

# **SRIMAD BHAGAVATAM**

## **CHAPTER 11, VOLUME 4**

### **THE ADVICES OF SVAYAMBHUVA MANU TO DHRUVA AND DHURVA'S WITHDRAWAL FROM THE BATTLE**

#### **PREFACE**

*Swayambhuva Manu, the grandfather of Dhruva, realized that Dhruva had already done enough damage to the Yaksha dynasty because of his having gone to the battle with them. He himself personally reaches to the spot of the battle. He advises Dhruva the philosophy of righteousness, cautions him about the consequences of anger, comforts him, whereafter Dhruva withdraws from the battle.*

*The relevance of Swayambhuva Manu, being the son of Lord Brahma and the grandfather of Dhruva, himself coming before Dhruva accompanied by great saints, is very important. Virtually the entire chapter is dedicated to the great advices of that Manu, who is the progenitor and the law giver to the human race, in which he advises Dhruva as to how he should conduct himself. Though aimed at Dhruva, these advices given in the presence of the great stages is meant for the world community at large who seek to live in contentment and follow devotional service to Shri Hari.*

*It is a known fact that Dhruva, even as a child of five years, did extreme penance, as per the guidance of none other than the great saint Shri Narada, and through his penance could achieve not only the personalised vision of Shri Hari but also attain that highest position which none else had achieved till today.*

*Dhruva was blessed by that Shri Hari in this manner, but while doing so, He had also told him that Dhruva shall have to rule the world, as the descendant of Uttanapada, the son of Swayambhuva Manu, for thirty six thousand years, whereafter Dhruva shall remember Shri Hari when only he shall reach to that highest position.*

*While ruling his kingdom, Dhruva's brother Uttama was reportedly killed by a Yaksha when he had gone to the forests. In retaliation Dhruva undertakes the greatest battle and inflicts immense casualties to the Yakshas, who belong to the Kubera family, who again is the greatest friend of Lord Shiva.*

*The important point in this chapter is that even a person like Dhruva, who had achieved great spiritual heights, could slip down to earthly behaviour because of his not having connecting himself with Shri Hari constantly. It required none other than Swayambhuva Manu to remind Dhruva about where he had gone wrong and what he was supposed to do. The entire explanations and advices of Swayambhuva Manu is really a treat for those who seek to live aiming at devotion to Shri hari and desiring for withdrawal from worldly attachments even while carrying out one's duties in the normal course.*

*The details as to why Dhruva had gone to battle etc., have been elaborately dealt with in the previous chapter. This chapter assumes great importance connecting to the advices given to Dhruva by the saints that (in the last stanza No.30 of the previous chapter 11) the only way to overcome the illusions created by the Yakshas is to take the name of Shri Vasudeva by which one can cross over the most difficult situations in this worldly life.*

*The illusions faced by Dhruva has been compared with the illusions everyone faces in life. As soon as Dhruva takes out and shoots the arrow devised by Shri Vasudeva, all the illusions disappear just as*

*the miseries of the worldly life disappears with the onslaught of the real knowledge from within.*

*Thus, this chapter continues as a chain from the previous chapter by Dhruva's further actions and the great advices of self realization being given by his grandfather Swayambhuva Manu.*

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### **Stanza 1**

*maitreya uvāca  
niśamya gadatām evam  
ṛṣīṅām dhanuṣi dhruvaḥ  
sandadhe 'stram upaspr̥śya  
yan nārāyaṇa-nirmitam*

*( maitreya uvāca ) Maitreya Maharshi said to Vidura :*

*( niśamya ) Upon listening ( evam ) to those advices ( gadatām ) conveyed ( ṛṣīṅām ) by the saints in this manner, (...connected to Stanza 30 of Chapter 10...) ( upaspr̥śya ) after purifying himself by sipping water from his hands, ( dhruvaḥ ) Dhruva picked up ( astram yat ) that arrow ( nārāyaṇa-nirmitam ) which was devised by Srīman Narayana, ( dhanuṣi ) and held it with his bow ( sandadhe ) and shot it.*

### **Stanza 2**

*sandhīyamāna etasmin  
māyā guhyaka-nirmitāḥ  
kṣipraṁ vineśur vidura  
kleśā jñānodaye yathā*

( vidura ) **Hey Vidura ! ( etasmin ) As soon as this Narayana arrow ( sandhīyamāne ) was shot at, ( māyāḥ ) all the illusions ( guhyaka-nirmitāḥ ) created by the Yakshas ( vineśuḥ ) destroyed themselves ( kṣipram ) instantly, ( yathā ) just like ( kleśāḥ ) the miseries of the worldly life disappears ( jñānodaye ) as soon as the actual realization of knowledge is attained.**

### Stanza 3

*tasyārṣāstram dhanuṣi prayuñjataḥ  
suvarṇa-puñkhāḥ kalahaṁsa-vāsasaḥ  
viniḥsṛtā āviviśur dviṣad-balam  
yathā vanam bhīma-ravāḥ śikhaṇḍinaḥ*

( tasya ) **When Dhruva ( prayuñjataḥ ) released ( āṛṣāstram ) that Narayana arrow ( dhanuṣi ) from his bow, ( suvarṇa-puñkhāḥ ) golden feathered arrows ( kalahaṁsa-vāsasaḥ ) with the wings of the swans ( viniḥsṛtāḥ ) shot out from his bow ( bhīma-ravāḥ ) making ferocious sound ( āviviśuḥ ) and entered straight ( dviṣad-balam ) into the army of the enemies ( yathā ) just like ( śikhaṇḍinaḥ ) the folk of peacocks ( vanam ) enter into the forest.**

### Stanza 4

*tais tigma-dhāraiḥ pradhane śilī-mukhair  
itas tataḥ puṇya-janā upadrutāḥ  
tam abhyadhāvan kupitā udāyudhāḥ  
suparṇam unnaddha-phaṇā ivāhayah*

( tigma-dhāraiḥ ) **Because of the sharpened edges ( taiḥ ) of those ( śilī-mukhaiḥ ) arrows, ( puṇya-janāḥ ) the Yakshas ( itas tataḥ ) who became tumultuously ( upadrutāḥ ) persecuted ( pradhane ) in the battle, ( abhyadhāvan ) charged galloping ( tam ) towards**

**Dhruva ( *kupitāḥ* ) very angrily ( *udāyudhāḥ* ) holding their weapons with them, ( *iv* ) just like ( *ahayaḥ* ) the serpents ( *suparṇam* ) charge towards Garuda ( *unnaddha-phaṇāḥ* ) with their raised hoods.**

### **Stanza 5**

*sa tān prṣatkair abhidhāvato mṛdhe  
nikṛtta-bāhūru-śirodharodarān  
nināya lokam param arka-maṇḍalam  
vrajanti nirbhidya yam ūrdhva-retasaḥ*

**( *tān* ) Those Yakshas ( *abhidhāvataḥ* ) who confronted Dhruva by running towards him, ( *nikṛtta-bāhūru-śirodharodarān* ) even as they lost their hands, thighs, necks, abdomen etc, ( *nināya* ) were sent packing ( *saḥ* ) by Dhruva ( *mṛdhe* ) in that battle ( *prṣatkaiḥ* ) with the arrows aimed at them ( *yam* ) to such ( *param lokam* ) higher plenary world ( *ūrdhva-retasaḥ* ) which the saints, who follow the perpetual path of the pursuit of knowledge, ( *vrajanti* ) reach ( *nirbhidya* ) by cutting across ( *arka-maṇḍalam* ) the solar planetary systems.**

### **Stanza 6**

*tān hanyamānān abhivīksya guhyakān  
anāgasas citra-rathena bhūriśaḥ  
auttānapādim kṛpayā pitāmaho  
manur jagādapagataḥ saharṣibhiḥ*

**( *abhivīksya* ) Upon seeing ( *bhūriśaḥ* ) many of ( *tān* ) those ( *anāgasas* ) innocent ( *guhyakān* ) Yakshas ( *hanyamānān* ) being killed ( *citra-rathena* ) by Dhruva in this manner, ( *pitāmahaḥ* ) his grandfather ( *manuḥ* ) Swayambhuva Manu, ( *upagataḥ* ) reached there ( *rṣibhiḥ saha* ) along with the sages ( *kṛpayā* ) because of his loving kindness ( *jagāda* ) and explained**

( *auttānapādim* ) to Dhruva.

### Stanza 7

*manur uvāca*  
*alam vatsātiroṣeṇa*  
*tamo-dvāreṇa pāpmanā*  
*yena puṇya-janān etān*  
*avadhīs tvam anāgasah*

( *manur uvāca* ) Swayambhuva Manu said to Dhruva :

( *vatsa* ) Hey child ! ( *alam* ) It is enough for one ( *atiroṣeṇa* ) to be in the mode of gruesome anger, ( *pāpmanā* ) which is the form of sin itself, ( *tamo-dvāreṇa* ) to get into the path leading to the hell. ( *yena* ) Because of this very same anger, ( *tvam avadhīḥ* ) you have killed ( *etān* ) these Yakshas ( *anāgasah* ) who are not guilty at all.

### Stanza 8

*nāsmat-kulocitaṁ tāta*  
*karmaitat sad-vigarhitam*  
*vadho yad upadevānām*  
*ārabdhas te 'kṛtainasām*

( *tāta* ) Hey son ! ( *yat* ) This ( *etat karma* ) very action ( *te ārabdhaḥ* ) of your beginning point ( *vadhaḥ* ) of killing ( *upadevānām* ) these Yakshas, ( *akṛtainasām* ) who have not done any crime, ( *sad-vigarhitam* ) is totally condemnable by all right thinking people. ( *asmat-kulocitaṁ na* ) This action of yours also does not fit in with the worthiness of our own dynasty.

**Note :** For argument's sake if one says that the Yakshas had killed Dhruva's brother and, therefore, they are guilty, Swayambhuva Manu goes on further to counter the same.

### **Stanza 9**

*nany ekasyāparādhena  
prasaṅgād bahavo hatāḥ  
bhrātur vadhābhīptena  
tvayāṅga bhrāṭṛ-vatsala*

**( aṅga ) Hey my dear ! ( bhrāṭṛ-vatsala ) The one who loves own brother very much ! ( nanu ) Don't you think that ( vadhābhīptena ) by succumbing to the sorrows of the killing ( bhrāṭuḥ ) of your brother ( aparādhena ) because of the mistake ( ekasya ) of a single individual, ( bahavaḥ ) many people ( hatāḥ ) have been killed ( tvayā ) by you ( prasaṅgāt ) incidentally?**

**Note :** Swayambhuva Manu says that Dhruva's killing of Yakshas, just because someone among the Yakshas had killed his brother, cannot be justified at all. All the Yakshas are not guilty of this crime. Even assuming that all the Yakshas were involved in this crime, it is not befitting the glory of Dhruva to indulge in this kind of killing. This matter is being described in detail.

### **Stanza 10**

*nāyaṁ mārgo hi sādḥūnām  
hr̥ṣīkeśānuvartinām  
yad ātmānaṁ parāg gṛhya  
paśuvad bhūta-vaiśasam*

**( parāg gṛhya ) Wearing in the reverse order ( ātmānaṁ ) one's own real form (thinking that the real soul is only the bodily**

**content), ( *ayaṁ* ) this ( *yat* ) deed of indulging ( *bhūta-vaiśasam* ) in the killing of the life forms ( *paśuvat* ) just like the animals, ( *mārgaḥ na hi* ) is not definitely the path ( *sādhunām* ) for those virtuous people ( *hr̥ṣīkeśānuvartinām* ) who lead their lives following the principles of the Supreme Almighty.**

**Note :** Dhruva was a very good personality even when he was a small child. Swayambhuva Manu questions Dhruva as to how Dhruva could indulge in these killings now at this stage of his life. These are described through the following two stanzas.

### **Stanza 11**

*sarva-bhūtātma-bhāvena  
bhūtāvāsaṁ hariṁ bhavān  
ārādhyāpa durārādhyāṁ  
viṣṇos tat paramaṁ padam*

### **Stanza 12**

*sa tvaṁ harer anudhyātas  
tat-puṁsām api sammataḥ  
kathaṁ tv avadyāṁ kṛtavān  
anuśikṣan satām vratam*

**( *bhavān āpa* ) You had already attained ( *tat paramaṁ* ) that unique and the highest ( *padam* ) position ( *viṣṇoḥ* ) of Shri Maha Vishnu,  
( *ārādhyā* ) by worshipping ( *hariṁ* ) Shri Hari ( *bhūtāvāsaṁ* ) as the intrinsic potency in all the moving and nonmoving beings,**



*( durārādhyam ) Who cannot be so easily propitiated or won over,  
( sarva-bhūtātma-bhāvena ) and Who resides inherently within all the beings.*

*( katham tu ) How come ( saḥ tvam ) you, as a personality, who had already achieved such a position,  
( anudhyātaḥ ) who has been endowed with the constant contemplation ( hareḥ ) of Shri Hari alone,  
( sammataḥ ) who has been a shining example ( tat-puṁsām api ) to all of His other devotees,  
( anuśikṣan ) and who has been always professing ( vratam ) the established rules of conduct ( satām ) of His great devotees,  
( kṛtavān ) could indulge in ( avadyam ) this condemnable deed ?*

Note : Through the following stanza, Swayambhuva Manu is explaining as to what is meant by the good conduct of the real devotees of Shri Hari.

### **Stanza 13**

*titikṣayā karuṇayā  
maitryā cākhila-jantuṣu  
samatvena ca sarvātmā  
bhagavān samprasīdati*

*( bhagavān ) The Supreme Being, ( akhila-jantuṣu ) Who resides in each and every being ( sarvātmā ) inherently, ( samatvena ca ) consistently and for ever, ( samprasīdati ) becomes very kindly disposed when a person --*

*( titikṣayā ) shows patient endurance towards the seniors ( to those who are placed in knowledge and devotion higher than him);*

**( karuṇayā ) shows the sentiment of compassion towards the juniors ( to those who are less placed in knowledge and devotion than him) ;**

**( maitryā ca ) and shows benevolence towards the contemporaries (to those who are equally placed in knowledge and devotion).**

**Note : Swayambhuva Manu goes on to explain that a person's real life object is achieved towards success only by following these basic principles.**

### **Stanza 14**

*samprasanne bhagavati  
puruṣaḥ prākṛtair guṇaiḥ  
vimukto jīva-nirmukto  
brahma nirvāṇam ṛcchati*

**( bhagavati ) When that Supreme Being ( samprasanne ) becomes well disposed and pleased ( puruṣaḥ ) towards such a person, ( vimuktaḥ ) he gets liberation ( guṇaiḥ ) from the characteristics ( prākṛtaiḥ ) of the material elements, ( jīva-nirmuktaḥ ) gets redeemed from the identification of the material body as the form of life, ( ṛcchati ) and attains the position of ( brahma ) the absolute Brahman ( nirvāṇam ) which is the pure form of rejoice.**

**Note : Till now, Swayambhuva Manu has been explaining the principles of righteousness taking into consideration that one of the Yakshas had killed Uttama, the brother of Dhruva.**

**From here onwards, he is going a step further and explains through the following ten stanzas that the considerations like brother, son etc., and the perception of the killer and being killed etc., are foisted upon one's thinking due to total ignorance.**

### Stanza 15

*bhūtaiḥ pañcabhir ārabdhair  
yoṣit puruṣa eva hi  
tayor vyavāyāt sambhūtir  
yoṣit-puruṣayor iha*

**( eva hi ) It is a well known fact that ( puruṣaḥ ) the man ( yoṣit ) and the woman have come about ( ārabdhaiḥ ) as the human bodies due to the transformation of ( pañcabhiḥ ) the five material ( bhūtaiḥ ) elements (starting with earth etc.). ( yoṣit-puruṣayoḥ ) The number of groups of men and women ( iha ) in this world ( sambhūtiḥ ) increased manifold ( tayoh ) due to their ( vyavāyāt ) copulation.**

### Stanza 16

*evaṁ pravartate sargaḥ  
sthiṭiḥ saṁyama eva ca  
guṇa-vyatikarād rājan  
māyayā paramātmanah*

**( rājan ) Hey King ! ( māyayā ) Because of the Yogamaya, the illusory powers, ( paramātmanah ) of the Supreme Being, ( guṇa-vyatikarāt ) giving effect to the transformations in the characteristics of Sattva etc., ( evaṁ ) these bodies come about like this, ( sargaḥ ) and thus the creations ( pravartate ) take place ( sthiṭiḥ ) and in the similar manner the sustenance ( saṁyamah ) and the annihilation ( eva ca ) as well.**

**Note : What is the causative factor which brings about the creation, sustenance and annihilation to the bodies and the inanimate attributes of these five elements? Swayambhuva Manu explains further.**

## Stanza 17

*nimitta-mātram tatrāsīn  
nirguṇaḥ puruṣarṣabhaḥ  
vyaktāvyaktam idaṁ viśvaṁ  
yatra bhramati lohavat*

**( puruṣarṣabhaḥ ) The Supreme Being ( nirguṇaḥ ) Who is free from any attachment to these material elements/independent thereof, ( nimitta-mātram āsīt ) is only just an efficient cause ( tatra ) for this transformation. ( yatra ) When this efficient causative factor turns itself conducive, ( vyaktāvyaktam ) this unmanifested ( idaṁ viśvaṁ ) becomes manifested universe ( bhramati ) and revolves around, ( lohavat ) just like the cause factor of the magnet makes the iron move.**

**Note :** Accepting that the Supreme Being is the factor of efficient cause for the creation, sustenance and dissolution of the universe, and since that Supreme Being is devoid of any attributes of material characteristics, why the three actions like the creation, sustenance and dissolution are not taking place simultaneously ? Swayambhuva Manu goes on to explain about this possible doubt through the following.

## Stanza 18

*sa khalv idaṁ bhagavān kāla-śaktyā  
guṇa-pravāheṇa vibhakta-vīryaḥ  
karoty akartaiva nihanty ahantā  
ceṣṭā vibhūmnaḥ khalu durvibhāvī*

**( saḥ bhagavān ) That Supreme Being, ( guṇa-pravāheṇa ) through the systematic and orderly transformations taking place to the modes of nature**

*( kāla-śaktyā ) with His powers of the flow of eternal time factor,  
( vibhakta-vīryaḥ ) which separate the splendid powers into  
the segregation of the creation work etc.,  
( akartā eva ) despite He not being the actual doer,  
( karoti ) does ( idaṁ khalu ) these work.  
( ahantā ) Though He does not annihilate, ( nihanti ) does it  
without any remainder.  
( khalu ) It is indeed a well known fact that ( ceṣṭāḥ ) the deeds  
governed through the powers of His flow of eternal time  
factor ( vibhūmnaḥ ) of that Supreme Conscious Being  
( durvibhāvī ) is inconceivable to any human brain.*

**Note :** The most powerful factor of the Supreme Being known as the eternal time factor drives forward the perturbation of the characteristics waiting for the creation etc., not all in one go. They all happen progressively in a stretched over manner. The reasons as to these happenings are beyond the imagination of the human beings.

“The fathers and the mothers do the creation. Those who are the protectors of the society, sustain such created life. Those who are bent upon destroying the social order, annihilate the life.” Is it not the way the creation, sustenance and annihilation take place? What does the Supreme Being do in this regard? Swayambhuva Manu goes on to explain this concept, keeping this argument of some people in mind.

### Stanza 19

*so 'nanto 'nta-karaḥ kālo  
'nādir ādi-kṛd avyayaḥ  
janaṁ janena janayan  
mārayan mṛtyunāntakam*

**( saḥ ) That Supreme Being, ( kālah ) conducting as His powers of the flow of eternal time factor, ( janayan ) creates ( janam ) living being ( janena ) through life ( ādi-kṛt ) as the cause of creation, ( mārayan ) destroys life ( anantam ) through the destroyer ( anta-karah ) as the cause of annihilation ( mṛtyunā ) known as death, while ( anādiḥ ) at the same time remaining Himself as the One without any beginning, ( anantaḥ ) without any end point, ( avyayaḥ ) and without Himself not being liable to any change for ever.**

**Note :** The fathers and mothers do not have any independence in the creation work. They also had their own fathers and mothers. Therefore, it is only that Supreme Being Who is the primary cause for everything. This is what Swayambhuva Manu is putting forward.

That Supreme Being, Who is engaged in this manner in the work of creation, sustenance and annihilation, while at the same time performing these actions as a non-doer, is absolutely unbiased and, therefore, the association of unfair or ungracious behaviour on His part shall never be there. This is what Swayambhuva Manu is explaining through the following two stanzas.

### **Stanza 20**

**na vai sva-pakṣo 'sya vipakṣa eva vā  
parasya mṛtyor viśataḥ samam prajāḥ  
tam dhāvamānam anudhāvanty anīśā  
yathā rajāmsy anilam bhūta-saṅghāḥ**

**( asya parasya ) This Supreme Being, ( mṛtyoḥ ) Who is the form of the very eternal time factor,  
( viśataḥ ) Who has entered into ( prajāḥ ) each and every life form ( samam ) equally and in the like manner consistently,**

*( na vai ) does not have ( sva-pakṣaḥ ) any bias at all as anything/anyone as his own favourite, ( vipakṣaḥ eva vā ) or non favourite as far as He is concerned. ( bhūta-saṅghāḥ ) The life forms ( anīśāḥ ) get subjugated to the consequences of their own actions and deeds, ( yathā ) and just like ( rajāmsi ) the dust particles move quickly in the air, ( anudhāvanti ) continuously go after the pursuit of ( dhāvamānam ) following ( tam ) That Supreme Being.*

**Note :** *Because of the non independence, the life forms which are in the pursuit of following that Supreme Being, Who is in the form of the eternal time factor, are just like the dust particles which fly when the wind is blown.*

*It is not the impropriety or unkindness of the wind when some of the dust particles fall down in water, some into fire and while some others at some other places.*

*In the same manner, some of the life forms, as a consequence of the deeds of their own making, acquire good positions, while some others get into miseries. These happenings have nothing to do with the impropriety or unkindness of that Supreme Being.*

*This is the summary content of what Swayambhuva Manu is explaining.*

### **Stanza 21**

*āyuso 'pacayaṁ jantōs  
tathāivopacayaṁ vibhuḥ  
ubhābhyāṁ rahitaḥ sva-stho  
duḥsthasya vidadhāty asau*

*( apacayaṁ ) The decrement ( āyusaḥ ) of the duration of life,*

( *tathā eva* ) and in the same manner ( *upacayam* ) its  
 increment,  
 ( *vidadhāti* ) are customized ( *jantoh* ) to the individual life form  
 ( *duḥsthasya* ) depending variably to the consequences of its  
 own actions and deeds,  
 ( *asau vibhuḥ* ) by that all powerful Supreme Being,  
 ( *rahitaḥ* ) Who Himself is absolutely free ( *ubhābhyām* ) from  
 either decrement or increment  
 ( *sva-sthaḥ* ) and Who is self-abiding in His own natural state  
 of being.

**Note :** In this manner, this Supreme Being, Who is equally disposed,  
 is assented upon by all the people irrespective of their belief and  
 doctrine. Thus, Swayambhuva Manu goes on to explain that there  
 are only variances in names while explaining this concept while the  
 principle remains the same.

### Stanza 22

*kecit karma vadanty enam  
 svabhāvam apare nrpa  
 eke kālam pare daivam  
 puṁsaḥ kāmam utāpare*

( *nrpa* ) Hey King ! ( *enam* ) This Supreme Being ( *vadanti* ) is  
 being called ( *kecit* ) by some people ( *karma* ) as “Karma”  
 (connected to series of operations), ( *apare* ) by some others  
 ( *svabhāvam* ) as “Svabhava” (innate or inherent disposition),  
 ( *eke* ) by some groups ( *kālam* ) as “Kaala” (the flow of eternal  
 time factor), ( *pare* ) by some others ( *daivam* ) as “Daivam” (the  
 God), and this apart, ( *uta apare* ) by certain others ( *kāmam* ) as  
 “Kama” ( *puṁsaḥ* ) of the human beings (the desires of the  
 human beings)



**Note :** There are some scriptures like Vatsyayana creations which hold the powers that cause the coming into being of this universe as the embodiment of desires.

As the life forms, which subject themselves to the consequences of their own actions and deeds, are connected with inanimate material contents, all of them do have differentiations even as regard to their individual forms and shapes. Therefore, there cannot absolutely be a unified expression about what that Supreme Being is !

### **Stanza 23**

*avyaktasyāprameyasya  
nānā-śakty-udayasya ca  
na vai cikīrṣitaṁ tāta  
ko vedātha sva-sambhavam*

**( na veda vai ) No one is able to perceive ( cikīrṣitaṁ ) the designs of that Supreme Being, ( avyaktasya ) Who is indistinct and imperceptible, ( aprameyasya ) and therefore unfathomable, ( nānā-śakty-udayasya ca ) and Who is the very source of various powers like the Mahat principle etc.**

**( tātha ) Hey child !**

**( atha ) That being so, ( kaḥ veda ) Who can understand ( sva-sambhavam ) about that One (the Supreme Being) Who Himself is the source of His own cause.**

**Note :** The various contentions about the Supreme Being comes about only because of the absence of knowledge about the truth.

Swayambhuva Manu goes on to explain about the practical application of the knowledge about the Supreme Being which has been spoken as the original subject of discussion herein above.

## Stanza 24

*na caite putraka bhrātur  
hantāro dhanadānugāḥ  
visargādānayos tāta  
puṁso daivaṁ hi kāraṇam*

*( putraka ) Hey my dear son ! ( na ca ) It is certainly not ( ete ) the Yakshas, ( dhanadānugāḥ ) who are the followers of Kubera, ( hantārah ) who are the assassins ( bhrātuḥ ) of your brother. ( tāta ) Hey child ! ( daivaṁ hi ) It is only that Supreme Being ( kāraṇam ) Who is the cause ( visargādānayoḥ ) for the birth as well as the death ( puṁsaḥ ) of a person.*

**Note :** Despite the above situation, Swayambhuva Manu goes to explain that the Supreme Being is stainless because He is not attached to anything.

## Stanza 25

*sa eva viśvaṁ srjati  
sa evāvati hanti ca  
athāpi hy anahaṅkārān  
nājyate guṇa-karmabhiḥ*

*( saḥ eva ) It is that Supreme Being alone ( srjati ) Who creates ( viśvaṁ ) this universe, ( saḥ eva ) He Himself ( avati ) sustains it ( hanti ca ) and He Himself annihilates it. ( athā api ) Though it is so, ( anahaṅkārāt ) because of the absence of self esteem (of conducting these activities), unlike the persons with material bodies, ( na ajyate hi ) He is not at all connected ( guṇa-*

*karmabhiḥ ) to the secondary or less immediate object of an action thus carried out.*

### **Stanza 26**

*eṣa bhūtāni bhūtātmā  
bhūteśo bhūta-bhāvanaḥ  
sva-śaktyā māyayā yuktaḥ  
srjaty atti ca pāti ca*

**Note :** Swayambhuva Manu goes on to explain the reasons for that Supreme Being not to have self esteem.

**( eṣaḥ ) That Supreme Being, ( bhūtātmā ) Who is the inherent consciousness in all the beings, ( bhūteśaḥ ) Who is the controller of all the worlds, ( bhūta-bhāvanaḥ ) Who is the cause factor for all the worlds, ( māyayā ) possessed with ( sva-śaktyā ) His own powers ( māyayā ) of Maya Shakti (the power of illusion) ( srjati ) creates ( bhūtāni ) all the universe, ( atti ca ) annihilates them ( pāti ca ) and also sustains them.**

**Note :** “It is true, the creator is that Supreme Being alone. However, I am not able to give up the sense of the absence of the self esteem” --- if this becomes the logic, Swayambhuva Manu goes on to give his advice as a continuance through the following four stanzas.

### **Stanza 27**

*tam eva mṛtyum amṛtaṁ tāta daivaṁ  
sarvātmanopehi jagat-parāyaṇam  
yasmai balim viśva-srjo haranti  
gāvo yathā vai nasi dāma-yantritāḥ*

*( tāta ) Hey son ! ( mr̥tyum ) That Supreme Being is the form of death (Kaala Swarupa) for the non devotees, ( amṛtaṁ ) while at the same He is the form of the nectar for the devoted. ( jagat-parāyaṇam ) He is the very source for the entire universe. ( upehi ) You must take shelter ( tam eva ) unto that Supreme Being alone ( daivaṁ ) considering Him as the only principle of divinity ( sarvātmanā ) with your whole heart and soul.*

*( viśva-sr̥jo ) Even those creators of the universe (all the demigods starting with Lord Brahma) are restrained/controlled by that Supreme Being, ( yathā vai ) just like ( gāvaḥ ) the bulls ( dāma-yantritāḥ ) are controlled by the ropes tied through ( nasi ) their nose. ( yasmai baliṁ ) All these demigods accept the forms of worship from the devotees as a representative of that Supreme Being ( haranti ) only for the satisfaction of that Supreme Being alone.*

**Note :** Swayambhuva Manu goes on to say that the worship of that Supreme Being is the most happiest one for Dhruva as well. He explains it through the following two stanzas.

### **Stanza 28**

*yaḥ pañca-varṣo jananīm tvam̐ vihāya  
mātuh̐ sapatnyā vacasā bhinna-marmā  
vanam̐ gatas tapasā pratyag-akṣam  
ārādhyā lebhe mūrdhni padam̐ tri-lokyāḥ*

### **Stanza 29**

*tam enam aṅgātmani mukta-vigrahe  
vyapāśritaṁ nirguṇam̐ ekam̐ akṣaram̐  
ātmānam̐ anviccha vimuktam̐ ātma-drg̐  
yasminn̐ idam̐ bhedam̐ asat̐ pratīyate*

**( yaḥ tvam̐ ) When you were just ( pañca-varṣaḥ ) five years old,  
( bhinna-marmā ) hurt by the wounds ( vacasā ) of the harsh  
words ( sapatnyā mātuh ) of your stepmother,  
( vanam̐ gataḥ ) you had left for the forests ( vihāya ) leaving  
behind ( jananīm̐ ) your own mother.**

**( tapasā ) With your penance ( ārādhya ) you had worshipped  
( pratyag-akṣam̐ ) Shri Hari, the One Who cannot be perceived by  
sense organs, ( lebhe ) and attained ( padaṁ ) the position  
( mūrdhni ) which is much above ( tri-lokyāḥ ) all the three  
worlds.**

**( aṅga ) Hey my dear son !  
( anviccha ) Please start pursuing ( tam enam ) that Supreme  
Being,  
( yasmin ) upon Whom ( pratīyate ) one can see ( idaṁ bhedaṁ )  
these perceived dualities ( asat ) as really untrue,  
( mukta-vigrahe ) Who is totally devoid of any enmity towards  
anyone,  
( vyapāśritaṁ ) Who is effulgent ( ātmani ) within the hearts of  
pure thinking people,  
( nirguṇam̐ ) Who does not have any connection with any  
specific characteristics,  
( ekam̐ ) Who is the only One without a second,  
( akṣaram̐ ) Who is ever permanent and without any  
destruction,  
( vimuktam̐ ) and Who is ever independent and not bound by  
the laws of existence,  
( ātmānam̐ ) within your own heart ( ātma-dṛg ) by looking  
inward.**

**Note : Now Swayambhuva Manu goes on to explain as to what  
would be the result of such a pursuit of enquiry of that Supreme  
Being.**

### Stanza 30

*tvam̐ pratyag-ātmani tadā bhagavaty ananta  
ānanda-mātra upapanna-samasta-śaktau  
bhaktim̐ vidhāya paramām̐ śanakair avidyā-  
granthim̐ bibhetsyasi mamāham iti prarūḍham*

*( tvam̐ tadā ) At that time, when you are engaged in the  
pursuit of enquiry of that Supreme Being within yourself,  
( vidhāya ) establishing ( paramām̐ ) great ( bhaktim̐ ) devotion  
( bhagavaty ) towards that Bhagavan,*

*( pratyag-ātmani ) Who is inherently present in all the moving  
and non moving beings,  
( anante ) Who is incessant,  
( ānanda-mātre ) Who is the form of supreme bliss, and  
( upapanna-samasta-śaktau ) Who is endowed with all the powers  
and prosperities,*

*( śanakaiḥ bibhetsyasi ) you shall, in a gradual manner, be able  
to untie ( avidyā-granthim̐ ) the knots of ignorance  
( mama aham iti ) like “me, mine” etc ( prarūḍham ) which had  
firmly rooted within you.*

**Note** : Swayambhuva Manu condenses his advices to Dhruva through the following two stanzas.

### Stanza 31

*saṁyaccha roṣam̐ bhadram̐ te  
pratīpaṁ śreyasām̐ param  
śrutena bhūyasā rājann  
agadena yathāmayam*

**( rājan ) Hey King ! ( saṁyaccha ) Please control ( roṣaṁ ) your anger, ( param ) which is the greatest ( pratīpaṁ ) enemy ( śreyasāṁ ) of happiness and bliss, ( bhūyasā ) by listening to and following these greatest ( śrutena ) sanely advices, ( yathā ) just like ( āmayam ) the disease is treated ( agadena ) with medicine. ( te bhadraṁ ) Let good things happen to you.**

### **Stanza 32**

**yenopasrṣṭāt puruṣāl  
loka udvijate bhr̥ṣam  
na budhas tad-vaśaṁ gacched  
icchann abhayam ātmanaḥ**

**( budhaḥ ) An intelligent person ( icchann ) who desires ( ātmanaḥ ) his own ( abhayam ) welfare or liberation from this material world, ( tad-vaśaṁ na gacchet ) should never come under the influence of anger, ( yena bhr̥ṣam ) which creates ( udvijate ) the most frightening grief to the ( lokaḥ ) other inhabitants ( upasrṣṭāt ) from such an affected angry ( puruṣāt ) person.**

**Note :** Swayambhuva Manu is advising Dhruva through the following two stanzas as to this one more step he should undertake apart from what all he had said to him till now.

### **Stanza 33**

**helanaṁ giriśa-bhr̥ātur  
dhanadasya tvayā kṛtam  
yaj jaghnivān puṇya-janān  
bhr̥ātr-ghnān ity amarṣitaḥ**

**( jaghnivān ) You had killed ( puṇya-janān ) the Yakshas**

*( amarṣitaḥ ) overwhelmed with anger ( bhrātr-ghnān iti )  
assuming them to be the assassins of your brother. ( yat )  
Because of this action, ( tvayā kṛtam ) you have in fact shown  
( helanam ) wanton disregard to ( giriśa-bhrātur ) Lord Shiva's  
closest friend ( dhanadasya ) Kubera.*

### **Stanza 34**

*taṁ prasādaya vatsāśu  
sannatyā praśrayoktibhiḥ  
na yāvan mahatām tejaḥ  
kulaṁ no 'bhibhaviṣyati*

*( vatsa ) Hey son ! ( yāvat ) Before ( tejaḥ ) the divine powers  
( mahatām ) of the great personalities ( na abhibhaviṣyati ) bring  
curse ( naḥ kulaṁ ) to our dynasty, ( taṁ prasādayaḥ ) you have  
to make that Kubera pleased ( sannatyā ) with your obeisances  
( praśrayoktibhiḥ ) and respectful words ( āśu ) without delay.*

### **Stanza 35**

*evaṁ svāyambhuvaḥ pautram  
anuśāsyā manur dhruvam  
tenābhivanditaḥ sākam  
ṛṣibhiḥ sva-puraṁ yayau*

*( manuḥ ) That progenitor and the law giver to the human  
race known as ( svāyambhuvaḥ ) Swayambhuva Manu,  
( anuśāsyā ) after giving instructions ( pautram dhruvam ) to his  
grandson Dhruva ( evaṁ ) as described, ( ābhivanditaḥ ) was  
shown due respect ( tena ) by Dhruva ( yayau ) whereafter he  
returned ( sva-puraṁ ) to his own place ( ṛṣibhiḥ sākam ) in the  
company of the saints who came along with him.*

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***This concludes the eleventh Chapter of the fourth Volume of  
Srimad Bhagavatam***

***Hari Om***