

SRIMAD BHAGAVATAM

CHAPTER 9, VOLUME 4

DHRUVA'S VISUALIZATION OF BHAGAVAN AND HIS HOME RETURN

PREFACE

This chapter No. 9 is the most important part in what is described as the "Dhruva Charitham" among all the chapters Nos. 8 to 12 dealing with this subject. It is in this chapter that Dhruva, after intense penance for six months, as per the instructions of saint Narada (dealt with in the previous chapter No.8) gets the vision of Shri Vasudeva.

As Dhruva visualized Shri Vasudeva just in front of him, about Whom he was meditating within till then, (the principle which resides both inside and outside) he did not get any words as to how to worship and recite praises about that Supreme Being. Understanding the predicament of the little child, Shri Vasudeva just touches the cheek of Dhruva, upon which Dhruva becomes very knowledgeable and inherits all the wisdoms of the Vedas. Such is the power of the blessing of the Supreme Being.

Stanzas 6 to 17 are the great praises of Dhruva on Shri Vasudeva, which are the condensed versions of the entire Vedic principles. Shri Vasudeva blesses Dhruva the exalted position, which even his grandfather Lord Brahma, had not occupied, the position in a place beyond all the galaxies which can survive the dissolutions of other planetary systems of the universe. However, He also tells Dhruva that he shall be in a position to reach to that position only after

ruling his kingdom and enjoying all the comforts of the world for thirty six thousand years. These are dealt with through stanzas 19 to 25.

After getting such great blessings, which till then no one had received, Dhruva feels disappointed. These are dealt with through stanzas 29 to 35. Upon Vidura raising the doubt as to the cause of disappointment of Dhruva, despite achieving such a great boon which no one else had received, Maitreya Maharshi explains to him the reasons thereof.

Dhruva could have asked for total liberation straightaway. However, he had the desire within him (because of the so called insult he kept within himself as having received from his step mother and his desire to reach upto the seat of power) Shri Vasudeva grants him first the ways for fulfilment of desires whereafter, when he remembers Him at his old age after thirty six thousand years, he could reach that exalted position. These logics are explained in very many details in this chapter, which is the central link of explanation.

The rest of the stanzas from 36 till the end 67 are the descriptions about the reactions of the king Uttanapada, both the queens, Dhruva's brother, the people of the kingdom etc. The descriptions about the palace, the welcome Dhruva receives etc. are highly beautiful.

The king Uttanapada crowns Dhruva as the ruler of the earth and proceeds to the forests for self realization upon coming up of age. The rule of Dhruva etc. are described in the subsequent chapters.

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Stanza 1

maitreya uvāca
ta evam utsanna-bhayā urukrame
kṛtāvanāmāḥ prayayus tri-viṣṭapam
sahasraśīrṣāpi tato garutmatā
madhor vanam bhr̥tya-didr̥kṣayā gataḥ

(evam) Thus, (te) all those demigods (utsanna-bhayāḥ) who discarded their fears, (kṛtāvanāmāḥ) paying their obeisances (urukrame) unto that Bhagavan, (prayayuh) returned to (tri-viṣṭapam) their heavenly abodes. (sahasraśīrṣā api) The Form of the Universe (the Supreme Being), (tataḥ) thereafter, (bhr̥tya-didr̥kṣayā) so eager to see his devotee (Dhruva) (garutmatā) ascended upon Garuda (gataḥ) and proceeded (madhoḥ vanam) to Madhuvana.

Stanza 2

sa vai dhiyā yoga-vipāka-tīvrayā
hr̥t-padma-koṣe sphuritam tadit-prabham
tirohitam sahasaivopalakṣya
bahiḥ-sthitam tad-avastham dadarśa

(saḥ vai) As far as that Dhruva was concerned, (yoga-vipāka-tīvrayā) because of the affirmation of his meditative status being very resolute, (upalakṣya) he could experience (dhiyā) through his intellect (tirohitam) the disappearance of (sphuritam) that Supreme Being (sahasā eva) so suddenly, Who was till then glittering (hr̥t-padma-koṣe) within his lotus heart (tadit-prabham) just like the illumination of the lightning, (dadarśa) and could see (tad-avastham) the same form and shape of that Supreme Being which he had perceived within his heart till then, (bahiḥ-sthitam) standing just outside in front of him.

Note : As Dhruva was focussed within himself and meditating, he could not see at first Shri Vasudeva who appeared before him seated on Garuda. At that time, Shri Vasudeva Himself blocked His own form within Dhruva's heart which he was meditating upon. As soon as Dhruva experienced the disappearance of the meditative form from within him, he opened his eyes. He could then see the very same form of the most auspicious Bhagavan right in front of him. This is the implicit meaning of the above stanza.

Stanza 3

*tad-darśanenāgata-sādhvasaḥ kṣitāv
avandatāṅgam vinamayya daṇḍavat
dṛgbhyām prapaśyan prapibann ivārbhakaś
cumbann ivāsyena bhujair ivāśliṣan*

(āgata-sādhvasaḥ) Because of the sudden perplexion within him (tad-darśanena) due to the visualization of that Bhagavan, (arbhakaḥ) that child Dhruva (aṅgam) made his body (vinamayya) fall down (kṣitau) on the earth (daṇḍavat) just like a stick (avandata) and offered obeisances.

(prapaśyan) Thereafter, Dhruva looked at Him standing (prapiban) as if he was beginning to drink Him (dṛgbhyām) through his eyes, (avandata) whereafter he again paid his worship.

(avandata) Again, he paid his obeisances (cumban iva) in such a manner as if he was kissing Him (āsyena) with his face (āśliṣan iva) and embracing Him (bhujaiḥ) with his arms.

Stanza 4

*sa taṁ vivakṣantam atad-vidam harir
jñātvāsyā sarvasya ca hr̥dy avasthitah
kṛtāñjalim brahmamayena kambunā
pasparśa bālam kṛpayā kapole*

(sa hariḥ) That Shri hari,
(avasthitaḥ) Who has His place of abode (hṛdi) innately from
within (asya) in Dhruva (sarvasya ca) as well in each and
everything,
(jñātvā) having understood (taṁ bālam) that the child
(kṛtāñjaliṁ) who was standing before Him with folded hands
(vivakṣantam) was in fact desirous of praising His fame
(atad-vidam) but was not having the sufficient knowledge for
the same,
(kṛpayā) compassionately (pasparśa) touched (kapole) his
cheek (kambunā) with His conch shell (brahmamayena) which is
the representative form of the Vedas.

Stanza 5

sa vai tadaiva pratipāditām giram
daivīm parijñāta-parātma-nirṇayaḥ
taṁ bhakti-bhāvo 'bhyagrṇād asatvaram
pariśrutoru-śravasaṁ dhruva-kṣitiḥ

(saḥ vai) That Dhruva, (dhruva-kṣitiḥ) who was going to inherit
the position of permanent inhabitanace,
(tadā eva) at that instant time itself as the conch shell of Shri
hari touched his cheek,
(daivīm giram) imbibed within him all the divine words of the
Vedas (pratipāditām) dealing with the subject matters of that
Supreme Being.
(parijñāta-parātma-nirṇayaḥ) Thereafter, Dhruva, who became
knowledgeable about the principles of the Supreme Being
very conclusively,
(bhakti-bhāvaḥ) and having become drawn out with
devotional predisposition,
(abhyagrṇāt) started praising (asatvaram) with very convincing
words (taṁ) about that Supreme,

**(*pariśrutoru-śravasaṁ*) Whose glories and fames are avowed
always and forever.**

Stanza 6

dhruva uvāca

*yo 'ntaḥ praviśya mama vācam imāṁ prasuptāṁ
sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā
anyāṁś ca hasta-carāṇa-śravaṇa-tvag-ādīn
prāṇān namo bhagavate puruṣāya tubhyam*

(*dhruva uvāca*) Dhruva said :

(*yaḥ*) The One Who --

**(*akhila-śakti-dharaḥ*) is imbibed with the potential powers of
directing anything towards conducting actions,
and as the same entity, (*praviśya*) having entered
(*mama antaḥ*) into myself (*sañjīvayati*) has ignited, (*sva-
dhāmnā*) with Your power, (*imāṁ vācam*) these words in me,
which I am speaking now, and (*prasuptāṁ*) which were
inactively submerged within earlier,
and also (*anyān*) my sense and other organs
(*hasta-carāṇa-śravaṇa-tvag-ādīn*) like hands, legs, power of
hearing, the skin etc., (*prāṇān ca*) apart from my life of air,**

**(*tubhyam*) to that Supreme Being, (*bhagavate*) Who is endowed
with all the prosperities (*puruṣāya*) and Who is inherent in all
the beings, (*namaḥ*) I offer my obeisances.**

Note : It can be said that the power of speech is ignited by the
Fire God and not Shri Vasudeva. To counter this possible logic,
Dhruva goes on to explain as follows:

Stanza 7

*ekas tvam eva bhagavann idam ātma-śaktyā
māyākhyayoru-guṇayā mahad-ādy-aśeṣam
sr̥ṣṭvānuviśya puruṣas tad-asad-guṇeṣu
nāneva dāruṣu vibhāvasuvad vibhāsi*

**(bhagavan) Hey Bhagavan ! (tvam eva) It is You and You alone
(ekaḥ) as a single entity, Who --**

**(uru-guṇayā) with Your various qualities and characteristics,
(ātma-śaktyā) with Your own powers (māyākhyā) commonly
known as Maya Shakti,
(sr̥ṣṭvā) create (idam aśeṣam) all the principles (mahat ādi)
starting from the Mahat principle,
(anuviśya) entering into all of them (puruṣaḥ) inherently and
simultaneously,
(tad-asad-guṇeṣu) and within those qualities of materials and
sense organs,
(sthitaḥ) giving ignition of powers in each and all of them and
in total coordination,
(vibhāvasuvat) just like the fire (nānā iva) appearing as many
fires (dāruṣu) in different logs of wood,
(vibhāsi) illuminate.**

Note : Let us keep aside for some time the argument that the knowledge power for the sense organs connected to the demigods of Fire etc., is only because of Your presence being in them. Even the knowledge of Brahma for the creation work is under Your own control. This is being stated below.

Stanza 8

*tvad-dattayā vayunayedam acaṣṭa viśvaṁ
supta-prabuddha iva nātha bhavat-prapannaḥ*

*tasyāpavargya-śaraṇaṁ tava pāda-mūlaṁ
vismaryate kṛta-vidā katham āṛta-bandho*

**(nātha) Hey Lord ! (bhavat-prapannaḥ) Lord Brahma Deva,
Who had totally surrendered Himself unto You,
(supta-prabuddha iva) as if He had just woken up from His
sleep, (acaṣṭa) looked at (idam viśvaṁ) this universe (vayunayā)
only because of the knowledge (tvad-dattayā) granted to Him
by You.**

**(āṛta-bandho) Hey the friend of those who have fallen to
misfortune !**

**(katham) How can (pāda-mūlaṁ) the pious lotus feet (tasya) of
such a Being (tava) like Yourself,
(apavargya-śaraṇaṁ) which gives shelter even to those who
have already been liberated,
(vismaryate) be forgotten by anyone
(kṛta-vidā) who is grateful?**

Note : Those who forget His pious lotus feet are definitely ungrateful. However, what about those who worship Him with the intention of fulfilling one's own desires like Dhruva? Dhruva goes on explain that such persons are extremely foolish.

Stanza 9

*nūnaṁ vimuṣṭa-matayas tava māyayā te
ye tvāṁ bhavāpyaya-vimokṣaṇam anya-hetoḥ
arcanti kalpaka-taruṁ kuṇapopabhogyam
icchanti yat sparśajaṁ niraye 'pi nṛṇām*

**(ye) Those people (arcanti) who worship (tvāṁ) You,
(bhavāpyaya-vimokṣaṇam) Who is the causative factor for
providing deliverance to them from the cycle of births and
deaths,
(anya-hetoḥ) for purposes other than the above,**

*(te) their (vimuṣṭa-matayaḥ) intelligence is vanquished (tava)
 by the powers of Your (māyayā) illusion (Maya Shakti),
 (nūnam) and there is absolutely no doubt about it.
 (te tu) As far as such people are concerned, (arcanti) they are
 worshipping You,
 (kalpaka-tarum) Who is Kalpa Tree providing all and every
 desires of theirs,
 (icchanti) and they long for only the material pleasures
 (kuṇapopabhogyam) which are useful for and enjoyable by the
 mortal body alone.
 (yat) Such (sparśajam) material pleasures can also be had
 (nṛṇām) by the human beings (niraye api) even in hell.*

Note : Is it not a fact that the pleasures of heaven are achieved by those who worship the Supreme Being with the intention of having the benefit of material pleasures? The worship without seeking any such desires is not the way for such persons. However, the pleasures of heaven are also conclusively perishable. Dhruva goes on to explain these points.

Stanza 10

*yā nirvṛtis tanu-bhṛtām tava pāda-padma-
 dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
 sā brahmaṇi sva-mahimany api nātha mā bhūt
 kiṁ tv antakāsi-lulitāt patatām vimānāt*

*(tanu-bhṛtām) For those body conscious human beings
 (yā nirvṛtiḥ) who enjoy the deepest pleasure
 (pāda-padma-dhyānāt vā) by engaging themselves in the service
 (tava) of Your pious Lotus feet,
 (syāt) or else, derive (bhavaj-jana-kathā-śravaṇena) such intense
 happiness by listening to the pastimes and glories about You
 from the persons who are very much devoted to You,*

(s̄) such happiness (mā bhūt) cannot be equalled to the achievement (brahmaṇi api) of merging with Your form (sva-mahimani) of the Supreme Conscious bliss. (nātha) Hey Lord ! (kiṁ tu) That being so, what to talk about (patatām) those people who fall down (vimānāt) from the airplane (antakāsi-lulitāt) broken into pieces by the sword of death known as the time factor.

Note : Now, because of the above logic, Dhruva goes on to pray to Shri Vasudeva for blessings from Him to grant such opportunities by which he can associate himself with the devotees with the sole aim of listening to the pastimes and glories of that Supreme Being.

Stanza 11

*bhaktim muhuḥ pravahatām tvayi me prasaṅga
bhūyād ananta mahatām amalāśayānām
yenāñjasolbaṇam uru-vyasanam bhavābhim
neṣye bhavad-guṇa-kathāmṛta-pāna-mattah*

*(ananta) Hey the One Who is ever permanent !
(me bhūyād) Therefore, please bless me (prasaṅgaḥ) to have my association (mahatām) with such great people, (amalāśayānām) who are pure in their hearts (pravahatām) and who are impelled with (muhuḥ) consistent (bhaktim) devotion (tvayi) towards You !*

(yena) With this great blessing of Yours, (bhavad-guṇa-kathāmṛta-pāna-mattah) I shall intoxicate myself with the drink of the nectar of Your stories and pastimes, (neṣye) and shall cross over (ulbaṇam) the most formidable (uru-vyasanam) and the most arduous (bhavābhim) ocean of the worldly life (material existence) (añjasā) very easily.

Note : Now Dhruva goes on to explain the delight and passion of the intoxication of drinking the nectar of the glories and pastimes of Shri Vasudeva.

Stanza 12

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

**(īśa) Hey bhagavan ! (abja-nābha) Hey Padmanabha !
(ye tv) Those few people, (kṛta-prasaṅgāḥ) who get themselves
connected with such good persons
(bhavadīya-padāravinda-saugandhya-lubdha-hṛdayeṣu) who have
associated themselves heart and soul with the fragrant smell
of your pious lotus feet,
(atitarām na smaranti) do not at all remember (te priyam) about
their endearing (martyam) mortal body,
(adah anu) and others who stand related with that body
(suta-suhrd-grha-vitta-dārāḥ ye) such as children, relatives, home,
wife and whatever such other things are, (ca) all of them.**

Note : “Why I am still taking pride in my own mortal body despite being very much knowledgeable ?” This is what Dhruva was thinking and he is answering the question as well.

Stanza 13

*tiryāṅ-naga-dvija-sarīsrpa-deva-daitya-
martyādibhiḥ paricitam sad-asad-viśeṣam
rūpam sthaviṣṭham aja te mahad-ādy-anekam
nātaḥ param parama vedmi na yatra vādah*

(aja) Hey the One Who has no birth !

*(vedmi) I am able to know and comprehend only (te) about
 Your (rūpaṁ) form and shape, (sthaviṣṭham) which is so large
 as the universe,
 (paricitam) and which is enclosed with
 (tiryāṇi-naga-dvija-sarīsrpa-deva-daitya-martyādibhiḥ) the life forms
 such as the animals, trees, birds, reptiles, demigods, demons,
 humans,
 (sad-asad-viśeṣam) and which has the minutest and the
 gigantically largest form,
 (mahad-ādy-anekam) and which contains the cause factors
 starting with the Mahat principle and so on.
 (parama) Hey the Greatest ! (vedmi na) I am unable to
 comprehend at all Your form of the Supreme Being
 (ataḥ param) which is far far beyond and crossing over the
 known form of Yours,
 (yatra) the supremacy of which (vādaḥ na) cannot be limited
 or conditioned to the expression of words.*

Note : Through the above stanza, Dhruva is explaining that because of the above comprehension, he is not able to overcome the consciousness of his conditioned body, as he can only know Him through his body. However, having become fortunate thus to receive the mercy of that Supreme Bhagavan, in order to have both the forms of that Supreme Being shining within him, Dhruva praises the form of that Supreme Being.

Stanza 14

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

(*kalpānte*) **At the end of the dissolution period (*grhṇan*) You withdraw (*etat akhilam*) this entire visible universe (*jaṭharena*) into Your abdomen,**
 (*pumān*) **and You as the Supreme Being,**
 (*ananta-sakhaḥ*) **as a friend of Ananta (Adi Sesha) (*sva-drg*) go into meditation sleep reflecting within Yourself,**
 (*śete*) **lying down (*tad-anke*) on the body of Adi Sesha,**
 (*yan-nābhi-sindhu-ruha-kāñcana-loka-padma-garbhe*) **and from the ocean of navel of Yours sprout out the colourful lotus flower embodying the form of the universe on the whorl on which appears (*dyumān*) the effulgent Lord Brahma,**
 (*tasmai*) **to such Personality that You are (*bhagavate*) and to that Supreme Being (*praṇataḥ asmi*) I offer my obeisances.**

Stanza 15

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

(*tvaṁ*) **Your Personality --**
 (*nitya-mukta-pariśuddha-vibuddhaḥ*) **is innately relinquished of all bondages, is very very pure, and is the embodiment of omniscience (conscious knowledge),**
 (*ātmā*) **and You are self effulgent Universal Being,**
 (*kūṭa-sthaḥ*) **not subject to any transformations,**
 (*ādi-puruṣaḥ*) **the very first Being,**
 (*bhagavān*) **complete with prosperities and the six good qualities,**
 (*try-adhīśaḥ*) **and is the supreme master of the three characteristics (Gunas).**
 (*yat*) **That is because, (*vyatiriktaḥ*) without having any attribute of distinct bodily life, (*sva-drṣṭyā*) by just having through Your non impairing gleam of, (*akhaṇḍitayā*) unbroken**

and scintillating (draṣṭā) glance (buddhy-avasthitim) of intellect, as required at the given time and situation, (āsse)

You shine (adhimakhaḥ) as the Yajna Murti, known as Vishnu, (sthitau) in the matter of the protection and control of the universe.

Note : It is possible for the life form to get liberation only because of the blessings of the Supreme Being. Because of the life's identity with its body, it is unclean, unintelligent, mortal, subject to transformations, has a beginning, has no prosperities and qualities, and always under the influence of the three Gunas (qualities like Sattva, Rajas and Tamas). Since Your position is the opposite of the description of the life form (as described above) the attribute of indescribable ness about Yourself is expressly clear.

Now Dhruva goes on to pay his obeisances to Him Who is known as the form of the Absolute Supreme Spirit (Being) or the only One Self existent Spirit.

Stanza 16

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

(yasmin) Upon Which --

(viruddha-gatayaḥ) the opposite of the mutual characteristics such as,

(vidyādayaḥ) the intelligence and the ignorance etc.,

(vividha-śaktayaḥ) and the different powers of the primary and secondary creations,

(ānupūrvyāt) are successively (aniśam hi) and consistently

(patanti) manifest,

(brahma) such a Being situated as the essence of the One Self-existing Supreme Being or Spirit is --

*(viśva-bhavam) the cause of the creation of the universe,
(ekam) the unfragmented,
(anantam) the One without any bind (or boundaries),
(ādyam) the very first truth or reality,
(ānanda-mātram) the uninterrupted bliss,
(avikāram) the One without any transformations or changes,
(ahaṁ prapadye) unto Which I totally surrender.*

Note : Dhruva goes on to explain that Bhagavan shall still accept the devotion linked to the fulfilment of one's desires and grant liberation.

Stanza 17

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

(bhagavan) Hey Bhagavan ! (anubhajataḥ) For a person who consistently does (tathā) in this manner, the devotional service, (puruṣārtha-mūrteḥ tava) without any expectation of any desires, towards You, Who is the Total Permanent Bliss, (pāda-padmam) it is Your pious lotus feet (satyā) which is the real greatest (āśīḥ) fruitive result for him (āśiṣaḥ) as compared to any other. (hi) This is certain.

(aṛya) Hey Lord ! (evam api) Even that being so, (bhagavān) You, (anugraha-kātaraḥ) Who is totally earnest with extreme

kindness towards the people of the world, (paripāti) You do foster (dīnān) the poor (asmān) devotees like me who seek certain desires, (iva) the manner in which (vāśrā) the just delivered mother cow (vatsakam) does to its newborn calf.

Note : Dhruva makes it clear through the above stanza that just like the mother takes care of its newborn calf by feeding its milk, protecting from attacking animals etc., in the same way, He Who is so compassionate, grants the wishes of those devotees who seek desires, bless them, and protect them from the fear of the worldly life.

Stanza 18

*maitreya uvāca
athābhiṣṭuta evaṁ vai
sat-saṅkalpena dhīmatā
bhr̥tyānurakto bhagavān
pratinandyedam abravīt*

(maitreya uvāca) Maitreya Maharshi said to Vidura :

(atha) Thereafter, (bhagavān) Vishnu Bhagavan, (bhr̥tyānuraktaḥ) the One Who is very compassionate to His devotees, (ābhiṣṭutaḥ) Who was thus praised (evaṁ vai) in this manner with so many words (sat-saṅkalpena) by the well meaning (dhīmatā) and intelligent Dhruva, (pratinandya) greeted him (abravīt) and replied (edam) as follows.

Stanza 19

*śrī-bhagavān uvāca
vedāham te vyavasitam
hr̥di rājanya-bālaka
tat prayacchāmi bhadram te*

durāpam api suvrata

(śrī-bhagavān uvāca) Shri Bhagavan said to Dhruva :

(rājanya-bālaka) Hey Prince ! (aham veda) I am able to understand (vyavasitam) what is the desire (te hr̥di) in your mind. (suvrata) Hey the one who has observed the penance very piously ! (durāpam api) Though it is very difficult, (prayacchāmi) I shall ensure (tat) the same for you. (te bhadram) Let good things happen to you.

Note : Shri Bhagwan is making it clear through the following two stanzas what He meant by saying that He shall ensure the happening of the desires for Dhruva.

Stanza 20

*nānyair adhiṣṭhitam bhadra
yad bhrājiṣṇu dhruva-kṣiti
yatra graharkṣa-tārāṇām
jyotiṣām cakram āstitam*

Stanza 21

*medhyām go-cakravat sthāsnu
parastāt kalpa-vāsinām
dharmo 'gniḥ kaśyapaḥ śukro
munayo ye vanaukaṣaḥ
caranti dakṣiṇī-kṛtya
bhramanto yat satārakāḥ*

*(bhadra) Hey the auspicious personality !
(yat) The one, which I am going to grant you, is the position
(na adhiṣṭhitam) which has not been inhabited/settled (anyaiḥ)
yet by anyone else,*

*(yatra) around which (jyotiṣām) the constellations of
(cakram) the multitudes of the masses of bodies
(graharkṣa-tārāṇām) like the planets, stars,
all of which are situated, well controlled and coordinated,
even as all of them encircle within their respective orbits,
(go-cakravat) just like the giant bulls (medhyām) on yoke tied
to the pole (āstitam) go round and round,*

*(yat) the one which is (dakṣiṇī-kr̥tya) circumambulated
(dharmah) by Dharma Deva (the Lord of Death - Yama),
(agniḥ) the Fire God, (kaśyapaḥ) Kasyapa saint, (śukraḥ)
Sukra,
(vanaukasah ye munayah) and other Sapta Rishis (the great
seven saints) (caranti) who travel around (satārakāḥ) in the
form of the stars,*

*(tat) the one (apart from the descriptions mentioned above)
(sthāsnu) which is situated (parastāt) even beyond those
(kalpa-vāsinām) who inhabit in their micro forms, remaining
unaffected even after the period of dissolution,*

*(bhrājiṣṇu) and the one which glows brightly, (dhruva-kṣiti)
which is the permanent abode and which is the highest
position of all.*

Note : Shri Bhagavan is granting to Dhruva the highest ever position. However, He also says now that this highest position shall happen to him only after he rules his kingdom for some years.

Stanza 22

*prasthite tu vanam pitrā
dattvā gām dharma-saṁśrayah
ṣaṭ-triṁśad-varṣa-sāhasram
rakṣitāvyāhatendriyah*

Once (gāṁ) this world (dattvā) is handed over to you (pitrā) by your father (prasthite tu) after he departs (vanam) to the forests, (dharma-saṁśrayaḥ) you shall follow very righteous methods, (avyāhatendriyaḥ) without any flaw to your sense organs, (rakṣitā) and carry out your duties of ruling over the kingdom (ṣaṭ-trimśad-varṣa-sāhasram) for thirty six thousand years.

Note : Now Sri Bhagavan says : “ Because Suruchi had done harm to you, she shall face danger. Even though you did not wish for the same, it shall happen.”

Stanza 23

*tvad-bhrātary uttame naṣṭe
mṛgayāyām tu tan-manāḥ
anveṣantī vanam mātā
dāvāgnim sā pravekṣyati*

(tvad-bhrātari) As far as your brother (uttame tu) Uttama is concerned, (naṣṭe) he shall be killed (mṛgayāyām) while hunting, (tan-manāḥ) and because of getting afflicted with the sorrow, (sā mātā) that mother Suruchi (vanam) shall go to the forests (anveṣantī) in search of him (pravekṣyati) where she shall get trapped and fall into (dāvāgnim) the forest fire.

Note : Shri Bhagavan is making it clear what shall happen thereafter.

Stanza 24

*iṣṭvā mām yajña-hṛdayam
yajñaiḥ puṣkala-dakṣiṇaiḥ
bhuktvā cehāśiṣaḥ satyā*

ante mām saṁsmariṣyasi

(yajñaiḥ) You shall perform innumerable number of Yajnas (mām iṣṭvā) by worshipping Me, (yajña-hṛdayam) the Yajna Murti Who is the very heart of the Yajnas, (puṣkala-dakṣiṇaiḥ) during which lots of charities shall be made by you (āśiṣaḥ) and you shall win over all the desires (bhuktvā ca) and enjoy them (satyāḥ) which are good (iha) in this world. (ante) At the end of the period (saṁsmariṣyasi) you shall remember (mām) Me as well.

Stanza 25

*tato gantāsi mat-sthānam
sarva-loka-namaskṛtam
upariṣṭād ṛṣibhyas tvam
yato nāvartate gataḥ*

(tataḥ) Thereafter, (tvam gantāsi) you shall reach the place (sarva-loka-namaskṛtam) which is worshipped by all the worlds and the one (mat-sthānam) which is My own place, (upariṣṭāt) much beyond (ṛṣibhyaḥ) the planetary system of the seven saints (Sapta rishis), (yataḥ) from which place (na āvartate) no one returns (gataḥ) after reaching there.

Stanza 26

*maitreya uvāca
ity arcitaḥ sa bhagavān
atidiśyātmanah padam
bālasya paśyato dhāma
svam agād garuḍa-dhvajaḥ*

(maitreya uvāca) Maitreya Maharshi said to Vidura :

(saḥ bhagavān) That Vishnu Bhagavan, (garuḍa-dhvajaḥ) Whose flag bears the mark of Garuda, (atidiśya) blessed and offered (ātmanaḥ padam) His own place (iti) in this manner to Dhruva (arcitaḥ) and having been worshipped by Dhruva, (svam dhāma) left for His own place (bālasya paśyataḥ) as Dhruva was still looking at Him.

Stanza 27

*so 'pi saṅkalpajam viṣṇoḥ
pāda-sevopasāditam
prāpya saṅkalpa-nirvāṇam
nātiprīto 'bhyagāt puram*

(saḥ api) As far as Dhruva was concerned, (prāpya) despite having achieved his (saṅkalpajam) most endearing desires (pāda-sevopasāditam) by doing service to the pious lotus feet (viṣṇoḥ) of Vishnu Bhagwan (saṅkalpa-nirvāṇam) by which he could find a solution to his mental cravings, (nātiprītaḥ) he did not turn himself into a person of exuberating happiness (he did not feel very happy within his mind), and (abhyagāt) returned to (puram) his own place.

Stanza 28

*vidura uvāca
sudurlabham yat paramam padam harer
māyāvinas tac-caraṇārcanārjitam
labdhvāpy asiddhārtham ivaika-janmanā
katham svam ātmānam amanyatārtha-vit*

(vidura uvāca) Vidura said to Maitreya Maharshi :

(katham) Why did Dhruva, (artha-vit) who was very conscious of his requirements,

*(amanyata) felt (svam ātmānam) in his mind (asiddhārtham iva) as if he had not accomplished the desired object by not being happy,
(eka-janmanā labdhvā api) despite his ability to attain within his single birth itself (paramam) the exalted (padaṁ yat) position equal to that (hareḥ) of Shri Hari (tac-caraṇārcanārjitam) by doing devotional service to His pious lotus feet,
(sudurlabham) which is extremely difficult for a person (māyāvinaḥ) who is affected by the illusion of worldly desires?*

Stanza 29

*maitreya uvāca
mātuḥ sapatnyā vāg-bāṇair
hr̥dī viddhas tu tān smaran
naicchan mukti-pater muktim
tasmāt tāpam upeyivān*

(maitreya uvāca) Maitreya Maharshi said to Vidura :

(tān smaran) Remembering those (viddhaḥ tu) stings he got (hr̥dī) in his heart (vāg-bāṇaiḥ) by the words of arrows (sapatnyā mātuḥ) of his stepmother, (na icchat) Dhruva did not strive to obtain (muktim) the deliverance/liberation (mukti-pateḥ) from the Lord of liberation. (tasmāt) Therefore, (upeyivān) he went into (tāpam) the mode of repentance.

Note : The repentance of Dhruva is being explained through the following six stanzas.

Stanza 30

*dhruva uvāca
samādhinā naika-bhavana yat padaṁ
viduḥ sanandādaya ūrdhva-retasaḥ*

*māsair ahaṁ ṣaḍbhir amuṣya pādayoś
chāyām upetyāpagataḥ pṛthaṅ-matiḥ*

(dhruva uvāca) Dhruva thought within himself :

(apagataḥ) I am returning (pṛthaṅ-matiḥ) with the dualistic thinking despite (ahaṁ) my (upetya) attaining (ṣaḍbhiḥ) just within six (māsaiḥ) months (chāyām) such gracefulness (pādayoḥ) of that pious lotus feet (amuṣya) of Shri Bhagavan, (yat padaṁ) the greatness of which (viduḥ) was realized (sanandādayaḥ) even by the Sanaka saints, (ūrdhva-retasaḥ) the seekers of knowledge for ever, (samādhinā) by undergoing various meditative and yogic paths, (naika-bhavana) through their various births!

Stanza 31

*aho bata mamānātmyaṁ
manda-bhāgyasya paśyata
bhava-cchidaḥ pāda-mūlaṁ
gatvāyāce yad antavat*

(aho bata) What a pity ! (paśyata) Please see (anātmyaṁ) the ignorance (manda-bhāgyasya) of this unfortunate (mama) one. (yat) Because, (gatvā) after attaining (pāda-mūlaṁ) the lotus feet of (bhava-cchidaḥ) that One Who cuts off the material existence (ayāce) I have begged (antavat) for the one which is transitory.

Note : Dhruva is contemplating within himself the reasons for his ignorance.

Stanza 32

matir vidūṣitā devaiḥ

*patadbhir asahiṣṇubhiḥ
yo nārada-vacas tathyam
nāgrāhiṣam asattamaḥ*

*(matih) My intelligence (vidūṣitā) has been polluted (devaiḥ)
by those demigods (patadbhiḥ) who knew that they shall be in
the lower positions than me (asahiṣṇubhiḥ) and because of that
they became angry with me. (yaḥ) Therefore, I (asattamaḥ)
became totally unintelligent (na agrāhiṣam) and did not pay
heed to (tathyam) the truthful (nārada-vacaḥ) words of saint
Narada.*

Stanza 33

*daivīm māyām upāśritya
prasupta iva bhinna-drk
tapye dviṭīye 'py asati
bhrātr-bhrātrvya-hṛd-rujā*

*(prasuptaḥ iva) Just like the person who is dreaming,
(bhinna-drk) I have been seeing this universe with my
perception of separateness,
(upāśritya) which universe is leaning with recourse to (māyām)
the illusions of the powers of Maya Shakti (daivīm) of
the Bhagavan,
(dviṭīye) where in fact there is nothing as the second (asati api)
in the true sense,
(bhrātr-bhrātrvya-hṛd-rujā) and with the concoction of my mind
initiating in me the heartburn that my own brother is my
enemy,
(tapye) I am suffering tormentation in me.*

Note : Over and above all these, Dhruva feels that his doing propitiation of the Bhagavan and doing prayers to Him all have gone in vain.

Stanza 34

*mayaitat prārthitaṁ vyarthaṁ
cikitseva gatāyuṣi
prasādya jagad-ātmānaṁ
tapasā duṣprasādanam
bhava-cchidam ayāce 'haṁ
bhavaṁ bhāgya-vivarjitaḥ*

**(etat) These silly matters (of worldly desires) (mayā) which I
(prārthitaṁ) had prayed for (vyarthaṁ) have all gone in vain
(cikitsā iva) just like the treatment given (gatāyuṣi) to a person
who is already dead.**

**(bhāgya-vivarjitaḥ) It is very pitiable for an unfortunate person
(ahaṁ) like me (prasādya) to have sought (ayāce) and begged
for (bhavaṁ) material comforts (tapasā) through my penance
from that Bhagavan,**

(jagad-ātmānaṁ) Who is the very soul of this universe,

**(duṣprasādanam) Whose graciousness is extremely difficult to
obtain,**

(bhava-cchidam) and Who is the mitigator of the material life.

Note : Dhruva is explaining the above thoughts through appropriate example.

Stanza 35

*svārājyaṁ yacchato maudhyān
māno me bhikṣito bata
īśvarāt kṣīṇa-puṇyena
phalī-kārān ivādhanah*

(bata) What a pity ! (iva) Just like the action of begging

(*adhanah*) of a very poor person, (*kṣīṇa-puṇyena*) due to his misfortune, (*īśvarāt*) before a great emperor (*phalī-kārān*) some rice full of husk and broken pieces, (*me*) I had, (*maudhyāt*) because of my faulty thinking, (*bhikṣitah*) had begged (*yacchataḥ*) before that Supreme Being, Who is capable of bestowing (*svārājyaṁ*) the eternal bliss which is the supreme happiness, (*māno*) just merely the craving of high honour in this material world.

Stanza 36

maitreya uvāca
na vai mukundasya padāravindayo
rajo-juṣas tāta bhavādrśā janāḥ
vāñchanti tad-dāsyam ṛte 'rtham ātmano
yadṛcchayā labdha-manah-samṛddhayah

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

(*tāta*) Hey son Vidura ! (*bhavādrśāḥ janāḥ*) People like you (*rajo-juṣaḥ*) who are engaged in the devotional service unto the dust particles (*padāravindayoḥ*) of the pious lotus feet (*mukundasya*) of that Bhagavan, Who bestows deliverance, (*yadṛcchayā*) are contented with whatever is received (*yadṛcchayā*) without craving for them, and seek only (*tad-dāsyam*) to do service to Him (*ṛte*) without (*na vai vāñchanti*) wishing for any other desire (*artham*) other than doing such service towards Him (*ātmanah*) by yourself.

Stanza 37

ākarnyātma-jam āyāntaṁ
samparetya yathāgatam
rājā na śraddadhe bhadram

abhadrasya kuto mama

(rājā) The King Uttanapada, (ākarṇya) upon hearing (āyāntam) about the return (ātma-jam) of his son (yathā) as if Dhruva (āgatam) had come alive (samparetya) after attaining death, (na śraddadhe) did not believe it thinking (kutaḥ) “how come (mama) I shall (bhadram) become fortunate (abhadrasya) as I am ridden with misfortune?”.

Stanza 38

*śraddhāya vākyam devarṣer
harṣa-vegena dharṣitaḥ
vārtā-hartur atiprīto
hāram prādān mahā-dhanam*

(śraddhāya) Trusting (vākyam) the words (devarṣeḥ) of saint Narada (dharṣitaḥ) and overwhelmed (atiprītaḥ) with immense satisfaction and (harṣa-vegena) happiness, (prādāt) he gifted (mahā-dhanam) a very valuable (hāram) pearl necklace (vārtā-hartuḥ) to the person who brought this news to him.

Stanza 39

*sad-aśvam ratham āruhya
kārtasvara-pariṣṛtam
brāhmaṇaiḥ kula-vṛddhaiś ca
paryasto 'mātya-bandhubhiḥ*

Stanza 40

*śaṅkha-dundubhi-nādena
brahma-ghoṣeṇa veṇubhiḥ
niścakrāma purāt tūrṇam
ātmajābhīkṣaṇotsukaḥ*

(*niścakrāma*) **He started off** (*purāt*) **from his city**
 (*ātmajābhīkṣaṇotsukaḥ*) **with the longing to see his son**
 (*ratham āruhya*) **riding on his chariot** (*tūrṇam*) **so fast**
 (*kārtasvara-pariṣkṛtam*) **decorated with gold** (*sad-aśvam*) **and**
drawn by good horses,
 (*paryastah*) **accompanied** (*brāhmaṇaiḥ*) **by the brahmins,**
 (*kula-vṛddhaiḥ*) **elderly persons of the family,**
 (*amātya-bandhubhiḥca*) **his ministers, his relatives etc.,**
 (*śaṅkha- Dundubhi-nādena*) **with the resonant vibrations arising**
from sounding of conch shells, beating of drums, (*veṇubhiḥ*)
booming voices from the musical pipes, (*brahma-ghoṣeṇa*) **and**
high sounding notes of recitations of vedic hymns.

Stanza 41

sunītiḥ suruciś cāsya
mahiṣyau rukma-bhūṣite
āruhya śibikām sārđham
uttamenābhijagmatuḥ

(*mahiṣyau*) **The queens** (*asya*) **of Uttanapada,** (*sunītiḥ*) **Suneeti**
 (*suruciḥ ca*) **and Suruchi,** (*rukma-bhūṣite*) **adorning themselves**
with gold ornaments, (*sārđham*) **accompanied** (*uttamena*) **along**
Uttanapada as well (*āruhya*) **sitting** (*śibikām*) **on the chariot**
 (*abhijagmatuḥ*) **and went forward to receive Dhruva.**

Stanza 42

taṁ drṣṭvopavanābhyāśa
āyāntaṁ tarasā rathāt
avaruhya nrpas tūrṇam
āsādya prema-vihvalaḥ

Stanza 43

*parirebhe 'ṅgajam dorbhyām
dīrghotkaṅṭha-manāḥ śvasan
viṣvaksenāṅghri-saṁsparśa-
hatāśeṣāgha-bandhanam*

**(prema-vihvalaḥ) Overwhelmed with the fondness for his son,
(nrpaḥ) the king (avaruhya) descended (rathāt) from his
chariot (tarasā) as fast as he could (tam dṛṣṭvā) as he saw his
son and**

**(āsādyā) approached Dhruva (tūrṇam) swiftly
(āyāntam) as Dhruva was coming (upavanābhyāśe) in the area
outside of the gardens, (parirebhe) and embraced (aṅgajam)
his son (dorbhyām) with both his hands,
(viṣvaksenāṅghri-saṁsparśa-hatāśeṣāgha-bandhanam) who was now
devoid of all sins from their roots and other bondages
because of the touch of the pious lotus feet of Shri Hari,
(dīrghotkaṅṭha-manāḥ) with great warmth from within (śvasan)
and in heavy perspiration.**

Stanza 44

*athājighran muhur mūrdhni
śītair nayana-vāribhiḥ
snāpayām āsa tanayam
jātoddāma-manorathaḥ*

**(ath) Thereafter, (ajighrat) he kissed (mūrdhni) Dhruva's
forehead (muhuḥ) repeatedly. (jātoddāma-manorathaḥ) After
satisfying all his heart's joy, (snāpayām āsa) he bathed
(tanayam) his son Dhruva (śītaiḥ) with his cold
(nayana-vāribhiḥ) flowing tears.**

Note : The remark about “cold flowing tears” has a relevance.
When in anxiety the tears are warm. When the mind is calm the

tears flow cold. The king's anxiety of not seeing Dhruva for a long time was now over and his joy of seeing him had also calmed down. Hence his tears were cold.

Stanza 45

*abhivandya pituḥ pādāv
āśīrbhiś cābhimanritaḥ
nanāma mātaraḥ śīrṣṇā
sat-kṛtaḥ saj-janāgraṇīḥ*

(saj-janāgraṇīḥ) Dhruva, who was the foremost among all the good people, (abhivandya) worshipped his father by touching (pituḥ pādau) his feet, (āśīrbhiḥ) whereafter he took his blessings. (sat-kṛtaḥ) Dhruva, who was welcomed by everyone (abhimanritaḥ ca) and was showered appreciation by all, (śīrṣṇau) bowed down his head before (mātaraḥ) both his mothers (nanāma) and paid his obeisances to them.

Stanza 46

*surucis taṁ samutthāpya
pādāvanatam arbhakam
pariṣvajyāha jīveti
bāṣpa-gadgadayā girā*

(taṁ arbhakam samutthāpya) Making that child stand up, (pādāvanatam) who thus bowed down on her feet, (pariṣvajya) Suruchi embraced him. (suruciḥ) She (āha) said (iti) then to him (jīva) “may you live long” (girā) with her words (bāṣpa-gadgadayā) choking up because of her tears.

Note : Through the following stanza it is being shown it is not surprising to see the change of heart in Suruchi

Stanza 47

*yasya prasanno bhagavān
guṇair maitry-ādibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam*

(hariḥ) When Shri hari, (bhagavān) the One with all the prosperities, (prasannaḥ) is in complete satisfaction (guṇaiḥ) because of His good qualities (maitry-ādibhiḥ) of friendly compassion (yasya) with someone, (bhūtāni) all the living beings (namanti) bow down (tasmai) before him (svayam) in a natural manner (āpaḥ iva) just like the water flows (nimnam) towards the low lying places.

Stanza 48

*uttamaś ca dhruvaś cobhāv
anyonyaṁ prema-vihvalau
aṅga-saṅgād utpulkāv
asraughaṁ muhur ūhatuḥ*

(ubhau) Both (uttamaḥ ca) Uttama (dhruvaḥ ca) and Dhruva (prema-vihvalau) were overwhelmed with affection, (aṅga-saṅgāt) embraced (anyonyaṁ) each other (utpulkau) rousing up their hairs all over the body, (muhuḥ) and repeatedly (ūhatuḥ) shed the (asraughaṁ) tears from their eyes.

Stanza 49

*sunītir asya jananī
prāṇebhyo 'pi priyam sutam
upaguhya jahāv ādhim
tad-aṅga-sparśa-nirvṛtā*

(sunītiḥ) Suneeti, (jananī) the own mother (asya) of Dhruva, (upaguhya) having shown her affection by embracing her son, (priyam sutam) who was more endearing to her (prāṇebhyaḥ api) than her own life, (tad-aṅga-sparśa-nirvṛtā) and having thus experienced the happiness because of the touch of her son's body, (jahau) threw away (ādhim) all her mental distress.

Stanza 50

*payah stanābhyām susrāva
netra-jaiḥ salilaiḥ śivaiḥ
tadābhiściamānābhyām
vīra vīra-suvo muhuḥ*

(vīra) Hey the most distinguished Vidura ! (vīra-suvaḥ) As Suneeti, the mother of the most capable Dhruva, was shedding (netra-jaiḥ) from her eyes (śivaiḥ) the auspicious (salilaiḥ) stream of tears (abhiściamānābhyām) which was drenching (stanābhyām) her breasts, (tadā) at that time (susrāva) they started oozing out milk (payah muhuḥ) in a continuous manner.

Stanza 51

*tām śaśaṃsur janā rājñīm
diṣṭyā te putra ārti-hā
pratilabdhas ciraṃ naṣṭo
rakṣitā maṇḍalam bhuvah*

(janāḥ) All the people (śaśamsuḥ) praised (tām rājñīm) that queen : “ (diṣṭyā) It is very fortunate that (te) your (putraḥ) dear son (naṣṭaḥ) who was not seen (ciraṁ) for so many days , (ārti-hā) who wipes out your sorrows, (pratilabdhaḥ) has now come back to you. (rakṣitā) He is going to protect (bhuvāḥ maṇḍalam) this earth.”

Stanza 52

*abhyarcitas tvayā nūnam
bhagavān praṇatārti-hā
yad-anudhyāyino dhīrā
mr̥tyuṁ jigyuḥ sudurjayam*

“(tvayā) You must have (nūnam) definitely (abhyarcitaḥ) worshipped (bhagavān) that Sarveswara, the Supreme Being, (praṇatārti-hā) Who ensures protection to his devotees from all the dangers, (yad-anudhyāyinaḥ) and by worshipping Him constantly (dhīrāḥ) the great saintly persons (jigyuḥ) have even won over (mr̥tyuṁ) the Lord of Death, (sudurjayam) who is extremely difficult to be otherwise conquered upon.”

Stanza 53

*lālyamānaṁ janair evaṁ
dhruvaṁ sabhrātaraṁ nr̥paḥ
āropya kariṇīm hr̥ṣṭaḥ
stūyamāno ’viśat puram*

(dhruvaṁ) As Dhruva (lālyamānaṁ) was being praised so endearingly (janaiḥ) by the people (evaṁ) in this manner, (hr̥ṣṭaḥ) the happy (nr̥paḥ) king (dhruvaṁ) made Dhruva, (sabhrātaraṁ) together with his brother, (kariṇīm āropya) sit over an elephant (aviśat) and entered (puram) the capital

(stūyamānaḥ) while the people assembled continued to shower praises on Dhruva.

Stanza 54

*tatra tatropasaṅklptair
lasan-makara-toraṇaiḥ
savṛndaiḥ kadalī-stambhaiḥ
pūga-potaiś ca tad-vidhaiḥ*

Stanza 55

*cūta-pallava-vāsaḥ-sraṅ-
muktā-dāma-vilambibhiḥ
upaskṛtaṁ prati-dvāram
apāṁ kumbhaiḥ sadīpakaiḥ*

Dhruva entered the capital which ---

(upasaṅklptaiḥ) had decorated (lasan-makara-toraṇaiḥ) arch in the form of alligators gleaming (tatra tatra) at many places, (savṛndaiḥ kadalī-stambhaiḥ) the cut out and tied banana plantains galore with their bunch of fruits and flowers seen at many places, (tad-vidhaiḥ) in the same similar manner (pūga-potaiḥ) the young betel nut trees, (prati-dvāram) and the entrance of each house (upaskṛtaṁ ca) decorated beautifully (cūta-pallava-vāsaḥ-sraṅ-muktā-dāma-vilambibhiḥ) with the hangings of mango leaves, clothes, garland of flowers, pearl garlands etc., (sadīpakaiḥ) with rows of lamps placed decoratively, (apāṁ kumbhaiḥ) apart from the decorated pots filled with water.

Stanza 56

*prākārair gopurāgāraiḥ
śātakumbha-paricchadaiḥ
sarvato 'lañkṛtaṁ śrīmad-
vimāna-śikhara-dyubhiḥ*

Stanza 57

*mṛṣṭa-catvara-rathyātṭa-
mārgaṁ candana-carcitam
lājākṣataiḥ puṣpa-phalais
taṇḍulair balibhir yutam*

Dhruva entered the capital (*yutam*) which had ---

**(*gopurāgāraiḥ*) the city towers, (*prākāraiḥ*) the walls
(*śātakumbha-paricchadaiḥ*) of which were shining splendidly,
having various instruments coated in gold,
(*vimāna-śikhara-dyubhiḥ*) and majestically standing just like the
radiant anterior of the airplanes;**

**(*sarvatolañkṛtaṁ*) been duly decorated at all places in full
gorgeousness,
(*śrīmat*) very rich material affluences,
(*mṛṣṭa-catvara-rathyātṭa-mārgaṁ*) the streets neatly cleaned up
with water, the front yards of the houses well kept, separate
wide roads for chariots, multi storey buildings, separate
paths as pedestrian ways,
(*candana-carcitam*) all of which were sprinkled with sandal
wood water;**

**(*balibhiḥ*) plenty of materials collected and kept at various
places for the purpose of worship (*puṣpa-phalaiḥ*) like
beautiful flowers, fruits, (*taṇḍulaiḥ*) unhusked rice (paddy),**

(*lājākṣataiḥ*) flower petals and uncooked full size rice with no cuts anywhere in them.

Stanza 58

*dhruvāya pathi dr̥ṣṭāya
tatra tatra pura-striyaḥ
siddhārthākṣata-dadhy-ambu-
dūrvā-puṣpa-phalāni ca*

Stanza 59

*upajahruḥ prayuñjānā
vātsalyād āśiṣaḥ sat̥ḥ
śṛṅvaṃs tad-valgu-gītāni
prāviśad bhavanam pituḥ*

(*tatra tatra*) At specified locations (*pura-striyaḥ*) the women living in the capital city (*upajahruḥ*) rained upon Dhruva (*vātsalyāt*) with love and affection (*prayuñjānāḥ*) conveying their (*sat̥ḥ*) good (*āśiṣaḥ*) wishes (*dhruvāya*) towards him, (*dr̥ṣṭāya*) as as soon as they spotted him (*pathi*) on their respective streets, (*siddhārthākṣata-dadhy-ambu-dūrvā-puṣpa-phalāni ca*) with white mustard, unbroken and uncut rice, curd, water, tender grass, flowers, fruits etc. (*prāviśat*) and thus Dhruva entered (*bhavanam*) the palace (*pituḥ*) of his father (*śṛṅvan*) listening (*tad-valgu-gītāni*) to the beautiful songs sung by those women.

Stanza 60

*mahāmaṇi-vrātamaye
sa tasmin bhavanottame
lālito nitarām pitrā*

nyavasat divi devavat

**(nitarāṁ) Cherishing the immense (lālitaḥ) love and affection
(pitrā) of his father,
(saḥ) that Dhruva (nyavasat) lived (tasmin) in that
(bhavanottame) huge palace,
(mahāmaṇi-vrātamaye) filled with the rows of precious gems,
(devavat) just like a divine being (divi) in the heaven.**

Stanza 61

*payah-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
āsanāni mahārḥāṇi
yatra raukmā upaskarāḥ*

**(yatra) In which palace --
(śayyāḥ) the beds (payah-phena-nibhāḥ) were so white like the
milk and soft like the foam of milk,
(dāntāḥ) the cots made of ivory (rukma-paricchadāḥ) were
decorated with gold,
(āsanāni) the sitting places (mahārḥāṇi) were made of very
precious materials,
(upaskarāḥ) all the home utensils (raukmāḥ) were made of
gold;**

Stanza 62

*yatra sphaṭika-kudyeṣu
mahā-mārakateṣu ca
ratna-pradīpā ābhānti
lalanā-ratna-saṁyutāḥ*

**(yatra) In which palace --
(sphaṭika-kudyeṣu) on the walls made of crystals,**

(mahā-mārakateṣu ca) and on the vestibules affixed with precious stones, (lalanā-ratna-saṃyutāḥ) there were statues of beautiful women (ratna-pradīpāḥ) holding lamps made of precious gems (ābhānti) radiating brightness.

Stanza 63

*udyānāni ca ramyāṇi
vicitrair amara-drumaiḥ
kūjat-vihaṅga-mithunair
gāyan-matta-madhuvrataiḥ*

(udyānāni) The gardens around that palace (ramyāṇi ca) were so beautiful (vicitrāiḥ) filled with lots of wonderful (amara-drumaiḥ) divine trees (kūjat-vihaṅga-mithunaiḥ) where there were groups of pairs of singing birds (gāyan-matta-madhuvrataiḥ) and intoxicatedly humming bees.

Stanza 64

*vāpyo vaidūrya-sopānāḥ
padmotpala-kumud-vaṭīḥ
haṃsa-kāraṇḍava-kulair
juṣṭāś cakrāhvayair api*

(vāpyaḥ) All the lakes over there (vaidūrya-sopānāḥ) had the steps made of the gems known as the cat's eyes, (padmotpala-kumud-vaṭīḥ) contained lots of lotus flowers, blue lotus and lilies, (juṣṭāḥ) and inhabited (haṃsa-kāraṇḍava-kulaiḥ) with plenty of swans, ducks etc., (cakrāhvayaiḥ api) and chakra birds.

Stanza 65

uttānapādo rājarṣiḥ

*prabhāvaṃ tanayasya tam
śrutvā dr̥ṣṭvādbhutatamaṃ
prapede vismayam param*

(rājar̥ṣiḥ) The great saintly king, (uttānapādaḥ) Uttanapada, (param) was very much (vismayam prapede) struck with astonishing wonder (śrutvā) upon hearing (dr̥ṣṭvā) and listening (tam prabhāvam) to the greatness of those (adbhutatamaṃ) fabulous achievements (tanayasya) of his son.

Stanza 66

*vīkṣyodha-vayasam tam ca
prakṛtīnām ca sammatam
anurakta-prajam rājā
dhruvam cakre bhuvah patim*

(udha-vayasam) Upon reaching the youthhood, (sammatam ca) and with due approval of (prakṛtīnām) all his ministers, (anurakta-prajam ca) and as he was also so endearing to the people, (tam dhruvam) that Dhruva (cakre) was crowned (bhuvah patim) as the ruler of the earth (rājā) by the king Uttanapada (vīkṣya) as he saw the required qualities in Dhruva.

Stanza 67

*ātmānam ca pravayasam
ākalayya viśāmpatiḥ
vanam viraktaḥ prātiṣṭhad
vimṛśann ātmano gatim*

(ākalayya) Upon realising (ātmānam) that he (pravayasam ca) had come of old age, (viśāmpatiḥ) the king Uttanapada

(viraktaḥ) withdrew all his worldly desires, (vimṛśan) started thinking (gatim) about the progress (ātmanaḥ) of his soul/own self, (prātiṣṭhad) and proceeded off (vanam) to the forests.

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***This completes Chapter nine of Volume four of Srimad
Bhagavatam***

Hari Om