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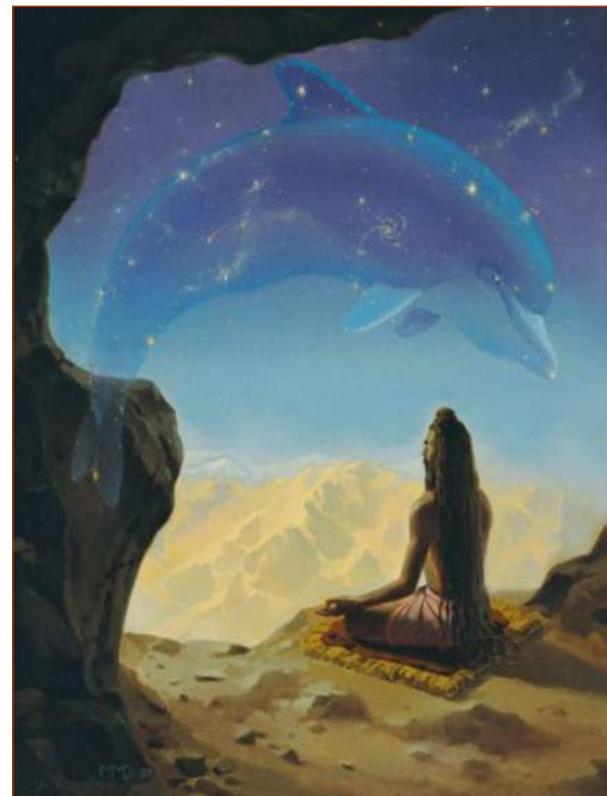
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DHRUVA'S FIGHT WITH THE YAKSAS

Sri Maitreya Rṣi



Dhruva Maharaja married the daughter of Prajapati Shishumara, whose name was Bhrami. Two sons named Kalpa and Vatsara were born of her. The greatly powerful Dhruva Maharaja had another wife, named Ila, who was the daughter of the demigod Vayu. By her he begot a son named Utkala and a very beautiful daughter. Dhruva Maharaja's younger brother Uttama, who was still unmarried, once went on a hunting excursion in the Himalaya Mountains and was killed by a powerful Yakṣa. His mother, Suruci, also followed the path of her son [she died].

When Dhruva Maharaja heard of the killing of his brother Uttama by the Yakṣas, he became overwhelmed with lamentation and anger. He mounted on his chariot and went out to defeat the city of the Yakṣas, Alakapuri. Dhruva Maharaja went to the north, in the direction of the Himalayan mountains. In a valley he saw a city full of ghostly persons who were followers of Lord Śiva. As soon as Dhruva Maharaja reached Alakapuri, he immediately blew his conchshell forcefully and the sound reverberated throughout the entire sky and in every direction. The wives of the Yakṣas became very much frightened. From their eyes it was apparent that they were full of anxiety.

The greatly powerful heroes of the Yakṣas, unable to tolerate the resounding vibration of the conchshell of Dhruva Maharaja, came forth from their city with weapons and attacked Dhruva Maharaja, who was a great charioteer and certainly a great Bowman also. In response Dhruva immediately began to kill them by simultaneously discharging arrows three at a time. When the heroes of the Yakṣas saw that all their lives were being thus threatened by Dhruva Maharaja, they could very easily understand their awkward position, and they concluded that they would certainly be defeated. However as heroes, they lauded the action of Dhruva. Just like serpents, who cannot tolerate being trampled upon by one's feet, the Yakṣas, being intolerant of the wonderful prowess of Dhruva Maharaja, shot twice as many arrows as before each soldier fired six arrows at once and thus they very valiantly exhibited their prowess.

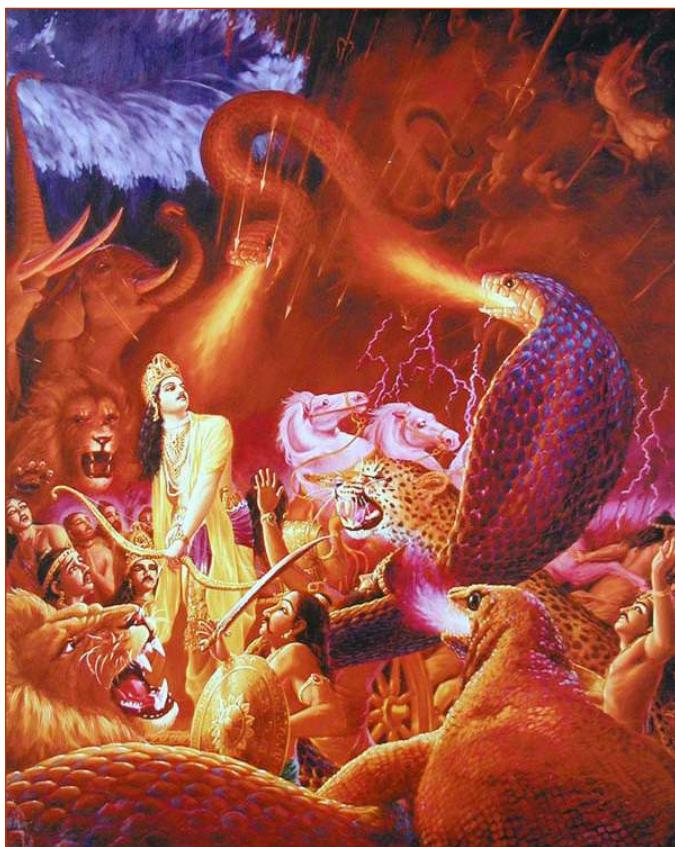
The Yakṣa soldiers were 130,000 in number. They were all strong, greatly angry and all desiring to defeat the wonderful activities of Dhruva Maharaja. With full strength they showered upon Maharaja Dhruva, along with his chariot and charioteer, various types of feathered arrows, *parighas* [iron bludgeons],

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nistrīmśas [swords], *prāsaśūlas* [tridents], *paraśvadhas* [lances], *śaktis* [pikes], *rṣtis* [spears] and *bhuśundi* weapons. Dhruva Maharaja was completely covered by an incessant shower of weapons, just as a mountain is covered by incessant rainfall. When all the Siddhas from the higher planetary systems who were observing the fight from the sky, saw that Dhruva Maharaja had been covered by the incessant arrows of the enemy, they roared tumultuously, "The grandson of Manu, Dhruva, is now lost!" They cried that Dhruva Maharaja was just like the sun and that now he had set within the ocean of the Yakṣas. The Yakṣas, being temporarily victorious, exclaimed that they had conquered Dhruva Maharaja. Nevertheless Dhruva's chariot suddenly appeared, just as the sun suddenly appears from within foggy mist.

Dhruva Maharaja's bow and arrows twanged and hissed, causing lamentation in the hearts of his enemies. He began to shoot incessant arrows, shattering all their different weapons, just as the blasting wind scatters the assembled clouds in the sky. The sharp arrows released from the bow of Dhruva Maharaja pierced the shields and bodies of the enemy, like the thunderbolts released by the King of heaven, which dismantle the bodies of the mountains. The heads of those who were cut to pieces by the arrows of Dhruva Maharaja were decorated very beautifully with earrings and turbans. The legs of their bodies were as beautiful as golden palm trees, their arms were decorated with golden bracelets and armlets, and on their heads there were very valuable helmets bedecked with gold. All these ornaments lying on that battlefield were very attractive and could bewilder the mind of a hero. The remaining Yakṣas who somehow were not killed, had their limbs cut to pieces by the arrows of the great warrior Dhruva Maharaja. Thus they began to flee, just as elephants flee when defeated by a lion. Dhruva Maharaja, the best of human beings, observed that in that great battlefield not one of the opposing soldiers was left standing with proper weapons. He then desired to see the city of Alakapuri, but he thought to himself, "No one knows the plans of the mystic Yakṣas".

In the meantime, while Dhruva Maharaja, doubtful of his mystic enemies, was talking with his charioteer, they heard a tremendous sound, as if the whole ocean was nearby, and they found that from the sky a great dust storm was coming over them from all directions. Within a moment the whole sky was overcast with dense clouds, and severe thundering was heard. There was glittering electric lightning and severe rainfall. In that rainfall there was blood, mucus, pus, stool, urine



and marrow falling heavily before Dhruva Maharaja, and there were trunks of bodies falling from the sky. Next, a great mountain was visible in the sky, and from all directions hailstones fell, along with lances, clubs, swords, iron bludgeons and great pieces of stone. Dhruva Maharaja also saw many big serpents with angry eyes, vomiting forth fire and coming to devour him, along with groups of mad elephants, lions and tigers. Then, as if it were the time of the dissolution of the whole world, the fierce sea with foaming waves and great roaring sounds came forward before him. The demon Yaksas are by nature very heinous, and by their demoniac power of illusion they can create many strange phenomena to frighten one who is less intelligent. When the great sages heard that Dhruva Maharaja was overpowered by the illusory mystic tricks of the demons, they immediately assembled to offer him auspicious encouragement.

All the sages said: Dear Dhruva, "O son of King Uttanapada, may the Supreme Personality of Godhead known as Sharngadhanva and who relieves the distresses of His devotees, kill all your threatening enemies. The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved."

When Dhruva Maharaja heard the encouraging

words of the great sages, he performed the *ācamana* by touching water and then took up his arrow made by Lord Narayana and fixed it upon his bow. As soon as Dhruva Maharaja joined the *nārāyanāstra* arrow to his bow, the illusion created by the Yaksas was immediately vanquished, just as all material pains and pleasures are vanquished when one becomes fully cognizant of the self. Even as Dhruva Maharaja fixed the weapon made by Narayana *Rṣi* onto his bow, arrows with golden shafts and feathers like the wings of a swan flew out from it. They entered the enemy soldiers with a great hissing sound, just as peacocks enter a forest with tumultuous crowing. Though those sharp arrows dismayed the enemy soldiers, who became almost unconscious, several Yaksas on the battlefield, became enraged and somehow gathering their weapons returned the attack. Just as serpents agitated by Garuda rush towards Garuda with upraised hoods, all the Yakṣa soldiers prepared to overcome Dhruva Maharaja with their upraised weapons.

When Dhruva Maharaja saw the Yaksas coming forward, he immediately took his arrows and cut the enemies to pieces. Separating their arms, legs, heads and bellies from their bodies, he delivered the Yaksas to the planetary system which is situated above the sun globe and which is attainable only by first-class *brahmacārīs*, who have never discharged their semen.

—Srimad Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » Chapter: 10. Dhruva Maharaja's Fight With the Yakṣas » Verses: 1-30 and Chapter 11. Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting » Verses: 1-5

SVAYAMBHUVA MANU AND KUVERA MEETS DHRUVA

Sriman Purnaprajna Dasa

When Svayambhuva Manu saw how Dhruva was killing so many innocent Yaksas, he came there and said, 'My dear son, please stop fighting, for such excessive anger is the path to hellish life. You have already demonstrated your great affection for your brother and so now you should consider how, for one Yakṣa's offense, you are killing so many others who are faultless. Such unnecessary killing does not befit our family, which is supposed to know the distinction between religion and irreligion. As a pure devotee of the Lord, your life is meant for exemplary behavior. Therefore, I am surprised that you have undertaken such an abominable task. The Lord is very pleased when His devotee greets other people with tolerance, mercy, friendship and equality.'

When Svayambhuva Manu saw that Dhruva was



still dissatisfied because of his brother's death, in spite of being an enlightened devotee, he continued, "My dear son, everything in this material world is a creation of the five principal elements. Under the direction of the Supreme Lord, the three modes of material nature create, maintain and annihilate everything, and thus the Lord is the ultimate cause. In this way the Lord is the killer of everyone, and yet, He is not the killer, because He neutrally awards everyone the results of their fruitive activities. Whatever suffering or happiness one meets with in material life is the result of his own *karma*. My dear Dhruva, these Yaksas are not actually the killers of your brother, for everyone's birth and death is ordained by the Supreme. Therefore, please draw your attention to the Supreme Personality of Godhead and see how the material conception of differentiation, the conception of 'I' and 'mine', is only illusory and temporary. By killing so many Yaksas, you have agitated Kuvera's mind, and he is Lord Shiva's brother. You should thus immediately pacify him with gentle words and prayers, so that his wrath may not affect our family."

After instructing Dhruva and receiving his obeisances, Svayambhuva Manu and the sages returned to their respective abodes. When Kuvera learned that Dhruva's anger had subsided and that he had stopped killing the Yaksas, he went to the scene of battle. While being worshiped by the Yaksas, Kinnaras, and Caranas, Kuvera addressed Dhruva, who stood before him with folded hands: "O sinless one, I am glad that under the instruction from your grandfather you have given up your enmity, for to do so is very difficult. Actually, you have not killed the Yaksas, nor they have killed your brother, for the ultimate cause of creation and annihilation is the eternal time feature of the Supreme Lord. Now I request you to ask me for a benediction without hesitation. Since you are constantly engaged in the service of the Supreme Personality of Godhead, you are the most worthy recipient of all kinds of benedictions."

Dhruva replied, "My dear lord of wealth, may I always have unflinching faith in and constant remembrance of the Supreme Lord. In this way, I will very easily be able to cross over the ocean of nescience, a feat that is very difficult for others to accomplish."

Kuvera was very pleased that Dhruva did not ask for any material benefit and so he awarded this benediction with great happiness. After doing so, Kuvera disappeared from that spot and Dhruva also departed for home. Thereafter, Dhruva performed many sacrifices for the pleasure of the Supreme Lord.

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While rendering undeviating devotional service unto the Lord, Dhruva could see how everything is situated within Him, and that He is situated in all living entities. Dhruva ruled the earth for 36,000 years, and while doing so, he diminished the reactions of his pious acts by enjoyment and he reduced his sinful reactions by performing austerities. At the end of this period, Dhruva handed over the kingdom to his son. Considering his body, wives, children, family, army, treasury, palaces and enjoyable pleasure grounds to be creations of the illusory energy, he retired to Badarikashrama in the Himalayas.

—Adopted from the book "Srimad Bhagavatam in story form" by Purnaprajna Das.

DHRUVA ATTAINS VAIKUNTHA

Srila Vishvanatha Chakravarti Thakur

The great devotee Dhruva Maharaja enjoyed many years of his youth in *artha*, *dharma* and *kāma*, with undisturbed senses. At last, realizing that this universe made by maya is like a Gandharva city manufactured in a dream and is caused by ignorance of one's true self, he handed over the throne to his son. Considering that body, wives, children, friends, military power, treasury, female quarters, beautiful parks, and the whole land surrounded by the oceans, would all be destroyed by time, he went to Badarikashrama. Purifying his senses, he bathed in the pure water there and sat in the proper position. He controlled his breathing, withdrew his senses by mental strength and concentrated on the substitute form of the Lord, the universal form. He then began meditating continuously on the actual form of the Lord in *samādhi* after giving up the remembrance of the universal form. Constantly engaged in *bhakti* to the Supreme Lord, he was always decorated by tears of bliss. His heart melted, his hairs stood on end. He could not remember his body since he was free from bodily identification.

Hence Dhruva saw a divine airplane descend from the sky illuminating all directions like the rising moon. In that airplane he saw two persons looking like the best of *devatās*. They were dark in complexion, youthful, four armed and had reddish lotus eyes. They were decorated with fine clothing, crowns, necklaces, bracelets and beautiful earrings and held clubs. Understanding that these were servants of the Lord and His principle associates, Dhruva stood up, but out of bewilderment forgot the proper order of worship. He simply offered respects, and chanted the names of the Lord. Dhruva stood with folded hands and bowed head, absorbed in thinking of the feet of lotus feet of



Artist: Jadurani Dasi, Baradraja Dasa

Lord Krishna. Smiling broadly, the esteemed servants of the Lord, Sunanda and Nanda approached him and spoke as follows:

Sunanda and Nanda said: "O King, all good fortune to you, who pleased the Lord by austerity when you were five years old. Please attentively hear our words. We, associates of the Supreme Lord, creator of all the universes and holder of the *Sārīga* bow, have come to take you to His abode. You have attained the planet of Vishnu, which is very difficult to achieve, and which the *devatās* see but cannot attain. Reside there O King ! The moon, sun and other planets, the constellations and stars circumambulate that supreme place in a clockwise direction. O Dhruva, stay in that supreme abode of Vishnu, a place not achieved by your forefathers or any other before you and which is worshipped by the whole universe. O immortal one, you are qualified to board this excellent plane sent by the best of famous persons."

On hearing the honey-like words of the two associates from Vaikuntha, Dhruva, who is very dear to the Lord, took his bath, performed his daily rituals, offered respects to the sages and had them bless him. Circumambulating and worshipping the plane, he offered respects to the two associates, and assuming a golden form, he began to board the plane. At that time Dhruva saw death personified approaching him. Placing his foot on the head of death, he boarded that astounding airplane. Drums sounded, the best of Gandharvas sang, and showers of flowers fell on Dhruva's departure.

As he was ascending to the Lord's planet, Dhruva remembered his mother Suniti and thought, "Giving up this abode of Lord Vishnu, the place that no one

can attain, I will go to my unfortunate mother." Understanding the desire of Dhruva, the two associates of the Lord showed him that his mother was also going on that same path on an airplane in front of him. While being praised and showered with flowers by surrounding *devatās* from their own planes, Dhruva Maharaja saw the many planets one after the other. Surpassing the three worlds, including the abodes of the seven sages, the master of Dhruvaloka arrived at the Lord's planet. He reached that shining planet, by whose effulgence the three worlds are illuminated, which those who are not merciful do not reach but which is reached by those who constantly engage in appropriate good actions. The friends of the Lord, those who are peaceful, seeing all things equally, pure, and pleasing to all beings, easily go to the Lord's abode. Thus, pure hearted Dhruva, son of Uttanapada, who was surrendered to Krishna, was the crest jewel of the three planetary systems. Around him, the zodiac belt with planets and stars circles incessantly, like a herd of bulls going around a central pillar with great speed. Seeing the glories of Dhruva, Narada, playing on his *vīṇā*, sang verses in the sacrificial arena of the Pracetas.

*nārada uvāca
mūnam sunīteḥ pati-devatāyāḥ
tapah-prabhāvaya sutasya tāṁ gatim
drṣṭvābhīyupāyān api veda-vādino
naivādhigantum prabhavanti kīm nrpāḥ*

Simply by the influence of his spiritual advancement and powerful austerity, Dhruva Maharaja, the son of Suniti, who was devoted to her husband, acquired an exalted position not possible to attain even for the so-called Vedantists or strict followers of the Vedic principles, not to speak of ordinary human beings.

*yah paśca-varṣo guru-dāra-vāk-śarair
bhinnena yāto hrdayena dūtyatā
vanāṁ mad-ādeśa-karo jītam̄ prabhūm̄
jīgāya tad-bhakta-guṇaiḥ parājitam̄*

Just see how Dhruva Maharaja, aggrieved at the harsh words of his stepmother, went to the forest at the age of only five years and under my direction underwent austerity. Although the Supreme Personality of Godhead is unconquerable, Dhruva Maharaja defeated Him with the specific qualifications possessed by the Lord's devotees.



*yah kṣatra-bandhur bhuvi tasyādhirūḍham
anv āruruksed api varṣa-pūgaiḥ
ṣat-paṣca-varṣo yad ahobhir alpaiḥ
prasādyva vaikuṇṭham avāpa tat-padam*

Dhruva Maharaja attained an exalted position at the age of only five or six years, after undergoing austerity for six months. Alas, a great *kṣatriya* cannot achieve such a position even after undergoing austerities for many, many years.

By repeatedly hearing with faith the praiseworthy activities of Dhruva, dear to the Lord, which allow one to attain Dhruvaloka, and which are suitable even for the *devatās* and destroy all sins, *bhakti* to the Lord, which destroys all miseries, develops in persons desiring wealth, fame, long life, pious credits, good fortune and a position in heaven. For those desiring greatness, hearing about Dhruva is the cause of greatness. Hearing about Dhruva, the hearer develops good qualities. For those desiring power, hearing about Dhruva is the cause of power. For those who are intelligent, hearing about Dhruva is the cause of respect.

One should recite this great story of famous Dhruva attentively in the morning and in the evening in the company of *brāhmaṇas*. A person who has taken shelter of the Lord should make those with faith hear this story on the full moon, dark moon, on *Dvādaśī*, during *Śravana* month, on *kṣaya-tithis*, *vyatipāta* days, on *sankrantis*, or on Sundays. Being satisfied in himself, without desire for profit, he attains perfection. The *devatās* do not give obstacles to such a merciful protector of the wretched, who gives immortal knowledge to those ignorant of the path of truth.

—From *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam* » Canto 4: The Creation of the Fourth Order » Chapter: 12. Dhruva Mahārāja Goes Back to Godhead » Verses: 12- 52 by Srila Viṣhvanātha Cakravartī Thakura.

THE POSITION OF DHRUVALOKA

Srila Sukadeva Goswami

1,300,000 yojanas [10,400,000 miles] above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Vishnu. There the son of Maharaja Uttanapada, the great devotee Maharaja Dhruva, still resides as the life source of all the living entities who live until the end of the creation. Agni, Indra, Prajapati, Kashyapa and Dharma all assemble there to offer him honor and respectful obeisances. They circumambulate him with their right sides toward him. Established by the supreme will of the Supreme Personality of Godhead, the polestar,

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which is the planet of Maharaja Dhruva, constantly shines as the central pivot for all the stars and planets. The unsleeping, invisible, most powerful time factor causes these luminaries to revolve around the polestar without cessation.

When bulls are yoked together and tied to a central post to thresh rice, they tread around that pivot without deviating from their proper positions—one bull being closest to the post, another in the middle, and a third on the outside. Similarly, all the planets and all the hundreds and thousands of stars revolve around the polestar, the planet of Maharaja Dhruva, in their respective orbits, some higher and some lower. Fastened by the Supreme Personality of Godhead to the machine of material nature according to the results of their fruitive acts, they are driven around the polestar by the wind and will continue to be so until the end of creation. These planets float in the air within the vast sky, just as clouds with hundreds of tons of water float in the air or as the great shyena eagles, due to the results of past activities, fly high in the sky and have no chance of falling to the ground.

This great machine, consisting of the stars and planets, resembles the form of a *śiśumāra* [dolphin] in the water. It is sometimes considered an incarnation of Krishna, Vasudeva. Great yogis meditate upon Vasudeva in this form because it is actually visible. This form of the *śiśumāra* has its head downward and its body coiled. On the end of its tail is the planet of Dhruva, on the body of its tail are the planets of the demigods Prajapati, Agni, Indra and Dharma, and at the base of its tail are the planets of the demigods Dhata and Vidhata. Where the hips might be on the *śiśumāra* are the seven saintly sages like Vasistha and Angira. The coiled body of the *Śiśumāra-cakra* turns toward its right side, on which the fourteen constellations from Abhijit to Punarvasu are located. On its left side are the fourteen stars from Pusya to Uttarasadha. Thus its body is balanced because its sides are occupied by an equal number of stars. On the back of the *śiśumāra* is the group of stars known as Ajavithi, and on its abdomen is the Ganges that flows in the sky [the Milky Way].

On the right and left sides of where the loins might be on the *Śiśumāra-cakra* are the stars named Punarvasu and Pusya. Ardra and Ashlesa are on its right and left feet, Abhijit and Uttarasadha are on its right and left nostrils, Sravana and Purvasadha are at its right and left eyes, and Dhanistha and Mula are on its right and left ears. The eight stars from Magha to Anuradha, which mark the southern course, are on the ribs of the left of its body, and the eight stars from Mrigashirsa to Purvabhadra, which mark the northern course, are on

offer my respectful obeisances unto You and meditate upon You."

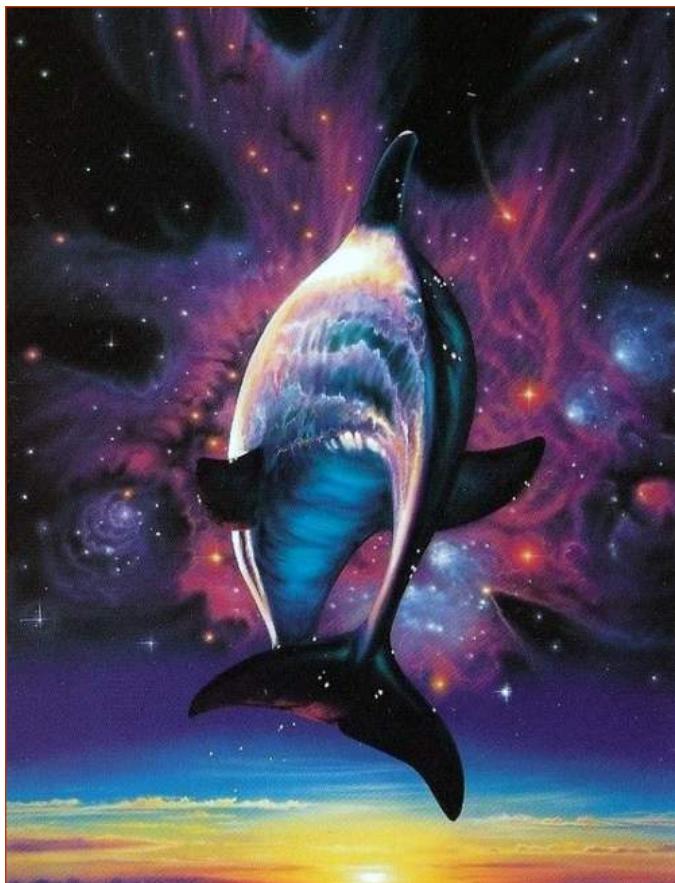
The body of the Supreme Lord, Vishnu, which forms the *Śiśumāra-cakra*, is the resting place of all the demigods and all the stars and planets. One who chants this mantra to worship that Supreme Person three times a day-morning, noon and evening-will surely be freed from all sinful reactions. If one simply offers his obeisances to this form or remembers this form three times a day, all his recent sinful activities will be destroyed.

—Srimad Bhāgavatam (Bhāgavata Purāṇa) » Canto 5: The Creative Impetus 23. » Chapter 23 The Śiśumāra Planetary Systems » verse: 1-9

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His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada



the ribs on the right side. Shatabhisa and Jyestha are on the right and left shoulders.

On the upper chin of the *śiśumāra* is Agasti; on its lower chin, Yamaraja; on its mouth, Mars; on its genitals, Saturn; on the back of its neck, Jupiter; on its chest, the sun; and within the core of its heart, Narayana. Within its mind is the moon; on its navel, Venus; and on its breasts, the Ashvini-kumaras. Within its life air, which is known as *prāṇāpāna*, is Mercury, on its neck is Rahu, all over its body are comets, and in its pores are the numerous stars.

etad u haiva bhagavato viṣṇoh sarva-devatāmayam rūpam aharahah sandhyāyām prayato vāgyato nirikṣamāna upatiṣṭheta namo jyotiḥ-lokāya kālāyanāyānimīśām pataye mahā-puruṣāyābhidhīmahītī.

The body of the *śiśumāra*, as thus described, should be considered the external form of Lord Vishnu, the Supreme Personality of Godhead. Morning, noon and evening, one should silently observe the form of the Lord as the *Śiśumāra-cakra* and worship Him with this mantra: "O Lord who has assumed the form of time! O resting place of all the planets moving in different orbits! O master of all demigods, O Supreme Person, I

Dhruvaloka, or the polestar, is the abode of Lord Vishnu within this material world. Upon it there is an ocean of milk, and within that ocean there is an island known as Shvetadvipa. It is clearly indicated that this planet is situated above the seven planetary systems of the *r̥sis*, and because this planet is Vishnuloka, it is worshiped by all other planetary systems.

Although the polestar existed before its occupation by Dhruva Maharaja, it had no predominating deity. Dhruvaloka, our polestar, is the center for all other stars and solar systems, for all of them circle around Dhruvaloka just as a bull crushes grains by walking around and around a central pole. Dhruva wanted the best of all planets, and although it was a childish prayer, the Lord satisfied his demand. A small child may demand something from his father which his father has never given to anyone else, yet out of affection the father offers it to the child; similarly, this unique planet, Dhruvaloka, was offered to Maharaja Dhruva.

The specific significance of this planet is that until the entire universe is annihilated this planet will remain, even during the devastation which takes place during the night of Lord Brahma. There are two kinds of dissolutions, one during the night of Lord Brahma and one at the end of Lord Brahma's life. At the end of Brahma's life, selected personalities go back home, back to Godhead. Dhruva Maharaja is one of them. The Lord assured Dhruva that he would exist beyond the partial dissolution of this universe. Thus at the end of the complete dissolution, Dhruva Maharaja would go directly to *Vaikunthaloka*, to a spiritual planet in the spiritual sky.

Srila Vishvanatha Chakravarti Thakura comments



in this connection that Dhruvaloka is one of the lokas like Shvetadvipa, Mathura and Dvaraka. They are all eternal places in the kingdom of Godhead, which is described in the *Bhagavad-gītā* (*tad dhāma paramam*) and in the Vedas (*om tad viṣṇoh paramam padam sadā paśyanti sūrayah*).

—*Srimad Bhāgavatam (Bhāgavata Purāṇa)* » Canto 4: The Creation of the Fourth Order » Chapter: 9. Dhruva Maharaja Returns Home » Verses:25 and 21 » Purport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

THE GLORIES OF DHRUVA TIRTHA

Srila Rupa Goswami

*ādi-vārāhe
yatram dhruvena santaptam
icchayā paramam tapaḥ
tatra vai snāna-mātreṇa
dhruva-loke mahīyate*

In the *Ādi-varaha Purāṇa* it is said: Simply by bathing there (in Dhruva-tirtha) where Dhruva Maharaja, by his own wish, performed sublime austerities a person becomes glorified on Dhruvaloka.

*dhruva-tīrthe tu vasudhe
yah śraddhām kurute narah
piṭīn santārayet sarvān
piṭr-pakṣe viśeṣataḥ*

O earth-goddess, a person who performs śrāddha at Dhruva-tirtha delivers all his ancestors.

*saura-purāne
dhruva-tīrtham iti khyātam
tīrtham mukhyam tataḥ param
yatram snānavato mokṣo
dhruva eva na saṁśayah*

In the *Saura Purāṇa* it is said: The holy place which is famous as Dhruva-Tirtha is the foremost of all holy places. Simply by bathing there one becomes liberated. Of this there is no doubt.

*skānde mathurā-khande –
gayām piṇḍa-dānena
yat phalam hi nṛṇām bhavet
tasmāc chata-guṇam tīrthe
piṇḍa-dānād dhruvasya ca*

nityam bhāgavata-sevayā

In the *Skanda Purāṇa, Mathurā-khanda*, it is said: The result which is attained by performing *pinda-dāna* in Gaya is a hundred times more when performed in Dhruva tirtha.

*dhruva-tīrthe japo homas
tapa dānām surārcanam
sarva-tīrthāc chata-guṇam
nṛṇām tatra phalam labhet*

Chanting of *mantras, agnihotra-yajñas*, austerities, charity, and worship of the demigods are a hundred times more fruitful at Dhruva-tirtha than at all other holy places.

— From *Sri Mathura Mahatmya of Srila Rupa Goswami* » Verses: 251 to 255
» Translated by Vrajsevika devi dasi.

(Note: Dhruva tirtha is a place in the Madhuvan forest of Sri Vraja Dham.)



!! Sri Sri Nitai Gaurchandra Jayati !!

Dedicated to

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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