

SRIMAD BHAGAVATAM

CHAPTER 12, VOLUME 4

THE GREETINGS OF KUBERA AND DHRUVA'S ASCENDANCE TO THE POSITION OF THE SUPREME BEING

PREFACE

The twelfth chapter of volume four deals with two main aspects. One is Dhruva's realization that it is only the remembrance of the pious lotus feet of Shri Hari and total surrender unto Him which should be the permanent aim in one's life. The other is Dhruva's ascendance to the highest position of Shri Hari (the Vaikuntha loka).

We have seen previously that Dhruva was advised by his great grandfather, Swayambhuva Manu, the principles of righteousness, which have been dealt with all through the previous chapter.

Those advices of his grandfather had the required impact on Dhruva. He becomes more matured and withdraws from the battle with the Yakshas. Pleased with Dhruva, Kubera appears before him and asks for any boon that Dhruva wished for. Dhruva, had realized that it is only the worship and devotion unto that pious lotus feet of Shri Hari which is the greatest boon and not any material quest. He wished the greatest boon from Kubera in the form of his blessings that Dhruva should never forget Shri Hari from within his heart. Kubera, happy with Dhruva's request, grants that boon to him.

The entire chapter deals with, thereafter, as to how Dhruva ascended to the position of Shri hari. The worthiness of reading and

understanding of Dhruva Charitham has also been reiterated by Saint Narada and also Maitreya Maharshi. Thus Dhruva Charitham, which started from Chapter 8, gets concluded with this Chapter 12.

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Stanza 1

maitreya uvāca
dhruvaṁ nivṛttaṁ pratibuddhya vaiśasād
apeta-manyuṁ bhagavān dhaneśvaraḥ
tatrāgataś cāraṇa-yakṣa-kinnaraiḥ
saṁstūyamāno-byavadat kṛtāñjalim

(maitreya uvāca) Maitreya Maharshi said to Vidura :

(bhagavān) The very liberal minded (dhaneśvaraḥ) Kubera, (pratibuddhya) having come to know (dhruvaṁ) that Dhruva (apeta-manyuṁ) had discarded his anger (nivṛttaṁ) and had withdrawn himself (vaiśasāt) from the battle of killing the Yakshas, (āgataḥ) reached (tatra) where Dhruva was there (cāraṇa-yakṣa-kinnaraiḥ) accompanied by Charanas, Yakshas, Kinnaras etc. (saṁstūyamānaḥ) who all were praising Dhruva. (abyavadat) He started telling to Dhruva (kṛtāñjalim) who was standing in front of him with folded hands.

Stanza 2

dhanada uvāca
bhoḥ bhoḥ kṣatriya-dāyāda
parituṣṭo 'smi te 'nagha
yat tvaṁ pitāmahādeśād
vairaṁ dustyajam atyajah

(dhanada uvāca) Kubera said to Dhruva :

(bhoh bhoh) Hey the great personality ! (kṣatriya-dāyāda) Hey the son of a Kshatriya ! (parituṣṭaḥ asmi) I am extremely pleased (te) with you. (yaḥ tvam) You were good enough (atyajah) to discard (vairam) the anger, (dustyajam) which is the most difficult one for anyone to do, (pitāmahādeśāt) as per the advice of your grandfather.

Note : Kubera says that in reality there is no reason for having any anger at all.

Stanza 3

*na bhavān avadhīd yakṣān
na yakṣā bhrātaram tava
kāla eva hi bhūtānām
prabhur apyaya-bhāvayoh*

(bhavān) You (na avadhīt) had not killed (yakṣān) the Yakshas; (na) neither (yakṣāḥ) the Yakshas (tava) your (bhrātaram) brother. (hi) Because, (apyaya-bhāvayoh) the creation and the dissolution (bhūtānām) of the life forms (prabhuh) happen (kālah eva) only through the medium of time factor.

Stanza 4

*ahaṁ tvam ity apārthā dhīr
ajñānāt puruṣasya hi
svāpnīvābhāty atad-dhyānād
yayā bandha-viparyayau*

(puruṣasya) The life form, (ajñānāt) because of the want of realization of its own real self (atad-dhyānāt) due to its possessing false sense, (ābhāti) gets endowed with (apārthā)

**meaningless (dhīr) thoughts (iti) like (ahaṁ tvam) “me, mine”
(svāpni iva) just like what happens during the dream stage.
(yayā) Because of this, (bandha-viparyayau) the life forms gets
into the connection with worldly life and experiences
miseries and pleasures.**

Stanza 5

**tad gaccha dhruva bhadraṁ te
bhagavantam adhokṣajam
sarva-bhūtātma-bhāvena
sarva-bhūtātma-vigraham**

Stanza 6

**bhajasva bhajanīyāṅghrim
abhavāya bhava-cchidam
yuktaṁ virahitaṁ śaktyā
guṇa-mayyātma-māyayā**

**(dhruva) Hey Dhruva ! (te bhadraṁ) Let good things happen
to you ! (tat gaccha) Therefore, please go back.
(bhajasva) Please worship (bhagavantam) Shri Bhagwan,
(abhavāya) for the purpose of liberation from the circuit of
mundane existence (sarva-bhūtātma-bhāvena) with your body,
mind and soul focussed together,**

**(sarva-bhūtātma-vigraham) Who is, the form of inherent
consciousness within all the moving and non moving beings,
(bhajanīyāṅghrim) Who is worthy of adoring through His pious
lotus feet,
(bhava-cchidam) Who cuts the roots of the miseris arising out
of the world life,**

(yuktam) Who possesses (guṇa-mayyā) the three characteristics (ātma-māyayā) of the illusionary powers of His own (śaktyā) Maya Shakti, (virahitam) Who, in fact, is not connected with those powers of such illusions, (adhokṣajam) and Who is much beyond the perception through the sense organs of the living beings.

Stanza 7

*vṛṇīhi kāmam nrpa yan mano-gatam
mattas tvam auttānapade 'viśaṅkitaḥ
varam varārho 'mbuja-nābha-pādayor
anantaram tvām vayam aṅga śuśrūma*

(nrpa) Hey King ! (auttānapade) The son of Uttanapada ! (tvam) You (vṛṇīhi) can solicit (mattaḥ) from me (viśaṅkitaḥ) without any hesitation (yat) whatever (varam) you desire (mano-gatam) in your mind (kāmam) in whatever manner you want from me.

(aṅga) Hey Dhruva ! (tvam) You are (varārhaḥ) well deserved to seek the boons from me. (vayam) I (śuśrūma) had heard (tvām) that you are (anantaram) the one who is seated very close (ambuja-nābha-pādayoḥ) to the lotus feet of Shri Maha Vishnu.

Stanza 8

*maitreya uvāca
sa rāja-rājena varāya codito
dhruvo mahā-bhāgavato mahā-matiḥ
harau sa vavre 'calitām smṛtiṁ yayā
taraty ayatnena duratyayam tamah*

(maitreya uvāca) Maitreya Maharshi said to Vidura :

*(saḥ dhruvaḥ) While Dhruva (coditaḥ) was thus encouraged
(varāya) for soliciting any boons of his choice (rāja-rājena) by
Kubera in this manner,*

*(saḥ) Dhruva, (mahā-matiḥ) the highly intelligent
(mahā-bhāgavataḥ) and the foremost among the devotees in the
devotional service towards Shri Bhagavan,*

*(vavre) wished for himself as the greatest boon
(acalitām) the unshakable and permanent (smṛtiṁ)
remembrance (harau) in Shri Hari as the only boon.
(yayā) It is this firm and permanent remembrance (tarati)
which enables one to cross over (ayatnena) very easily
(duratyayam) the infinite (tamaḥ) darkness of ignorance.*

Stanza 9

*tasya prītena manasā
tām dattvaidavidas tataḥ
paśyato 'ntardadhe so 'pi
sva-puram̐ pratyapadyata*

*(tataḥ) Thereafter, (aidavidāḥ) Kubera (tām dattvā) granted
that boon to Dhruva (prītena) with very pleasing (manasā)
mind, (tasya paśyataḥ) and as Dhruva was looking at him,
(antardadhe) disappeared from there. (saḥ api) Dhruva also
(pratyapadyata) returned (svapuram̐) to his own place.*

Stanza 10

*athāyajata yajñeśam̐
kratubhir bhūri-dakṣiṇaiḥ
dravya-kriyā-devatānām̐
karma karma-phala-pradam*

**(ata) Subsequently, after returning to his kingdom, (ayajata)
Dhruva paid homage (yajñeśam) to that Lord of the Yajnas
Shri Vasudeva (kratubhiḥ) through various Yajnas
(bhūri-dakṣiṇaiḥ) by giving lots of charities,
(dravya-kriyā-devatānām) Who Himself is the form of the
materials, the deeds of the performer, the demigods to whom
they are offered,
(karma karma-phala-pradam) and Who Himself is the doer of
offerings and the bestower of the fruitive results of such
offerings.**

Stanza 11

*sarvātmany acyute 'sarve
tīvraughām bhaktim udvahan
dadarśātmani bhūteṣu
tam evāvasthitam vibhum*

**(udvahan) Dhruva, maintaining (tīvraughām) the greatest
devotional service in that Supreme Being,
(sarvātmani) Who is the inherent conscience within all the
beings,
(asarve) Who is devoid of all attributes,
(acyute) and Who is unchangeable and ever permanent,
(dadarśa) could experience and visualize (tam vibhum eva) that
Form of the Universe alone (ātmani) in himself (bhūteṣu) as
well as in all the living beings (avasthitam) alike.**

Stanza 12

*tam eva śīla-sampannam
brahmanyam dīna-vatsalam
goptāram dharmā-setūnām
menire pitaram prajāḥ*

(prajāḥ) All the people (menire) considered (tam eva) Dhruva alone (pitaram) as their father (śīla-sampannaṁ) due to the disposition of his good character, (brahmaṇyam) his devotion and respect towards the brahmins, (dīna-vatsalam) his compassionate and benevolent approach to all beings, (goptāram) and his ensuring protective measures (dharma-setūnām) to the sustenance of righteous methods of living.

Stanza 13

*ṣaṭ-trimśad-varṣa-sāhasraṁ
śaśāsa kṣīti-maṇḍalam
bhogaiḥ puṇya-kṣayam kurvann
abhogair aśubha-kṣayam*

(śaśāsa) Dhruva ruled over (kṣīti-maṇḍalam) the world (ṣaṭ-trimśad-varṣa-sāhasraṁ) for a period of thirty six thousand years (kurvan) by undertaking such actions (puṇya-kṣayam) of waning away the auspiciousness through the incremental engagement (bhogaiḥ) of the material enjoyments, (aśubha-kṣayam) and waning away the sins (abhogaiḥ) through the decremental engagement of the material enjoyments.

Stanza 14

*evam bahu-savam kālām
mahātmāvicalendriyaḥ
tri-vargaupayikaṁ nītvā
putrāyādān nrpāsanam*

(mahātmā) Dhruva, such a distinguished personality, (nītvā) smoothly spent (bahu-savam) the very long period (kālām) of his rule (evam) in this manner (tri-vargaupayikaṁ) by

undertaking only such actions conducive to the achievement of righteousness, material prosperity for his kingdom and fulfilment of the required needs, (avicalendriyah) without in any way wavering his sense perceptions. (adāt) He handed over (nrpāsanam) the throne of his kingdom (putrāya) to his son thereafter.

Stanza 15

*manyamāna idaṁ viśvaṁ
māyā-racitam ātmani
avidyā-racita-svapna-
gandharva-nagaropamam*

Stanza 16

*ātma-stry-apatya-suhr̥do balam ṛddha-kośam
antaḥ-puraṁ parivihāra-bhuvaś ca ramyāḥ
bhū-maṇḍalaṁ jaladhi-mekhalam ākalayya
kālopaśr̥ṣṭam iti sa prayayau viśālām*

(manyamānaḥ) Realizing that (idaṁ viśvaṁ) this universe,

(avidyā-racita-svapna-gandharva-nagaropamam) which has been created out of the illusions, and which is unreal just like the city of the Gandharvas seen by one in his dream stage, (māyā-racitam) and which is only conceptualized (ātmani) unto the bodily beings,

(saḥ) that Dhruva, (ākalayya) firmly convinced that

(ātma-stry-apatya-suhr̥daḥ) the body, the wives and the children, the relatives etc.,

(balam) and the army, (ṛddha-kośam) the wealthy treasury,

(antaḥ-puram) the arena of charming women, (ramyāḥ) very beautiful (parivihāra-bhuvah) places of recreations, (bhū-maṇḍalam ca) the vast kingdom as well (jaladhi-mekhalam) extending upto the shores of the oceans, (kālopasrṣṭam iti) are all just inconspicuous as against the expanse of the flow of eternal time,

(prayayau) left (viśālām) for Visala (the ashram in Badrinath).

Note : Now, through the following stanzas, the yogic practices done by Dhruva in Badrinath are being described.

Stanza 17

*tasyām viśuddha-karaṇaḥ śiva-vār vigāhya
baddhvāsanam jita-marun manasāhṛtākṣaḥ
sthūle dadhāra bhagavat-pratirūpa etad
dhyāyaṁs tad avyavahito vyasrjat samādhau*

(tasyām) In that Badri ashram, (vigāhya) Dhruva entered into (śiva-vāḥ) the pure waters and bathed.

(viśuddha-karaṇaḥ) Becoming very pure in his inner conscience,

(āsanam) seated in the position (baddhvā) as required for the yogic exercises, (jita-marut) controlling his air of life,

(hṛtākṣaḥ) driving back all his sense organs (manasā) into his conscience,

(dadhāra) Dhruva focussed (etat) his consciousness (bhagavat-pratirūpe) into that representative form of the Supreme Being (sthūle) in the shape of the expansive universe known as the Virat Swarup.

(dhyāyan) Focussing in this manner continuously, (avyavahitaḥ) Dhruva surpassed the feeling of duality between him and the Supreme as something distinct and separate,

*(samādhau) seated firmly with such equilibrium of mind,
(vyasrajat) and crossed over beyond that perception (tat) of
even the Virat Swarup.*

Stanza 18

*bhaktim harau bhagavati pravahann ajasram
ānanda-bāṣpa-kalayā muhur ardyamānaḥ
viklidyamāna-hṛdayaḥ pulakācitāṅgo
nātmānam asmarad asāv iti mukta-liṅgaḥ*

Dhruva,

*(ajasram) by constantly (pravahann) carrying along with him
deep rooted (bhaktim) devotion towards (bhagavati)
Bhagavan (harau) Shri Hari,
(ardyamānaḥ) afflicted (muhuḥ) repeatedly (ānanda-bāṣpa-
kalayā) with the inarticulation due to continuous flow of tears
because of the effect of such a devotion,
(viklidyamāna-hṛdayaḥ) engulfed all over within himself with
mercy and leniency,
(pulakācitāṅgaḥ) covered with brisling hair all over his body,
(mukta-liṅgaḥ) without having the smallest iota of
consciousness about his own body,
(na asmarat) totally forgot (ātmānam) about himself (asau iti)
as “he being such and such personality”.*

Stanza 19

*sa dadarśa vimānāgryaṁ
nabhaso 'vatarad dhruvaḥ
vibhrājayat daśa diśo
rākāpatim ivoditam*

*(saḥ dhruvaḥ) That Dhruva (dadarśa) could see (vimānāgryaṁ) a
distinguished airplane, (vibhrājayat) which was illuminating*

**(*daśa diśaḥ*) all the ten directions (*iva*) and just like (*uditam*)
the rising (*rākāpatim*) full moon, (*avatarat*) descending
(*nabhasaḥ*) from the sky.**

Stanza 20

tatrānu deva-pravarau catur-bhujau
śyāmau kiśorāv aruṇāmbujekṣaṇau
sthitāv avaṣṭabhya gadām suvāsasau
kirīṭa-hārāṅgada-cāru-kuṇḍalau

**(*tatra anu*) In that airplane, thereafter, (*deva-pravarau*) he
could also see two divine personalities (*catur-bhujau*) with four
hands, (*śyāmau*) having blue-black complexion, (*kiśorau*) in
their prime of youth, (*aruṇāmbujekṣaṇau*) with eyes equal that
of the red lotus flower, (*sthitau*) standing (*gadām*) with the
mace in their hands (*avaṣṭabhya*) holding downward,
(*suvāsasau*) wearing distinguished attires,
(*kirīṭa-hārāṅgada-cāru-kuṇḍalau*) also adorned with crown,
garland of pearls, armlets, beautiful ear ornaments etc.**

Stanza 21

vijñāya tāv uttamagāya-kiṅkarāv
abhyutthitaḥ sādvasa-vismṛta-kramah
nanāma nāmāni grṇan madhudviṣaḥ
pārṣat-pradhānāv iti saṁhatāñjaliḥ

**(*vijñāya*) Having understood (*tau uttamagāya-kiṅkarau*) that
they are the two servants of Shri Hari, (*sādvasa-vismṛta-*
kramah) and having forgot the continuation of the worship in
a prescribed manner because of the sudden shock of seeing
them, (*abhyutthitaḥ*) Dhruva stood up (*saṁhatāñjaliḥ*) and with
folded hands (*grṇan*) started extolling loudly (*nāmāni*) the
pious names of Lord Hari (*nanāma*) and prostrated**

**(pāṛṣat-pradhānāv iti) before those divine personalities
(madhudviṣaḥ) of Shri Hari.**

Stanza 22

*taṁ kṛṣṇa-pādābhiniṣṭa-cetasam
baddhāñjaliṁ praśraya-namra-kandharam
sunanda-nandāv upasṛtya sasmitam
pratyūcatuḥ puṣkaranābha-sammatau*

(sunanda-nandau) Those two divine personalities, Sunanda and Nanda, (puṣkaranābha-sammatau) who were held in high esteem by Shri Padmanabha, (upasṛtya) approached Dhruva (sasmitam) smilingly, (kṛṣṇa-pādābhiniṣṭa-cetasam) who was thus focussed unto the pious lotus feet of Shri High with the intentness of his heart fully, (baddhāñjaliṁ) and who stood with folded hands (praśraya-namra-kandharam taṁ) in all humility inclining forward with his neck bent down, (pratyūcatuḥ) and said to him.

Stanza 23

*sunanda-nandāv ūcatuḥ
bho bho rājan subhadraṁ te
vācam no 'vahitaḥ śṛṇu
yaḥ pañca-varṣas tapasā
bhavān devam atīrpat*

(sunanda-nandāv ūcatuḥ) Sunanda and Nanda said :

(bho bho rājan) Hey King ! (subhadraṁ) Best wishes (te) to you. (śṛṇu) Please listen (avahitaḥ) carefully (naḥ vācam) to our words. (yaḥ bhavān) You had, (pañca-varṣaḥ) when you were just five years of age, (atīrpat) pleased (devam) Sri Vasudeva

(tapasā) through your great penance.

Stanza 24

*tasyākhila-jagad-dhātur
āvām devasya śārṅgiṇaḥ
pārśadāv iha samprāptau
netum tvām bhagavat-padam*

**(āvām) We two, (pārśadau) who are the dedicated servants
(tasya devasya) of that Supreme Being, (akhila-jagad-dhātuḥ) the
creator of all the worlds (śārṅgiṇaḥ) and Who holds the
distinguished bow called Śārṅga, (samprāptau) have come
(iha) here (netum) to take (tvām) you (bhagavat-padam) to the
position of that Bhagavan.**

Stanza 25

*sudurjayam viṣṇu-padam jitam tvayā
yat sūrayo 'prāpya vicakṣate param
ātiṣṭha tac candra-divākarādayo
graharkṣa-tārāḥ pariyanti dakṣiṇam*

**(viṣṇu-padam) The position of that Bhagavan, (sudurjayam)
which is very difficult for anyone to attain, (jitam) has been
obtained (tvayā) by you. (yat param) This sublime position
(aprāpya) could not be attained (sūrayaḥ) even by the seven
great saints, who are the epitome of knowledge, (vicakṣate)
because of which they look down with regret. (yat) This
position (dakṣiṇam pariyanti) is circumambulated
(candra-divākarādayaḥ) by the sun, the moon, (graharkṣa-tārāḥ)
the planets, Ashwini stars and very many other planetary
constellations. (ātiṣṭha) Please occupy yourself (yat) in that
position.**

Stanza 26

*anāsthitaṃ te pitṛbhir
anyair apy aṅga karhicit
ātiṣṭha jagatām vandyam
tad viṣṇoḥ paramaṃ padam*

**(aṅga) Hey Dhruva ! (ātiṣṭha) Please occupy (tat) that
(paramaṃ) supreme elevated position (viṣṇoḥ) of that Shri
Maha Vishnu, (anāsthitaṃ) which could not be obtained
(karhicit) at all (te) even by your (pitṛbhiḥ) great ancestors
(anyaiḥ api) and others, (vandyam) and which is highly
honoured (jagatām) by all the people of the universe.**

Stanza 27

*etat vimāna-pravaram
uttamaśloka-maulinā
upasthāpitam āyusmann
adhiroḍhum tvam arhasi*

**(āyusmann) Hey the one who has very long life ! (tvam arhasi)
You deserve (adhiroḍhum) to ascend (etat) this
(vimāna-pravaram) distinguished airplane, (upasthāpitam) which
has been specially sent for you (uttamaśloka-maulinā) by the
praiseworthy Bhagavan.**

Stanza 28

*maitreya uvāca
niśamya vaikuṅṭha-niyojya-mukhyayor
madhu-cyutaṃ vācam urukrama-priyaḥ
kṛtābhiṣekaḥ kṛta-nitya-maṅgalo
munīn praṇamyāśīṣam abhyavādayat*

(maitreya uvāca) Maitreya Maharshi said to Vidura :

(urukrama-priyaḥ) Dhruva, the most endearing one of Shri Bhagavan, (vācam niśamya) having heard these words (madhu-cyutaṁ) of honey (vaikunṭha-niyojya-mukhyayoḥ) from these two distinguished servants of Shri Maha Vishnu, (kṛtābhiṣekaḥ) took bath, (kṛta-nitya-maṅgalaḥ) did his daily prayers, (praṇamya) paid obeisances (munīn) to the saints, (āśīṣam abhyavādayat) and took their blessings.

Stanza 29

*parītyābhyarcya dhiṣṇyāgryaṁ
pārṣadāv abhivandya ca
iyeṣa tad adhiṣṭhātum
bibhrad rūpaṁ hiraṇmayam*

(parītya) Dhruva circumambulated and worshipped (abhyarcya) that distinguished airplane, (abhivandya ca) paid obeisances (pārṣadau) to those two great servants of Shri Maha Vishnu, (bibhrat) and illuminating his body (hiraṇmayam) in the golden (rūpaṁ) form (iyeṣa) attempted (adhiṣṭhātum) to ascend (tad) that airplane.

Stanza 30

*tadottānapadaḥ putro
dadarsāntakam āgatam
mr̥tyor mūrdhni padaṁ dattvā
ārurohādbhutaṁ gr̥ham*

(tadā) At that time, (putraḥ) Dhruva, the son (uttānapadaḥ) of Uttanapada, (dadarsā) could see (antakam) the cause of death making the end of his worldly life (āgatam) reaching at that spot. (padaṁ dattvā) He stepped (mūrdhni) upon the head (mr̥tyoḥ) of that cause of death (āruroha) and ascended

(adbhutam) the distinguished (gṛham) airplane home.

Note : What is contemplated in the above stanza is like this. It has been said that as Dhruva was about to ascend the airplane home, the cause of death approached him and said : “Hey King ! You have to postulate cognizance of me.” Dhruva said : “Yes, you are right. I welcome you. Please wait a little while.” After saying these words, that greatest devotee of Shri Hari stepped his feet on the head of the cause death remembering within him nothing else except the pious lotus feet of Shri Maha Vishnu and ascended on the airplane home.

Stanza 31

*tadā dundubhayo nedur
mr̥daṅga-pañavādayaḥ
gandharva-mukhyāḥ prajaguḥ
petuḥ kusuma-vr̥ṣṭayaḥ*

*(tadā) At that time, (neduḥ) there resounded the beating
(dundubhayaḥ) of various musical instruments like kettle
drums and (mr̥daṅga-pañavādayaḥ) other drums etc.,
(gandharva-mukhyāḥ) the Gandharvas (prajaguḥ) sang, (petuḥ)
and there showered (kusuma-vr̥ṣṭayaḥ) the rain of flowers.*

Stanza 32

*sa ca svarlokam āroksyan
sunītim janānīm dhruvaḥ
anvasmarad agam hitvā
dīnām yāsye tri-viṣṭapam*

*(saḥ dhruvaḥ) As Dhruva (āroksyan) was ascending in this
manner (svarlokam) to the higher worlds, (ca) he specially
(anvasmarat) remembered (janānīm) about his mother*

**(sunītim) Suneeti. He thought : “(hitvā) How can I leave
(dīnām) my poor mother behind (yāsyē) and go (agam) to the
most inaccessible (tri-viṣṭapam) place beyond all the three
worlds, Vaikuntha?”**

Stanza 33

**iti vyavasitam tasya
vyavasāya surottamau
darśayām āsatur devīm
puroyānena gacchatīm**

**(vyavasāya) Having come to know (iti) this kind (vyavasitam)
of wish (tasya) of Dhruva, (surottamau) Sunanda and Nanda
(darśayām āsatuh) pointed to Dhruva (puroyānena) another
airplane carrying (devīm) Suneeti (gacchatīm) going ahead of
them.**

Stanza 34

**tatra tatra praśamsadbhiḥ
pathi vaimānikaiḥ suraiḥ
avakīryamāṇo dadṛṣe
kusumaiḥ kramaśo grahān**

**(pathi) As Dhruva was travelling in space, (tatra tatra) at
different locations (suraiḥ) there were the demigods
(avakīryamāṇaḥ) showering (kusumaiḥ) flowers(praśamsadbhiḥ)
and their extolling him, (vaimānikaiḥ) who were travelling in
different airplanes, (dadṛṣe) and he also could see, (kramaśaḥ)
in a progressive manner, (grahān) various other planets and
heavenly bodies.**

Stanza 35

*tri-lokīm deva-yānena
so 'tivrājya munīn api
parastāt yad dhruva-gatir
viṣṇoḥ padam athābhyagāt*

(saḥ) Dhruva (ativrājya) thus passed by (deva-yānena) through that divine airplane (tri-lokīm) all the three worlds (munīn api) and also the seven saints (athābhyagāt) and arrived (parastāt) beyond all these (tat padam) to that place (dhruva-gatiḥ) of his firm and final abode known as that (viṣṇoḥ) of Shri Maha Vishnu (atha) in the end.

Note : The context mentioned in the above stanza is that Dhruva reached that place of Dhruva Mandala which is the place of Vishnu (Vaikuntha Loka) which is situated beyond all the planetary systems of the universe as well as the galaxies of the seven saints. There is no rebirth for Dhruva once he had reached there.

Stanza 36

*yad bhrājamānaṁ sva-rucaiva sarvato
lokās trayo hy anu vibhrājanta ete
yan nāvrajañ jantuṣu ye 'nanugrahā
vrajanti bhadraṇi caranti ye 'niśam*

(trayah lokāḥ) All the three worlds (vibhrājante) which shine (sarvataḥ) for ever (yat hi anu ete) depend upon (sva-rucā eva) the self effulgence of this world (Vaikuntha loka of Shri Maha Vishnu), (bhrājamānaṁ) which shines on its own powers. (na avrajañ) This world has never been attained (jantuṣu) by those beings (ye) (ananugrahāḥ) who are not blessed. Only those persons who (caranti) carry on with (bhadraṇi) good deeds (aniśam) forever only (vrajanti) shall reach that place.

Stanza 37

*śāntāḥ sama-dṛśaḥ śuddhāḥ
sarva-bhūtānurañjanāḥ
yānti añjasācyuta-padam
acyuta-priya-bāndhavāḥ*

**(śāntāḥ) Those great persons, who are at peace with themselves and towards others,
(sama-dṛśaḥ) who are equipoised with all the beings,
(śuddhāḥ) who are very pure from within,
(sarva-bhūtānurañjanāḥ) who are compassionate towards all the life forms,
(acyuta-priya-bāndhavāḥ) and who are the friends of the devotees of Shri hari,
(yānti) shall be able to travel (acyuta-padam) to the position of that Maha Vishnu (añjasā) very easily.**

Stanza 38

*ity uttānapadaḥ putro
dhruvaḥ kṛṣṇa-parāyaṇaḥ
abhūt trayāṇām lokānām
cūḍā-maṇiḥ ivāmalāḥ*

(iti) In this manner, (dhruvaḥ) Dhruva, (putraḥ) the son (uttānapadaḥ) of Uttanapada (kṛṣṇa-parāyaṇaḥ) and the greatest of devotee of Shri Maha Vishnu, (iva abhūt) became just like (amalaḥ) the purest (cūḍā-maṇiḥ) crest jewel (trayāṇām) in all the three (lokānām) worlds.

Stanza 39

*gambhīra-vego 'nimiṣam
jyotiṣām cakram āhitam*

*yasmin bhramati kauravya
medhyām iva gavām gaṇaḥ*

(kauravya) Hey Vidura ! (iva) Just like (gavām gaṇaḥ) the groups of oxen tied to a strong pole (gambhīra-vegaḥ) gallop with speed in circles, (jyotiṣām cakram) the entire planetary system of the universe (animiṣām) constantly (bhramati) circumambulate (yasmin āhitam) this permanent and fixed abode of Dhruva as their centre point in their own respective spheres.

Stanza 40

*mahimānaṁ vilokyāsyā
nārado bhagavān ṛṣiḥ
ātodyaṁ vitudañ ślokān
satre 'gāyat pracetasām*

(vilokya) Having seen (mahimānaṁ) the greatness (asya) of this Dhruva, (bhagavān) the all knowledgeable (nāradaḥ ṛṣiḥ) saint Narada, (satre) in the assembly (pracetasām) of Prachetas, (vitudañ) gave notes (ślokān) of some poetries about this (Dhruva Charitham) (agāyat) and sang through (ātodyaṁ) his musical instrument Veena.

Note : The following three stanzas are the presentation on Dhruva Charitham which Shri Narada made while presenting the glories of Shri Bhagavan.

Stanza 41

*nārada uvāca
nūnaṁ sunīteḥ pati-devatāyās
tapaḥ-prabhāvasya sutasya tām gatim
drṣtvābhyupāyān api veda-vādinō*

naivādhigantum prabhavanti kiṃ nrpāḥ

(tāṃ gatim) Such of the (tapaḥ-prabhāvasya) greatness of the penance done (sutasya) by the son (sunīteḥ) of Suneeti, (pati-devatāyāḥ) the most pious woman, (na prabhavanti eva) definitely has never been (ādhigantum) achieved (nūnam) even (veda-vādinah) by the learned saints, (dr̥ṣṭvā api) who were the strict followers (ābhyupāyān) of the Vedic principles. (nrpāḥ kiṃ) That being so, what to talk of the kings?

Stanza 42

*yaḥ pañca-varṣo guru-dāra-vāk-śarair
bhinnena yāto hṛdayena dūyatā
vanam mad-ādeśa-karo 'jitaṃ prabhum
jigāya tad-bhakta-guṇaiḥ parājitam*

(pañca-varṣaḥ) When he was just a five year old (yaḥ) child, (bhinnena) hurt deeply (guru-dāra-vāk-śaraiḥ) by the harsh words of arrows of his stepmother, (hṛdayena) afflicted with (dūyatā) burning heart, (vanam yātaḥ) he went to the forests. (mad-ādeśa-karaḥ) Following my instructions, (jigāya) he won over (prabhum) Shri Vasudeva, (ajitaṃ) Who had not at all been conquered by anyone, (parājitam) but at the same time can be overcome (tad-bhakta-guṇaiḥ) by His ardent devotees through their good qualities.

Stanza 43

*yaḥ kṣatra-bandhur bhuvi tasyādhirūḍham
anv ārurukṣed api varṣa-pūgaiḥ
ṣaṭ-pañca-varṣo yad ahobhir alpaiḥ
prasādyā vaikunṭham avāpa tat-padam*

Would it be possible even to have the (ārurukṣet api) wish of attaining such a position (anu) in comparison to that of Dhruva (varṣa-pūgaiḥ) even in another thousands of years, (kṣatra-bandhuḥ) by anyone who is born as a Kshatriya (yaḥ bhuvi) in this world (tasya adhirūḍham) to get himself seated into that exalted position in which Dhruva got himself placed? (tat-padam) That esteem position of Shri Hari (avāpa) which was achieved by him (alpaiḥ) just in a matter of very few (ahobhiḥ) days (ṣaṭ-pañca-varṣo) when he was only five or six years of age (prasādyā) by propitiating (vaikunṭham) Sri Hari !

Stanza 44

maitreya uvāca
etat te 'bhihitam sarvam
yat prṣṭo 'ham iha tvayā
dhruvasyoddāma-yaśasaś
caritam sammataṁ satām

(maitreya uvāca) Maitreya Maharshi said to Vidura :

(tvayā) As you had (yat) requested (aham) me (iha) here (prṣṭaḥ) to explain to you (uddāma-yaśasaḥ) this very famous (etat caritam) discourse (dhruvasya) on Dhruva (satām sammataṁ) which is highly honoured by the good people all over, (abhihitam) I have, for your sake, described (te) to you (sarvam) in full in this manner.

Stanza 45

dhanyam yaśasyam āyusyam
punyam svasty-ayanam mahat
svargyam dhrauvyam saumanasyam
praśasyam agha-marṣanam

(mahat) This greatest story of Dhruva (dhanyam) bestows prosperities, (yaśasyam) fame, (āyusyam) increase of life period, (puṇyam) sacredness,(svasty-ayanam) piousness, (svargyam) achievement of heaven, (dhrauvyam) achievement of the position equal to that of Dhruva, (saumanasyam) purity of heart, (praśasyam) glories, (agha-marṣanam) and eradication of all the sins.

Stanza 46

*śrutvaitac chraddhayābhīkṣṇam
acyuta-priya-ceṣṭitam
bhaved bhaktir bhagavati
yayā syāt kleśa-saṅkṣayah*

(etat) When these (acyuta-priya-ceṣṭitam) descriptions (Dhruva Charitham) of endearment towards Shri Bhagavan (śrutvā) are heard (abhīkṣṇam) constantly (śraddhayā) with rapt attention (bhavet) one will develop (bhaktiḥ) devotion (bhagavati) towards Shri Bhagavan. (yayā) Through such a devotion, (kleśa-saṅkṣayah) the elimination of all the miseries of the worldly life (syāt) shall also take place.

Stanza 47

*mahattvam icchatām tīrtham
śrotuḥ śīlādayo guṇāḥ
yatra tejas tad icchūnām
māno yatra manasvinām*

(tīrtham) This Dhruva Charitham is the most sacred place which provides greatness to (icchatām) those who seek (mahattvam) greatness. (śrotuḥ) Those who listen to them

(guṇāḥ) shall have the disposition of (śīlādayaḥ) good nature and character. Shall have good qualities. (tejaḥ tat icchūnām) For those who desire great powers for themselves (yatra) they must listen to them. (manasvinām) Those courageous persons (mānaḥ) who seek honour and self respect, (yatra) must listen to them.

Stanza 48

*prayataḥ kīrtayet prātaḥ
samavāye dvi-janmanām
sāyam ca puṇya-ślokasya
dhruvasya caritaṁ mahat*

(samavāye) In the assembly of (dvi-janmanām) the brahmins (knowledgeable persons - or those who want to become knowledgeable) (kīrtayet) one should describe (puṇya-ślokasya) about the most pious and sacred detailing (mahat) of the greatest (caritaṁ) deeds (dhruvasya) of Dhruva (Dhruva Charitham), (prātaḥ) in the morning (sāyam ca) as well as in the evening, (prayataḥ) with utmost care and devotion.

Stanza 49

*paurṇamāsyāṁ sinīvālyāṁ
dvādaśyāṁ śravaṇe 'thavā
dina-kṣaye vyatīpāte
saṅkrame 'rkadine 'pi vā*

Stanza 50

*śrāvayec chraddadhānānām
tīrtha-pāda-padāśrayaḥ
necchaṁs tatrātmanātmānam
santuṣṭa iti sidhyati*

*(śraddadhānānām) This Dhruva Charitham has to be described
to all the devotees with care and attention,
(tīrtha-pāda-padāśrayaḥ) determining within oneself that the
pious lotus feet of the Bhagavan alone is one's shelter,
(paurṇamāsyām) on the full moon day,
(sinīvālyām) on the first of new moon when it rises with a
scarcely visible crescent, (Ekadasi day),
(dvādaśyām) on the second day after the dark moon day
(Dwadasi day),
(śravaṇe) on the day of Shravana star,
(athavā) or otherwise (dina-kṣaye) at the time when the day
declines,
(vyatīpāte) at the time when the Monday and the full moon
rising happen together,
(saṅkrame) at the time when the sun changes its direction,
(arkadine api vā) or at least on the Sundays.
(tatra) In this, (iti) when (santuṣṭaḥ) a person becomes
contented and happy (while listening to this Dhruva
Charitham) (ātmanā) about himself (ātmānam) within himself,
(na icchan) without any expectation of any sort, (sidhyati) such
a person becomes an accomplished person.*

Stanza 51

*jñānam ajñāta-tattvāya
yo dadyāt sat-pathe 'mṛtam
krpālor dīna-nāthasya
devās tasyānugṛhṇate*

*(yaḥ) When a person (dadyāt) imparts (amṛtam) the ever
permanent (jñānam) knowledge (ajñāta-tattvāya) to another,
who till then had not really understood the inherent
principles of such knowledge (sat-pathe) which shall lead him
towards the righteous ways of life, (tasya) to such a person,*

(*krpāloḥ*) who is compassionate (*dīna-nāthasya*) and wants to protect those in misery, (*devāḥ*) the demigods (*anugṛhṇate*) shall readily bestow their blessings upon him.

Stanza 52

*idaṁ mayā te 'bhihitam kurūdvaha
dhruvasya vikhyāta-viśuddha-karmaṇaḥ
hitvārbhakaḥ krīḍanakāni mātur
gṛham ca viṣṇuṁ śaraṇam yo jagāma*

**(*kurūdvaha*) Hey the greatest in the Kuru dynasty !
(*yaḥ arbhakaḥ*) The little child (*hitvā*) who discarded
(*krīḍanakāni*) his toys, (*mātuh*) his mother (*gṛham ca*) and his
own home, (*śaraṇam jagāma*) and took shelter unto that
(*viṣṇuṁ*) Shri Vishnu Bhagavan, (*dhruvasya*) that little child
Dhruva's (*idaṁ*) pious story, (*vikhyāta-viśuddha-karmaṇaḥ*)
which is very famous and indeed very sacred, (*abhihitam*) has
been explained (*mayā te*) to you by me.**

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**This concludes the twelfth Chapter of Volume four of Srimad
Bhagavatam**

Hari Om