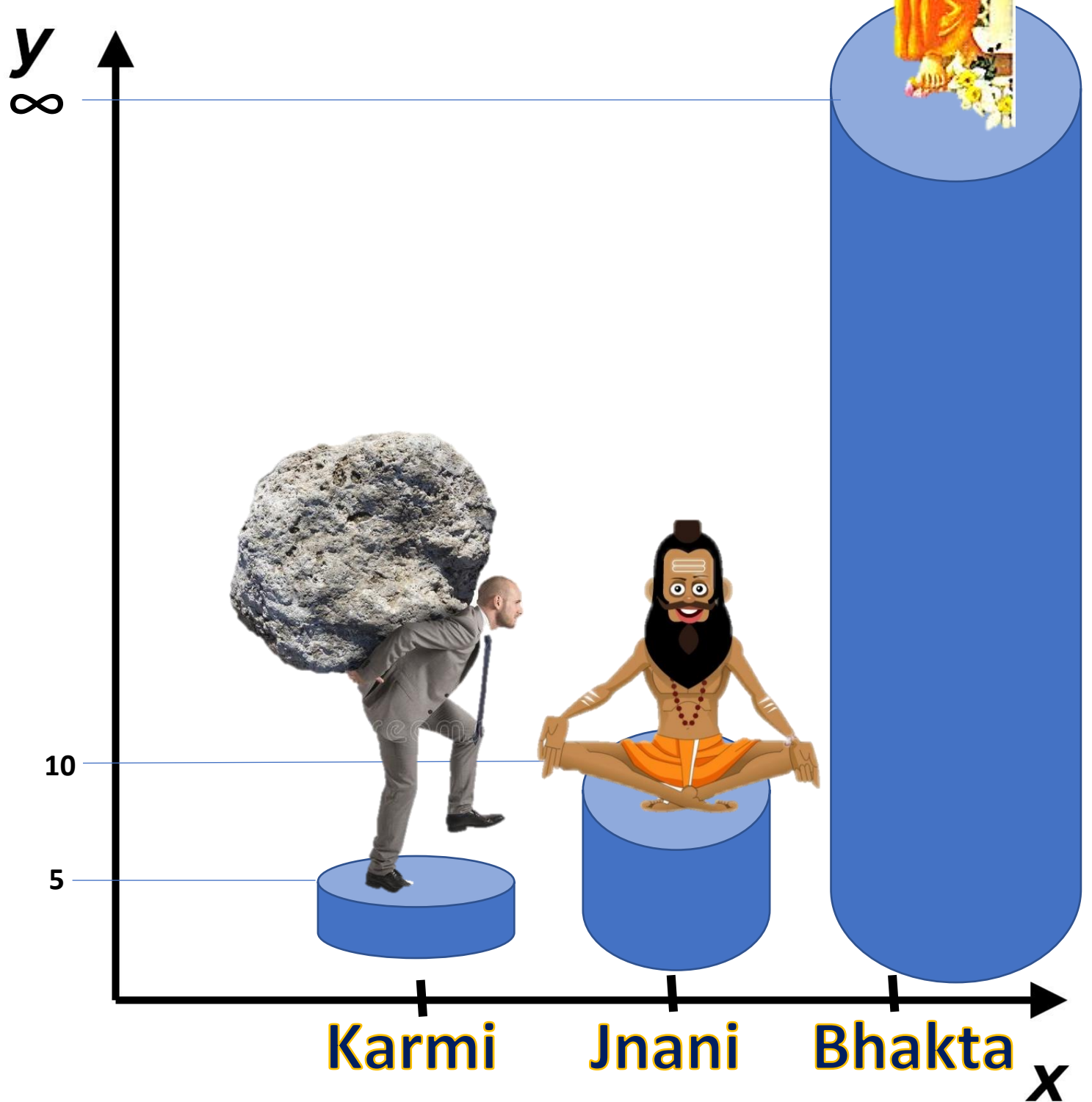
yā — that which; *nirvṛtiḥ* — bliss; *tanu-bhṛtām* — of the embodied; *tava* — Your; *pāda-padma* — lotus feet; *dhyānāt* — from meditating upon; *bhavat-jana* — from Your intimate devotees; *kathā* — topics; *śravaṇena* — by hearing; *vā* — or; *syāt* — comes into being; *sā* — that bliss; *brahmaṇi* — in the impersonal Brahman; *sva-mahimani* — Your own magnificence; *api* — even; *nātha* — O Lord; *mā* — never; *bhūt* — exists; *kiṁ* — 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.

Translation

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.

LESSONS :

Here is a graph showing the amount of happiness experienced by each person :



The infinite happiness experienced by a Bhakta who is always thinking about the Lotus feet of Lord Krishna, cannot be compared to the happiness derived by karmīs or by jñānīs or yogis.

Solve the following jumbled words and find out the happiness that each type of person gets :

Person	Happiness
Jnani	: adnnamhbara - _____
Karmi	: yleanhve tsenlpa - _____
Bhakta	: latendnsnarte ssilb - _____



Let us meditate on the Lord's Lotus feet for sometime and try to experience that transcendental bliss that a pure devotee always experiences. You can do this everytime !!

4.9.11

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गे
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***

Synonyms

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.

Translation

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.

LESSONS :

The ocean of material existence is compared to a blazing fire, but to a devotee this blazing fire is insignificant because he is completely absorbed in devotional service.

So little Dhruva Maharaja is giving a solution for crossing this ocean !!



Q. What is the boat to cross this ocean?

Ans : Devotional Service

Q. How can we progress in Devotional Service?

Ans: By Association of Devotees – having devotee friends

Q. Where can we get Association of Devotees?

Ans : In the International Society for Krishna Consciousness (ISKCON Temple) which Srila Prabhupada has built for us

ŚB 4.9.12

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

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

Synonyms

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; *gṛha* — home; *vitta* — wealth; *dārāḥ* — and wife; *ye* — those who; *tu* — then; *abja-nābha* — O Lord who have a lotus navel; *bhavadīya* — of Your; *pada-aravinda* — lotus feet; *saugandhya* — the fragrance; *lubdha* — have achieved; *hṛdayeṣu* — with devotees whose hearts; *kṛta-prasaṅgāḥ* — have association.

Translation

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.

LESSONS :

Dear Child, Pure Devotees of Lord Krishna are very special !!!!
They are always engaged in devotional service and they enjoy hearing and chanting about Lord Krishna and they are very favourite to the Lord.



Do I have to do all these gymnastic exercises to please Lord Krishna??
NO! Devotees who are very dear to Krishna are not too attached to their bodies



Is it necessary to have a good bank balance to please Lord Krishna??
NO! Devotees are not interested in bank balance



Should I have a large family to please Lord Krishna??
NO! Devotees are not affected by ups and downs in bodily relationships



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.

ŚB 4.9.13

तिर्यङ्गनगद्विजसरीसृपदेवदैत्य
मर्त्यादिभिः परिचितं सदसद्विशेषम् ।
रूपं स्थविष्ठमज ते महदाद्यनेकं
नातः परं परम वेद्मि न यत्र वादः ॥ १३ ॥

***tiryāṅ-naga-dvija-sarīsrpa-deva-daitya-
martyādibhiḥ paricitaṁ sad-asad-viśeṣam
rūpaṁ sthaviṣṭham aja te mahad-ādy-anekaṁ
nātaḥ paraṁ parama vedmi na yatra vādaḥ***

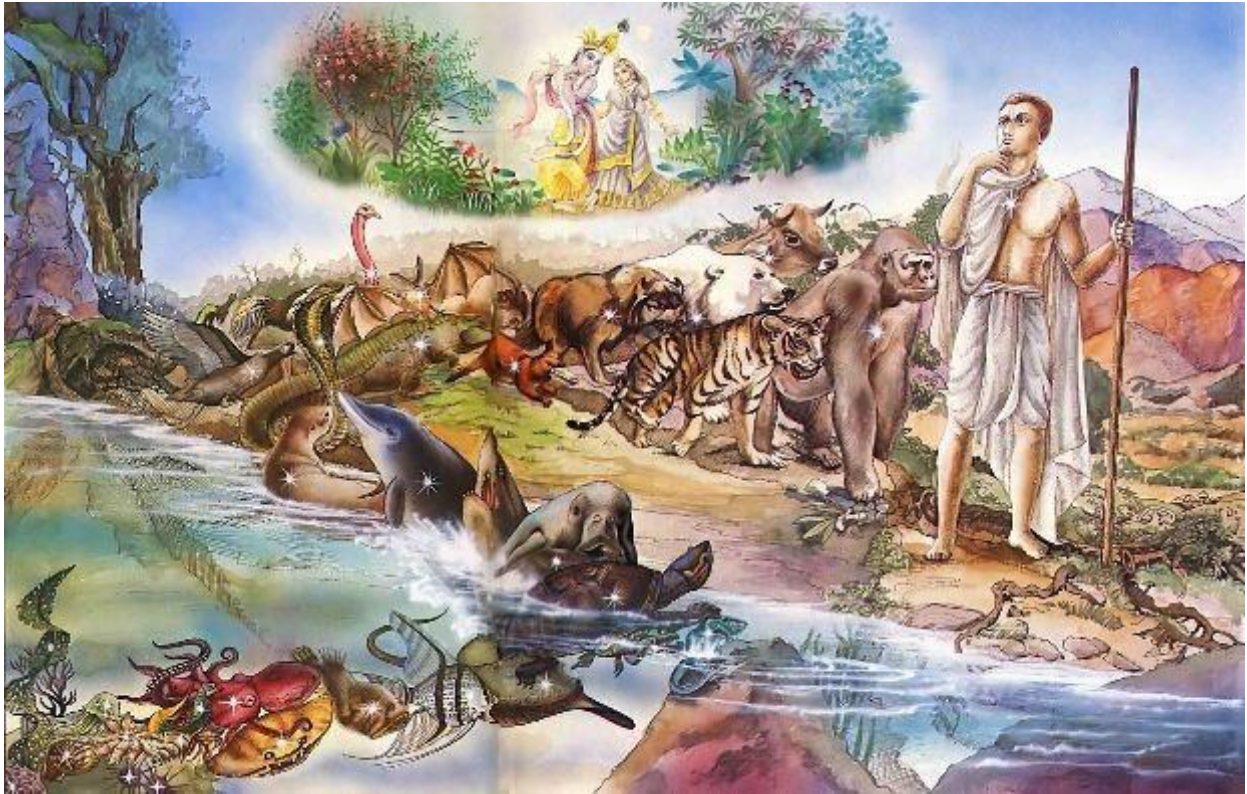
Synonyms

tiryak — by animals; *naga* — trees; *dvija* — birds; *sarīsrpa* — reptiles; *deva* — demigods; *daitya* — demons; *martya-ādibhiḥ* — by men, etc.; *paricitaṁ* — pervaded; *sat-asat-viśeṣam* — with varieties manifest and unmanifest; *rūpaṁ* — form; *sthaviṣṭham* — gross universal; *aja* — O Unborn; *te* — Your; *mahat-ādi* — caused by the total material energy, etc.; *anekaṁ* — various causes; *na* — not; *ataḥ* — from this; *param* — transcendental; *parama* — O Supreme; *vedmi* — I know; *na* — not; *yatra* — where; *vādaḥ* — various arguments.

Translation

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.

How many animals are there in this picture? Can you count?



Actually there are total **84 lakh types of species** in the world !

Each person has to go through all the species of living entities and then finally he gets a human birth.

Similarly Dhruva Maharaj is saying in this verse that he himself had to experience all the varieties of material forms and finally after so many lives, he has got this special opportunity of becoming a human being and thus understand how to serve God.

THINK : Can a dog try to understand about the Supreme Lord?

No !

Can you read this book and understand about the Supreme Lord?

Yes !

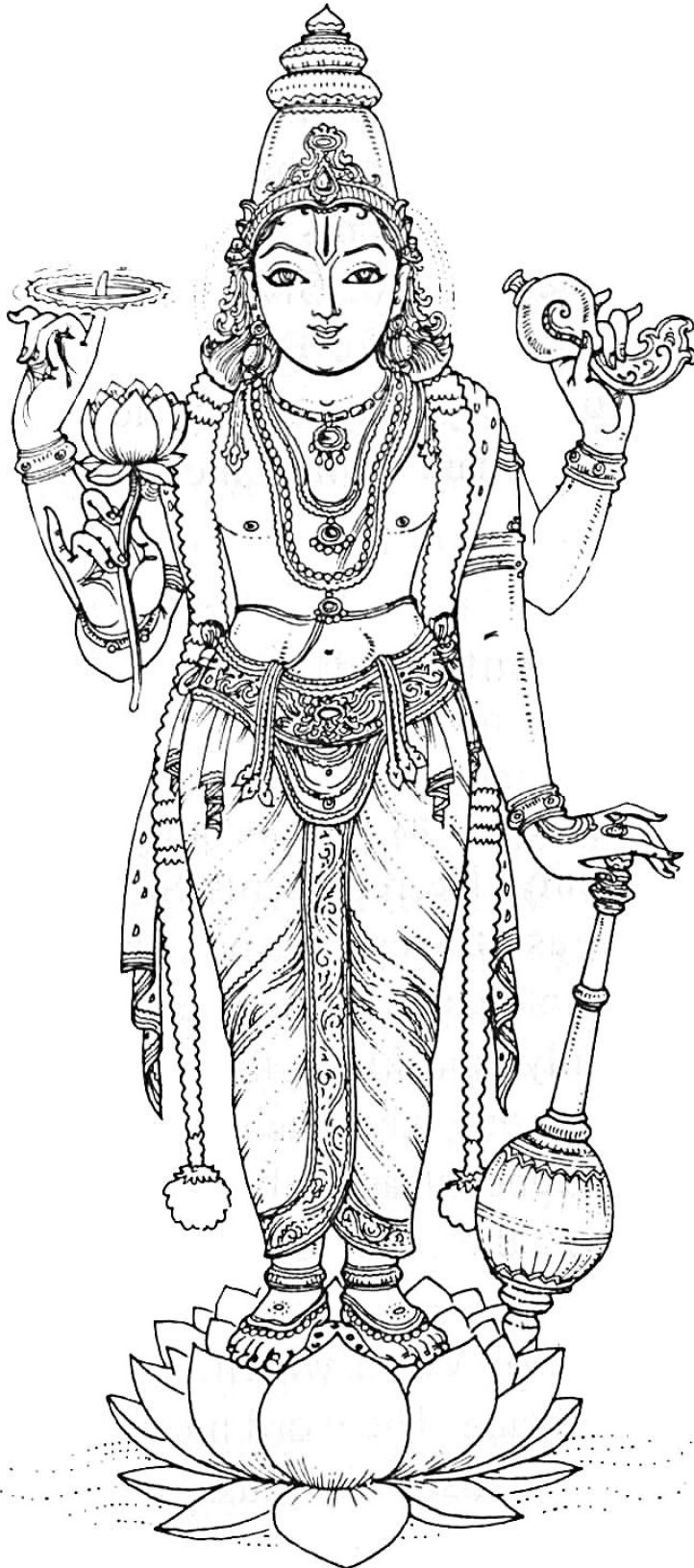
So that is the speciality of a human life.

Now Dhruva Maharaj has got a human life. Hence, without wasting his life, he tried to please the Lord and thus attained the Lord's mercy.

Therefore he is able to see the beautiful form of the Lord !

ACTIVITY

Colour this picture of the beautiful form of the Lord which Prince Dhruva could see before him :



ŚB 4.9.14

कल्पान्त एतदखिलं जठरेण गृह्णन्
शेते पुमान्स्वदृगनन्तसखस्तदङ्के ।
यन्नाभिसिन्धुरुहकाञ्चनलोकपद्म-
गर्भे द्युमान्भगवते प्रणतोऽस्मि तस्मै ॥ १४ ॥

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

Synonyms

kalpa-ante — at the end of the millennium; *etat* — this universe; *akhilam* — all; *jatharena* — within the belly; *grhnan* — withdrawing; *śete* — lies down; *pumān* — the Supreme Person; *sva-dr̥k* — looking upon Himself; *ananta* — the unlimited being Śeṣa; *sakhaḥ* — accompanied by; *tat-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; *pranataḥ* — offering obeisances; *asmi* — I am; *tasmai* — unto Him.

Translation

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.

LESSONS :



Read the translation properly and Answer the following in one word/line :

1) Who is lying on the lap of the great serpent Sesha Naga ?

Ans: _____

3) Where does everything dissolve within the universe at the end of millennium ?

Ans : _____

4) From where does the golden lotus flower sprout ?

Ans : _____

4) Who is created on the lotus ? Is he offering respectful obeisances to the Lord ?

Ans : _____

ŚB 4.9.15

त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा
कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।
यद्बुद्ध्यवस्थितिमखण्डितया स्वदृष्टया
द्रष्टा स्थितावधिमखो व्यतिरिक्त आस्से ॥ १५ ॥

***tvam̐ nitya-mukta-pariśuddha-vibuddha ātmā
kūṭa-stha ādi-puruṣo bhagavāṁs try-adhīśaḥ
yad-buddhy-avasthitim akhaṇḍitayā sva-dr̥ṣṭyā
draṣṭā sthitāv adhimakho vyatirikta āsse***

Synonyms

tvam — You; *nitya* — eternally; *mukta* — liberated; *pariśuddha* — uncontaminated; *vibuddha* — full of knowledge; *ātmā* — the Supreme Soul; *kūṭa-stha* — changeless; *ādi* — original; *puruṣa* — 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-dr̥ṣṭyā* — by transcendental vision; *draṣṭā* — You witness; *sthitau* — for maintaining (the universe); *adhimakhaḥ* — enjoyer of the results of all sacrifices; *vyatirikta* — differently; *āsse* — You are situated.

Translation

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.

LESSONS :

Do you think we are same as the Supreme Lord? Or Supreme Lord is just a ordinary human being like us???

NOT AT ALL

See the differences between us and the Supreme Lord

<u>Living entities (We)</u> 	<u>The Supreme Lord Sri Krishna</u> 
We don't even remember what we ate in breakfast 1 week ago	The Lord remembers the whole past present & future. He is the Supreme Witness <i>"Drashta"</i>
We are entangled by the 3 modes of material nature. For example : Sometimes we are lazy, sometimes we get angry on small things	Even if He appears in the material world, He is not bound by the modes of material nature. The Lord is eternally liberated. <i>"Nitya Mukta"</i>
We are forced to appear in this material world under the direction of daiva-māyā	When Lord appears, He comes by His own will, (internal potency) ātma-māyā.

We have a beginning and end of this body, then we begin next life in another body which also has an end.	The Supreme Lord has neither beginning nor end. He is adi purusha (the original person)
We may have 1 or 2 opulences but everything is temporary.	He has all the six opulences in full and beyond comparison

Therefore everyone should engage himself in the devotional service of the Supreme Lord with his life, his riches, his intelligence and his words. This is the original, constitutional position of the living entities.

ŚB 4.9.16

यस्मिन्विरुद्धगतयो ह्यनिशं पतन्ति
विद्यादयो विविधशक्तय आनुपूर्व्यात् ।
तद्ब्रह्म विश्वभवमेकमनन्तमाद्य-
मानन्दमात्रमविकारमहं प्रपद्ये ॥ १६ ॥

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

Synonyms

yasmin — in whom; *viruddha-gatayah* — of opposite character; *hi* — certainly; *aniśam* — always; *patanti* — are manifest; *vidyā-ādayah* — knowledge and ignorance, etc.; *vividha* — various; *śaktayah* — 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.

Translation

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements — knowledge and ignorance. Your multi-energies 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.

Lesson :

When you look at a city what do you see first ?



You see the lights right ?

But an intelligent person wants to know about the actual buildings and other places which are present as the source of the lights in the city.



Similarly.....

The light coming from the Lord's body is called "Brahmajyoti" and many yogis are interested only in knowing about the Brahmajyoti.



But that is a very limited understanding

One who is really intelligent want to know about the Supreme Lord who is the source of the Light.

Such a person is interested only in hearing and serving the pastimes of Lord Krishna.



ŚB 4.9.17

सत्याशिषो हि भगवंस्तव पादपद्म-
माशीस्तथानुभजतः पुरुषार्थमूर्तेः ।
अप्येवमर्य भगवान्परिपाति दीनान्
वाश्रेव वत्सकमनुग्रहकातरोऽस्मान् ॥ १७ ॥

***satyāśiṣo hi bhagavaṁs tava pāda-padmam
āśīs tathānubhajataḥ puruṣārtha-mūrteḥ
apy evam aya bhagavān paripāti dīnān
vāśreva vatsakam anugraha-kātaro 'smān***

Synonyms

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

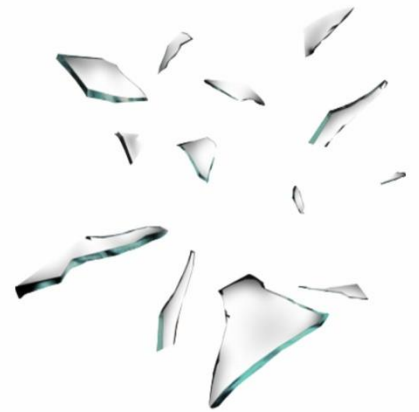
Translation

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.

Lesson :

Mahārāj Dhruva says, "My dear Lord, I have practiced austerities and penances because I was desiring to receive something from You, but in exchange You have allowed me to see You, who are never visible even to the great sages and saintly persons. **I had been searching out some pieces of broken glass, but instead I have found the most valuable jewel.** I am therefore fully satisfied, my Lord. I do not wish to ask anything more from Your Lordship."

Dhruva's demands before seeing the Lord were materialistic, but upon seeing the Lord he offered his prayers in the mood of pure devotional service.



STORY CONTINUED :

On hearing such sentiments from His pure devotee, the Supreme Personality of Godhead answered, “My dear Dhruva, I know your desires and your ambitions, and I shall fulfill them all.” Actually, Dhruva was very much afraid that his material desires would hamper him in attaining love of God, but the Lord assured him that he would not deviate from love of God and that his desires would also be fulfilled. “I shall award you the glowing planet known as the Pole Star,” the Lord said, “which will continue to exist even after the dissolution of the universe at the end of the millennium. No one has ever ruled over this planet, which is surrounded by all the solar systems, planets and stars.” The demands that Dhruva made in the beginning were childish, yet as a father fulfils the demands of his child, the Lord offered this unique imperishable planet to Dhruva. Dhruva finally desired simply to be a servant of Krishna, but for His part the Lord wished Dhruva to take a spiritual planet within this universe and be its ruler.

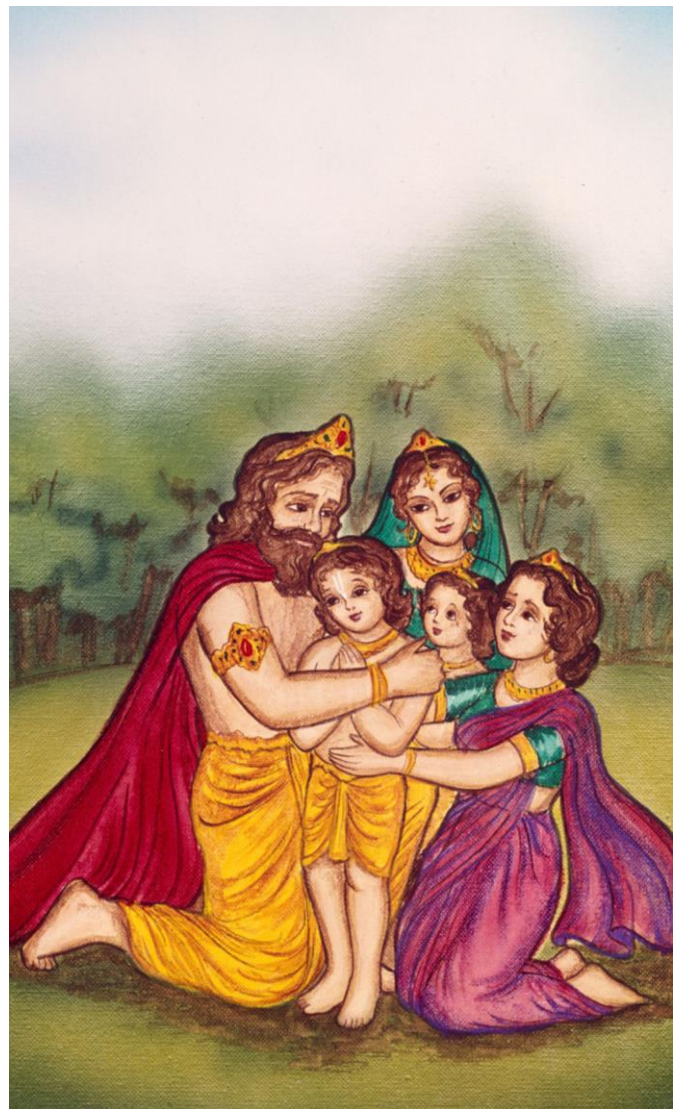
Meanwhile, King Uttanapada heard from Narada that his son was



alive and that he had become a perfected being and was coming back home, but he doubted that it was true. He considered himself most wretched for having forced his

small boy to leave for the forest, and he didn't think that it was possible for him to obtain the good fortune of seeing his son again. He thought that his son had been eaten by foxes in the woods or had lain down in the jungle and been killed.

But because he was told the wonderful news by Narada, he took faith, and he prepared a great procession with chariots bedecked with golden filigree to meet his son. Upon their meeting among the citizens and family members, Dhruva's father ran to embrace his son and saw to his wonder that he was not the same, for he had been completely sanctified by Krishna consciousness. After offering obeisances to his father, Dhruva Maharaja next threw himself at the feet of his stepmother, who raised him in her arms saying, "Long may you live!" Shortly later, King Uttanapada enthroned Dhruva Maharaja as the emperor of the planet, and he himself left for the forest for his own spiritual realization.



Dhruva ruled the earth as its king for 36,000 years and displayed all godly qualities. He was especially dear to the devotees and kind to the poor and innocent, and he protected religious principles. As promised by the Lord, his senses never became old,

and after 36,000 years he handed over charge of the earth to his son, left his kingdom, wife, children and comfortable palace life and again went to the forest to perform the process of meditation on the form of the Lord that he had practiced in his childhood. As he meditated upon Krishna in a trance of devotional service, symptoms of ecstasy became manifest in his body, and as tears flowed from his eyes, his heart melted, and there was shivering all over his body. In that devotional trance he completely forgot his bodily existence and became liberated from material bondage.

As soon as the symptoms of liberation were manifest, Dhruva Maharaja saw a very beautiful airplane coming down from the sky, as if the brilliant full moon were coming down, illuminating all directions. Dhruva saw in the airplane two associates of Lord Visnu who possessed the same bodily features as Visnu, with four hands and a blackish bodily luster. The two associates of Visnu told Dhruva, "This unique airplane has been sent by the Supreme Personality of Godhead. Because of your unalloyed devotional service in Krishna consciousness, you are quite ready to board this plane." After hearing the words of the associates of the Lord, Dhruva Maharaja offered his respectful obeisances to the sages in the forest and to the associates of Lord Visnu and prepared to board the plane. In the meantime, his body became completely spiritualized and was now as brilliant and illuminating as molten gold.

As Dhruva Maharaja prepared to board the plane, he saw death personified approaching him. However, unafraid, he took the arrival of death as an opportunity to put his feet on death's head

and thus step into the plane. At that time, drums and kettledrums sounded from the sky, voices began to sing, and the demigods showered flowers upon Dhruva Maharaja.



The plane was just about to start, with Dhruva inside, when Dhruva thought to himself, “How can I go alone to the spiritual world and leave behind my poor mother?” However, the associates of Visnu understood his mind, and they assured him that his mother was also simultaneously going to Vaikuntha in another plane. Thus it is understood that the greatest asset in a family is a child who is a devotee and can liberate even his family members.

As Dhruva was passing through space, he saw all the planets of the solar system, and he also saw all the demigods in their

airplanes showering flowers upon him like rain. Dhruva Maharaja surpassed all the planetary systems and ultimately attained the Pole Star, which is an eternal spiritual planet where he now resides eternally.

The rapid sanctification by which Dhruva became a great spiritual personality in only six months was possible by the mercy of Dhruva's spiritual master and by the boy's determination to follow his guru's instructions. Hearing of the incidents of his life is valuable for all humanity. As expressed by Dhruva at the height of his awareness, "Association with devotees is the most valuable asset." The best way to begin spiritual life is to chant the Hare Krishna mantra, associate with devotees and hear topics about Krishna, such as this history of Dhruva Maharaja, who was Krishna's devotee. The Vedic literature is full of philosophy and stories, and the more one hears, the more he will feel transcendental pleasure and grow determined to reach Krishna.

We must understand that in comparison with Dhruva Maharaja we are insignificant in terms of practicing spiritual life. We cannot do anything difficult like the saintly Dhruva in order to reach self-realization. But, by the mercy of Lord Caitanya, in this present age we have been given all concessions possible. The International Society for Krishna Consciousness founded by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada is authorized to freely distribute this mercy. Srila Prabhupada is a pure devotee coming directly in line from Lord Caitanya, who is in the disciplic succession originating with Narada Muni, the very same spiritual master of Dhruva.



Narasimha Institute for Children Education
- An education wing of ISKCON Mira Road