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Dhruva, Uttanapada and Narada



Artist: Suddha Bhakta Das

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UNUSUAL VERSES TO WASH THE SINFUL REACTIONS

Sri Maitreya R̥ṣi

*maitreya uvāca
sanakādya naradaś ca
ṛbhur haṁso 'ruṅir yatih
naite gṛhān brahma-sutā
hy āvasann ūrdhva-retasaḥ*

The great sage Maitreya said: The four Kumaras – the great sages headed by Sanaka, as well as Narada, Ribhu, Hamsa, Aruni and Yati, are all sons of Brahma. None of them lived at home; they all became *ūrdhva-retā, naiṣṭhika-brahmacārī* (unadulterated celibates).

*mṛṣādharmaśya bhāryāsīd
dambhaṁ māyāṁ ca śatru-han
asūta mīthunam tat tu
nirṛtir jagṛhe 'prajāḥ*

Another son of Lord Brahma was Irreligion, whose wife was Falsity. From their union, two demons named Dambha (Bluffing) and Maya (Cheating) were born. These two demons were brought up by a demon named Nirrti, who had no children .

*tayoḥ samabhavaḥ lobho
nikṛtiś ca mahā-mate
tābhyāṁ krodhaś ca himsā ca
yad duruktiḥ swasā kalih*

O great soul, from Dambha and Maya, Lobha (Greed) and Nikrti (Cunning) were born. From their union, children named Krodha (Anger) and Himsa (Envy) were born, and from their union Kali and his sister Durukti (Harsh Speech) were born.

*duruktau kalir ādhatta
bhayaṁ mṛtyuṁ ca sattama
tayoś ca mīthunam jajñe
yātanā nirayas tathā*

O greatest of all good men, by the union of Kali and Harsh Speech, children named Mrtyu (Death) and Bhiti (Fear) were born. From the union of Mrtyu and Bhiti, children named Yatana (Excessive Pain) and Niraya (Hell) were born.

*nityaṁ bhāgavata-sevayā
saṅgrahaṇa mayākhyātaḥ
pratisargas tavānagha
triḥ śrutvāitat pumān puṇyam
vidhunoty ātmano malam*

My dear Vidura, I have briefly explained the causes of devastation. One who hears this description three times attains piety and it washes the sinful contamination from his soul.

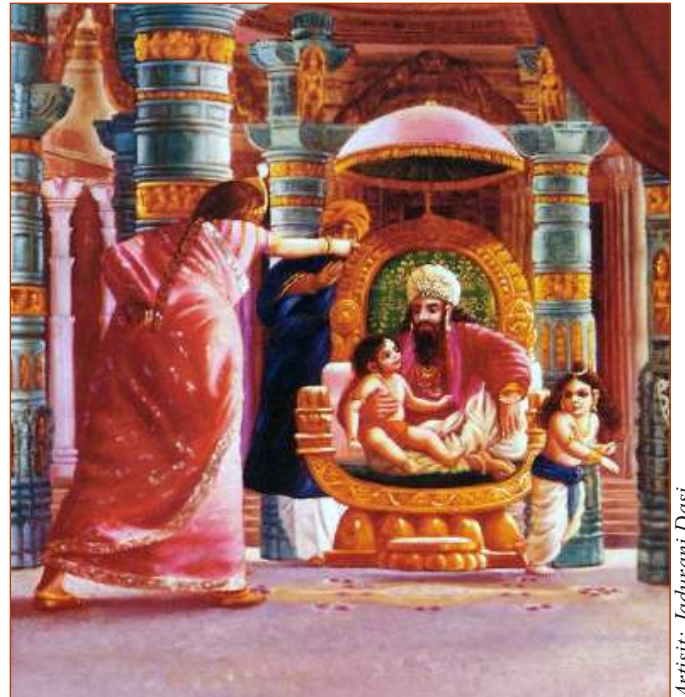
—Srimad Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » SB 4.8. Dhruva Mahārāja Leaves Home for the Forest » Verses: 1-5 ❀

DHRUVA LEAVES FOR THE FOREST

Sri Maitreya R̥ṣi

Svayambhuva Manu and his wife Satarupa had two sons named Uttanapada and Priyavrata. Due to both of them being descendants of a plenary expansion of Vasudeva, the Supreme Personality of Godhead, they were very competent to rule the universe and maintain and protect the citizens. King Uttanapada had two queens, named Suniti and Suruci. Of the two wives, Suruci was the favourite. Because of this, Suniti's son Dhruva was not favoured by the King.

One day King Uttanapada was caressing Suruci's son Uttama who was on his lap. Seeing this, Dhruva also tried to sit on his lap of his father, but the King did not allow him. Seeing this, his stepmother Suruci became jealous of the child, and with great pride she began to speak in the presence of the King.



Artist: Jadurani Dasi

Queen Suruci told Dhruva: My dear child, you do not deserve to sit on the throne or on the lap of the King. It is true that you are also a son of the King. However, you did not take birth from my womb, and thus you are not qualified to sit on your father's lap. My dear child, you are unaware that you were not born from my womb but from another woman. Therefore you should know that your current attempt is doomed to fail. You are trying to fulfill an impossible desire. If you at all have any ambition to rise to the throne of the King, then you will have to undergo severe austerities. Firstly, you must satisfy the Supreme Personality of Godhead, Narayana. Then, when you are favored by Him because of such worship, you shall have to take your next birth from my womb. In this way, your desire can be fulfilled.

As a snake struck by a stick forcibly exhales air, Dhruva, having been struck by the strong words of his stepmother, began to breathe very heavily because of great anger. When he saw that his father was silent and did not respond to his stepmother's harsh words, he immediately left the palace and ran to his mother. When Dhruva reached his mother, his lips were trembling in anger, and he was crying very piteously. Queen Suniti immediately lifted her son onto her lap, while the palace residents who had heard all the harsh words of Suruci related everything in detail. Thus Suniti also became greatly aggrieved and she felt like a leaf in a forest fire. As she remembered the words of her co-wife, her bright lotus-like face became marred with tears. She also was breathing very heavily because she did not know any way to alleviate this painful situation.

Not finding any remedy to their distress, she said to her son: My dear son, do not wish anything inauspicious upon others. Anyone who inflicts pains upon others, later himself suffers from the very same pain. My dear boy, whatever has been spoken by Suruci is true; your father, the King does not consider me his wife or even his maidservant. He feels ashamed to accept me. Therefore you have taken birth from and been brought up by an unfortunate woman.

My dear boy, whatever has been spoken by your stepmother Suruci, although very harsh to hear, is completely true. If you desire at all to sit on the same throne as your stepbrother, Uttama, then give up your anger and immediately try to execute the instructions of your stepmother. Without further delay, you must engage yourself in worshiping the lotus feet of the Supreme Personality of Godhead who is so great that simply by worshiping His lotus feet, your great-grandfather Lord Brahma acquired the necessary qualification to create this universe. Although he is unborn and is the chief of all living creatures, he is

situated in that exalted post because of the mercy of the Supreme Personality of Godhead. Even great yogis worship Him by controlling the mind and regulating the life air (*prāṇa*). Your grandfather Svayambhuva Manu executed great sacrifices along with the distribution of charity; then he worshiped the Supreme Personality of Godhead with unflinching faith and devotion. In this way, he achieved the greatest success in material happiness and afterwards he achieved liberation, which is impossible to obtain by worshiping the demigods.

My dear boy, you also should take shelter of the Supreme Personality of Godhead, who is very kind to all those who take shelter of Him. Persons seriously seeking liberation from the cycle of birth and death take shelter of the lotus feet of the Lord in devotional service. Purify yourself by executing your occupational duties and place the Lord in your heart. Without deviating for a moment, always engage in His service. My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahma seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.

The instructions of Dhruva's mother, Suniti, were actually meant for fulfilling his desired objective. Therefore, after deliberate consideration and with intelligence and fixed determination, he left his father's house. The great sage Narada heard this news, and understanding all the activities of Dhruva, was struck with wonder. He approached Dhruva, and touching the boy's head with his all-virtuous hand, he thought as follows. How wonderful are the powerful *kṣatriyas*. They cannot tolerate even a slight infringement upon their prestige. Just imagine it - this boy, although a small child, could not bear the the dishonoring words from his stepmother.

The great sage Narada then told Dhruva: My dear child, you are only a little boy whose natural interests are sporting games and other frivolities. Why are you so affected by words insulting your honor? My dear Dhruva, if you feel that your sense of honor has been insulted, you still have no cause for dissatisfaction. This kind of dissatisfaction is another feature of the illusory energy of the Lord. Every living entity is controlled by his previous actions, and therefore there are different varieties of life in which one enjoys or suffers. This process ordained by the Supreme Personality of Godhead is very wonderful. One who is intelligent should accept this and be satisfied with whatever comes, favorable or unfavorable, by His supreme will. Now you have



Artist: Premavilasa Dasa

decided to undertake the mystic process of meditation under the instruction of your mother, to achieve the mercy of the Lord. In my opinion such austerities are not possible for anyone. It is very difficult to satisfy the Supreme Personality of Godhead. After trying this process for many many births, remaining unattached to material contamination, fixing themselves in trance and executing different types of austerities, many mystic yogis were unable to achieve their goal of God realization.

For this reason, my dear child, you should not endeavor for this; it will not be successful. It is better that you go home. When you grow up, by the mercy of the Lord you will surely get a chance for these mystic performances. At that time you may execute this process. In the meantime, you should try to keep yourself satisfied in any condition of life - whether happy or distressful - which is offered by the Supreme will. A person who endures life in this way can very easily cross over the darkness of nescience. Every man should act like this: when he meets someone more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one will never be affected by the threefold miseries of this material world.

Dhruva Maharaja said: My dear Lord Naradaji, for a person whose heart is disturbed by the material conditions of happiness and distress, whatever you have so kindly explained for attainment of peace of mind is certainly a very good instruction. But as far as I am concerned, I am covered by ignorance, and this kind of philosophy does not touch my heart. My dear lord, I am very impudent for not accepting your instructions, but this is not my fault. It is due to my having been born in a *kṣatriya* family. My stepmother Suruci has cut my heart with her harsh words. Therefore your valuable instruction does not stay in my heart. O learned *brāhmaṇa*, I want to occupy a position more exalted than any yet achieved within the three worlds – not even by my father and grandfathers. If you will oblige, kindly advise me of an honest path to follow by which I can achieve that goal of my life. My dear lord, you are a worthy son of Lord Brahma, you travel everywhere, playing your musical instrument *vīṇā*, for the welfare of the universe. You are like the sun which orbits in the universe for the benefit of all living beings.

The great personality Narada Muni, upon hearing the words of Dhruva, became very compassionate towards him, and showing him causeless mercy, gave the following expert advice.

The great sage Narada told Dhruva Maharaja:

The instruction given by your mother Suniti to follow the path of devotional service to the Supreme Personality of Godhead, is very suitable for you. You should therefore completely absorb yourself in the devotional service of the Lord. Any person who desires the fruits of the four principles - religiosity, economic development, sense gratification and liberation - should engage himself in the devotional service of the Supreme Personality of Godhead, for worship of His lotus feet yields the fulfillment of these. My dear child, I therefore wish all good fortune for you. You should go to the bank of the Yamuna, where there is a virtuous forest named Madhuvana, where you shall become purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always resides in that place. My dear child, you should bathe three times daily in the waters of the Yamuna river, which is also known as Kalindi, because that water is very auspicious, sacred and clear. After bathing, you should perform the necessary regulative principles of *aṣṭāṅga-yoga* and then sit down on your *āsana* (sitting place) in a calm and quiet place. Seated thus, practice the three kinds of breathing exercises, and in this way gradually control the life air, the mind and the senses.

Freeing yourself completely from all material contamination, with great patience meditate on the



Supreme Personality of Godhead whose form I shall now describe: The Lord's face is perpetually very beautiful and pleasing in attitude. To those devoted to Him, He never appears displeased and He is always prepared to bestow benedictions to them. His eyes, His nicely decorated eyebrows, His raised nose and His broad forehead are all very beautiful. He is more beautiful than all the demigods. The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from any defect. His eyes and lips are reddish pink, like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone so fortunate as to look upon Him feels completely satisfied. The Lord is always worthy to be the master of the surrendered soul, for He is an ocean of mercy.

The Lord is further described as having the mark of *Śrīvatsa* (the abode of the goddess of fortune) and His bodily hue is a deep blue. The Lord is a person, He wears a flower garland, and He eternally manifests with four hands, which hold a conchshell, a disc, a club and a lotus flower (beginning from the lower left hand). The

entire body of that Supreme Personality of Godhead, Vasudeva, is beautifully decorated. He wears a valuable jeweled helmet, necklaces and bracelets, His neck is adorned with the Kaustubha jewel, and He is dressed in yellow silk garments. The Lord is decorated with a chain of small golden bells around His waist, and His lotus feet are similarly decorated with golden bells. All His bodily features are very attractive and pleasing to the eye. He is always peaceful, composed and calm in nature. Seeing Him is very pleasing to the eye and mind. Yogis meditate upon the transcendental form of the Lord as He stands on the whorl of the lotus of their hearts, the jewel-like nails of His lotus feet glittering. The devotee should constantly see the ever-smiling Lord in this form, as He looks very mercifully towards the surrendered souls. One who meditates in this way, concentrating his mind upon the all-auspicious form of the Lord, the bestower of all benedictions, will be quickly freed from all material contamination. And thus his meditation upon the Lord will never break.

O son of the King, I shall now give you the mantra which should be chanted with this process of meditation. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky. '*Om namo bhagavate vāsudevāya*' - this is the twelve-syllable mantra for worshipping the Lord. One should install the physical form of the Lord, and with the chanting of the mantra, offer flowers and fruits and other varieties of foodstuffs according to the rules and regulations prescribed by spiritual authorities. This should be done in consideration of place, time, and prevailing conveniences and inconveniences. One should worship the Lord by offering pure water, pure flower garlands, fruits, flowers and vegetables, which are available in the forest, or by collecting newly grown grasses, small buds of flowers or even tree bark. If possible, offer tulasi leaves, which are very dear to the Supreme Personality of Godhead. The worshipable form of the Lord can be made of physical elements such as earth, water, pulp, wood or metal. In the forest one can make a form with no more than earth and water and worship Him according to the above principles. A devotee who has full control over his self should be very sober and peaceful and must be satisfied with eating whatever fruits and vegetables are available in the forest.

My dear Dhruva, besides worshipping the Deity and chanting the mantra three times a day, you should meditate upon the transcendental activities of the Supreme Personality of Godhead in His different incarnations, for these are all exhibited by His supreme will and personal potencies. One should follow in the



footsteps of the previous devotees regarding worship of the Supreme Lord with the prescribed paraphernalia. Alternatively, one should offer worship within the heart by reciting the mantra to the Personality of Godhead, who is non-different from the mantra. Anyone who sincerely engages in the devotional service of the Lord with his mind, words and body, and who is fixed in the activities of the prescribed devotional methods, is blessed by the Lord according to his desire. If a devotee desires material religiosity, economic development, sense gratification or liberation from the material world, he is awarded these results. If one is very serious about liberation, he must adhere to the process of transcendental loving service twenty-four hours a day and abstain from all activities of sense gratification.

When Dhruva, the son of the King, was thus advised by the great sage Narada, he circumambulated him, as his worshipable spiritual master and offered him respectful obeisances. Then he departed for Madhuvana, a very auspicious place always imprinted with the lotus footprints of Lord Krishna. After Dhruva entered Madhuvana forest to execute devotional service, the great sage Narada decided to go to the palace of the King to see how he was faring.

—*Srimad Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » SB 4.8. Dhruva Mahārāja Leaves Home for the Forest » Verses: 1-5* ❧

nityaṁ bhāgavata-sevayā

NARADA IS LIKE THE SUPERSOUL

His Divine Grace

A.C. Bhaktivedānta Swami Prabhupāda

When Dhruva was telling his mother all the incidents that took place in the palace, Narada was not present. Thus the question may be raised as to how Narada understood all these. The answer is that Narada is *trikāla-jñā*; he is so powerful that he can understand the past, present and future from everyone's heart, just like the Supersoul, the Supreme Personality of Godhead. Therefore, after understanding the strong determination of Dhruva, Narada came to help him.

It may be explained in this way: The Supreme Personality of Godhead is present in everyone's heart, and as soon as He understands that a living entity is serious about entering devotional service, He sends His representative. In this way Narada was sent to Dhruva. This is explained in the *Caitanya-caritāmṛta*, *Madhya lila* 19.151 '*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*' - by the grace of the spiritual master and Krishna, one can enter into devotional service. Because of Dhruva's strong determination, Krishna, the Supersoul, immediately sent His representative, Narada, to instruct him.

—*Srimad Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » SB 4.8. Dhruva Mahārāja Leaves Home for the Forest » Verse: 25 » Purport by His Divine Grace A .C. Bhaktivedānta Swami Prabhupāda.* ❧

NARADA MEETS UTTANAPADA

EDITORIAL

Narada went to the palace of King Uttanapada and entered his courts. The King welcomed *Devāṁṣi* by offering him appropriate paraphernalia including scented water. Washing his feet, the King then invited him to sit. Narada sat down comfortably and spoke as follows: "O King, I see from your forlorn expression that something has been troubling you for some time. What is the matter? Are you experiencing any problems with the pursuance of your *dharma*, *artha*, or *kāma*? Does someone of your kith and kin suffer from any problem? Has anything dangerous or harmful happened?"

The king answered in a voice filled with sadness, "O Narada, I am worried about my son, a five-year-old boy, who is very intelligent. O, shame on me! Due to my attachment to a woman, I have been so cruel to send away this boy, having previously rejected his mother. O lord, that good-natured boy is now without shelter. Who will look after him and protect him? How much pain he



must be feeling, walking on the forest paths which are so full of thorns! Who will provide food for him in the forest? O *Devārṣi*, I cannot find peace, thinking of the sad face of my hungry child. Do tell me, is he still alive, or has he been devoured by a tiger or another ferocious animal, unable as he is to protect himself? Just see how hard-hearted I have been! This child wanted to climb on my lap, motivated by his affection, but I did not even grant him a sweet word. I behaved like the lowest of men, because of attachment to my wife! O *Devārṣi*, my heart has become very restless thinking about my innocent son Dhruva.”

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CONVERSATION BETWEEN NARADA AND UTTANAPADA

Srila Vishvanatha Chakravarti Thakura

The King said: O *brāhmaṇa*, being merciless and controlled by my wife, I have banished my intelligent young son who is only five years old, and his mother. He must be tired and hungry. His lotus face wilted, he must be lying down in the forest. O *brāhmaṇa*, have the wolves eaten the unprotected boy? I am controlled by a woman. See my cruelty! Most vile, I did not welcome my son with love when he tried to climb on my lap.

Narada said: O King, your son is protected by the Lord and thus he is safe. Though his greatness is yet unknown, His fame will soon spread throughout the universe. Therefore do not lament. O King, after performing tasks difficult even for the *devatās*, Dhruva

will soon return, spreading your fame everywhere.

After hearing what Narada had said, the King gave up interest in his wealthy kingdom and thought only of his son. After taking bath in the Yamuna at Madhuvana and fasting that night, the purified Dhruva, then worshipped the Lord with full attention as instructed by Narada. For one month, Dhruva worshipped the Lord, eating only kapittha and badara berries every third night just to maintain his body. In the second month he ate only dry grass and leaves every six days, while worshipping the Lord. In the third month he drank only water every nine days, worshipping the Lord in *samādhi*. In the fourth month, having controlling his breathing, he took only air as food every twelve days, and worshipped by meditating on the Lord. In the fifth month, controlling his breath, the prince, meditating on the Lord, stood on one foot motionless like a pillar.

Controlling the mind completely, meditating on the form of the Lord which is not perceivable by material senses, Dhruva did not see anything else. When he meditated on the Lord, the shelter of all the elements, the Lord of matter and the jivas, the three worlds began to tremble. When the prince stood on one leg, the earth, pressed by his big toe, sank lower by a half *pradeśa*, just as a boat with an elephant rocks from side to side with each of its steps. When Dhruva, blocking all the doors of his body and stopping his life airs, meditated on the Lord with his intelligence merged in the total intelligence, the people of the universe along with the *devatās*, became completely breathless and sought shelter of the Supreme Lord.

The *devatās* said: O Lord, we have never witnessed anyone block the breathing of all moving and non-moving beings. Thus we have approached You who





Artist: Puskar Dasa

are capable of giving shelter. Please save us from this danger.

The Lord said: Do not fear. Return peacefully to your respective abodes. I will stop the boy from doing such unbearable austerities because he has concentrated his mind fully on me. It is only due to his severe *tapasya* that your breathing has been impeded.

— From *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam* by Srila Vishvanātha Cakravartī Thakura. ॐ

DEMIGODS TEST DHRUVA

Srila Lochan Das Thakura

The demigods, astonished to see the severity of Dhruva's austerities, were afraid of losing their posts. Brahma, Indra, Kuvera and Varuna spoke worriedly that the Lord might help Dhruva to take away their power. They planned to divert Dhruva from his rigorous penances.

Brahma, Shiva and others went to test Dhruva. One demigod shouted in his ear, 'Dhruva, have you come here to die?' Another told him, 'Dhruva, your father died.' One demigod said, 'Dhruva, look, a poisonous snake is coming to bite and kill you.' Another said, 'Dhruva, your mother died.' One said, 'Dhruva, quickly run away from here. A raging forest fire is rapidly approaching, and soon you'll burn to death.'

Seeing the staunch Dhruva resolute and unaffected, Indra mounted his elephant carrier Airavata and attacked him. Failing to pierce the boy with his tusks, Airavata terrorized Dhruva by coiling him in his trunk. Dhruva stood undaunted. The demigod Vayu tried to swallow Dhruva by taking the form of a python. Surya, the sun-god, became a tiger to drink Dhruva's blood. Binding him with snakes, Agnideva tried to throw Dhruva in a fire. Chandra, the moon-god attempted to drown Dhruva in the Yamuna.

For one who has chanted the names of Krishna, what harm can millions of snake bites do? Failing to break Dhruva's determined meditation, Brahma, Surya, Indra and the other demigods ran away in disgust. Completely undisturbed, Dhruva continued his meditation, fixing his mind on the lotus feet of Lord Vasudeva. While Dhruva maintained his meditation, Narada Muni paid a visit to Vaikuntha.

— From *Sri Chaitanya Mangala* of Sri Lochan Das Thakur, Translated by Srila Mahamidhi Swami ॐ



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(Śrīmad-bhāgavata mātmya , Chapter Three)