

# **SRIMAD BHAGAVATAM**

## **CHAPTER 30, VOLUME 4**

### **BHAGWAN BLESSINGS THE PRACHETAS**

#### **PREFACE**

*We have seen in the previous chapter No.29 about the profound advices of Saint Narada which were discoursed to the King Prachinabarhis. As a result of and due to the influence of these advises, the King Prachinabarhis left for the Kapila Ashram. He gave instructions through his ministers to his sons (the Pracetas), who were presently undertaking very austere penance, to take charge of the administration of the kingdom.*

*In the meantime, the Pracetas, who were undertaking the great penance on the advice of Shri Rudra, were fortunate enough to see Shri Hari manifest before them. The Pracetas were worshipping Shri Hari through the song of praises of Shri Hari which were taught to them by none other than Shri Rudra.*

*This chapter is again one of the greatest from the point of view of devotion and knowledge realization. What advices were given by Shri Hari to the Pracetas and what all the Pracetas did thereafter are the matters dealt with in this chapter.*

#### ***Stanza 1***

*vidura uvāca*

*ye tvayābhihitā brahman*

ḥ                      ṣ ḥ                      *sutā prācīnabarhi a*

ṁ                      *te rudra-gītena hari*

ḥ                      ṣ                      *siddhim āpu prato ya kām*

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

**( brahman) Hey the saint who has the knowledge about**

**ḥBrahman! ( tvayā) You had ( abhihitā ) mentioned ( ye ) about**

**ṣ ḥ ( sutā ) the sons ( prācīnabarhi a ) of Prachinabarhis. ( kām )**

**What ( ḥiddhim ) achievements ( te ) they ( āpu ) acquired**

**ṁ ( prato ya ) by worshipping ( hari ) on Shri Hari**

**( rudra-gītena ) through Rudra Geet (the song explained to**

**them by Shri Rudra).**

## **Stanza 2**

*ki bārhaspatyeha paratra vātha*

ḥ                      *kaivalya-nātha-priya-pārśva-vartina*

ṁ                      ṣ                      *āsādyā deva giriśa yad cchayā*

ḥ                      *prāpu para nūnam atha pracetasa*

**( bārhaspatya ) Hey the great personality, who is the student of**

**Brihaspati!**

**( yad cchayā ) After coming into contact ( āsādyā ) and having**

**ṁ had a meeting with ( deva ) Bhagavan ( giriśa ) Shri Rudra,**

**( kaivalya-nātha-priya-pārśva-vartina ) and having associated**

**themselves with Shri Rudra, the dear friend of Shri Hari,**

**Who is the Supreme One in bestowing deliverance, ( nūnam )**

**ḥ certainly ( pracetasa ) the Pracetās ( prāpu ) must have**

**attained ( para ) that Supreme position.**

**ṁ( atha ḥStill, before they reached that position, ( ki prāpu )**

**what all they had achieved ( iha ) either in this world**

**( paratra vā) or in the other world?**

**Stanza 3**

*maitreya uvāca  
pracetaso 'ntar udadhau  
pītur ādeśa-kāri a  
japa-yajñena tapasā  
purañjanam ato ayat*

**( maitreya uvāca ) Maitreya Maharshi said to Vidura:  
( ādeśa-kāri a ) As they were the strict followers of the advices  
( pītu ) of their father, ( pracetasa ) the Pracetās ( ato ayat )  
worshipped and pleased ( purañjanam ) Shri Hari ( tapasā )  
through their great penances ( japa-yajñena ) and through the  
devotional chanting of the song of Shri Rudra ( antar udadhau )  
by sitting inside the ocean.**

**Stanza 4**

*daśa-var a-sahasrānte  
puru as tu sanātana  
te ām āvirabhūt k cchra  
śāntena śamayan rucā*

**( daśa-var a-sahasrānte) After the passage of ten thousand years,  
( sanātana ) the eternal, ever permanent ( puru a tu ) and the  
Supreme personality (Shri Hari) ( śamayan ) mitigating  
( k cchra ) the difficulties of the austere penance ( te ām ) of  
theirs ( rucā ) through His own self effulgence ( āvirabhūt )  
manifested before them( śāntena ) with his purest Sattva form.**

**Stanza 5**

*supar a-skandham ārū ho  
meru-ś gam ivāmbuda  
pīta-vāsā ma i-grīva  
kurvan vitimirā diśa*

**( ārū ha ) The Bhagavan, Who was seated ( supar a-skandham )  
on the shoulders of the Garuda, ( iva ) was like ( ambuda ) the  
blue clouds ( ārū ha ) embracing ( meru-ś gam ) the peak of the  
Meru mountains.**

**( pīta-vāsā ) Adorning the saffron silk ( ma i-grīva ) and  
wearing the Kaustubha jewel on His neck, ( kurvan ) His  
presence made ( vitimirā ) instant removal of the darkness from  
( diśa ) all the directions.**

### **Stanza 6**

*kāśi unā kanaka-var a-vibhū a ena  
bhrājat-kapola-vadano vilasat-kirī a  
a āyudhair anucarair munibhi surendrair  
āsevito garu a-kinnara-gīta-kīrti*

**Shri Hari was so shining as he manifested there with**

**( bhrājat-kapola-vadana ) His face and cheeks radiating  
brightness reflecting upon them ( kāśi unā ) from the shine  
( kanaka-var a-vibhū a ena ) of the divine ornaments He was  
wearing which were of golden colour;**

**( vilasat-kirī a ) His headgear was glittering with brightness;**

**( a āyudhai ) holding eight kinds of weapons in his hands;**

**( āsevita ) the continuous service being carried out for Him  
( anucarai ) by His followers, ( munibhi ) the group of saints,  
( surendrai ) and the important personalities among the  
divine beings;**

**( garu a-kinnara-gīta-kīrti ) His praises being sung by the Garuda  
and the Kinnaras.**

### **Stanza 7**

**pīnāyatā a-bhuja-ma ala-madhya-lak myā  
spardhac-chriyā pariv to vana-mālayādyā  
barhi mata puru a āha sutān prapannān  
parjanya-nāda-rutayā sagh āvaloka**

**( ādya puru a ) That very first Supreme Personality (Shri  
Hari),**

**( pīnāyatā a-bhuja-ma ala-madhya-lak myā ) on Whose chest region,  
in the middle of His long and stout arms, has Shri Lakshmi,**

**( spardhac-chriyā ) and the chest which shines ( pariv ta ) because  
of the encircled ( vana-mālayā ) garland of forest flowers,**

**( sagh āvaloka ) with compassionate and merciful look of His  
eyes,**

**( parjanya-nāda-rutayā ) with His words so powerful as the  
thunder of the clouds,**

**( āha ) said ( sutān ) to the sons (the Pracetās) ( barhi mata ) of  
Prachinabarhis,**

*( prapannān ) who took shelter unto Him.*

### **Stanza 8**

*śrī-bhagavān uvāca  
vara v īdhva bhadra vo  
yūya me n pa-nandanā  
sauhārdenāp thag-dharmās  
tu o 'ha sauh dena va*

*( śrī-bhagavān uvāca ) Shri Hari said to the Pracetās:*

*( n pa-nandanā ) Hey the sons of the King Prachinabarhis!  
( va bhadra ) Let good things happen ( yūya ) to you all.  
( v īdhva ) You can ask for benediction ( me vara ) from Me.  
( ap thag-dharmā ) Hey the sons of the King, who carry out  
righteous deeds without differing among yourselves  
( sauhārdena ) because of your attitude of oneness among you!  
( aha ) I am ( tu a ) very much pleased ( va ) with your  
( sauh dena ) friendship.*

### **Stanza 9**

*yo 'nusmarati sandhyāyā  
yu mān anudina nara  
tasya bhrāt v ātma-sāmya  
tathā bhūte u sauh dam*

*( ya nara ) The one ( anusmarati ) who remembers ( yu mān )  
you ( anudina ) every day ( sandhyāyā ) during the dusk time,  
( tasya ) he shall ( ātma-sāmya ) attain endearing equanimity  
and affection ( bhrāt u ) towards his brothers, ( tathā ) and in*

**the same manner ( sauh dam ) shall develop similar feeling of oneness ( bhūte u ) with all the living entities.**

### **Stanza 10**

*ye tu mā rudra-gītena  
sāya prāta samāhitā  
stuvanty aha kāma-varān  
dāsye prajñā ca śobhanām*

**( ye tu ) Those who ( stuvanti ) offer prayers ( mā ) to Me ( rudra-gītena ) by reciting the Rudra Geet (the song sung by Lord Rudra to the pracetas) ( samāhitā ) with concentrated attention ( prāta ) both in the morning ( sāya ) and in the evening, to them ( aha ) I shall ( kāma-varān ) fulfil all their desires ( dāsye ) and make ( prajñā ca ) their thinking ( śobhanām ) pure and clean as well.**

### **Stanza 11**

*yad yūya pitur ādeśam  
agrahī a mudānvitā  
atho va uśatī kīrtir  
lokān anu bhavi yati*

**( yat ) Because ( yūya ) you ( agrahī a ) had taken upon yourselves the responsibility to carry out ( ādeśam ) the instructions ( pitu ) of your father ( mudānvitā ) with extreme happiness, ( va ) your ( uśatī ) great ( kīrti ) fame ( bhavi yati ) shall sustain ( lokān anu ) and continue to spread and remain in all the worlds ( atho ) for the very same reasons.**

### **Stanza 12**

*bhavitā viśruta putro  
'navamo brahma o gu ai  
ya etām ātma-vīrye a  
tri-lokī pūrayi yati*

**( bhavitā ) You shall beget ( viśruta ) a very famous ( putra ) son  
( gu ai ) who shall possess such qualities ( anavama ) which  
shall not be even little less than that of the qualities  
( brahma a ) of Lord Brahma.**

**( ya ) That son of yours ( pūrayi yati ) shall fill ( etām tri-lokī )  
these three worlds ( ātma-vīrye a ) with his progenies in times to  
come.**

### **Stanza 13**

*ka o pramlocayā labdhā  
kanyā kamala-locanā  
tā cāpaviddhā jag hur  
bhūruhā n pa-nandanā*

**( n pa-nandanā ) Hey the sons of the King Prachinabarhis!  
( kamala-locanā ) There is a beautiful ( kanyā ) girl ( labdhā )  
obtained ( pramlocayā ) through the heavenly woman named  
Pramlocha ( ka o ) as a result of her association with the  
saint Kandu.**

**( apaviddhā ) As this girl was abandoned by her mother,  
( bhūruhā ) the divine trees ( jag hur ca ) took charge ( tā ) of  
that child under their care.**

**Note : Pramlocha was sent from the heavenly world by the divine  
beings with instructions to create hindrance to the great penance  
undertaken by the saint Kandu. The saint could not complete his**



penance because of his company with this woman. Due to their association they begot a girl child.

As Pramlocha had to return to the heavenly world after completion of her mission, she could not take the girl child along with her. She entrusted that child to the divine trees of the forests.

As this child was being taken care of and nourished by the divine trees, this girl child got her name as “Vaarkshi”.

Shri Hari instructed the Pracetas that all of them should marry this girl.

#### Stanza 14

*k ut-k āmāyā mukhe rājā  
soma pīyū a-var i īm  
deśinī rodamānāyā  
nidadhe sa dayānvita*

**( rājā ) The king of the trees and the medicinal plants,  
( sa soma ) known as the Soma, ( dayānvita ) very  
compassionately ( nidadhe ) placed ( deśinī ) his little finger,  
( pīyū a-var i īm ) from which oozed out the pure nectar, ( mukhe  
) into the mouth of that girl child ( k ut-k āmāyā ) who was  
very weak due to hunger ( rodamānāyā ) and was crying  
profusely.**

**Note :** What is being indicated through the above stanza is that Vaarkshi, the girl child of Pramlocha and Kandu, was born out of the pregnancy of the mother of the resident of the heavenly world. Therefore, this child was extremely beautiful.

**Apart from that, this child was fed the pure nectar by the king of the divine beings, the Soma, of the forests. Because of this, this child never shall have the sweat and other bodily odours of the human beings.**

### **Stanza 15**

*prajā-visarga ādi ā  
pitrā mām anuvartatā  
tatra kanyā varārohā  
tām udvahata mā ciram*

**( ādi ā ) As all of you have been ordered ( pitrā ) by your father, ( anuvartatā ) who is now continuously worshipping ( mām ) Me, ( prajā-visarge ) to procreate progenies, ( tatra ) you must, for that purpose, ( udvahata ) marry ( tām ) that ( varārohā ) beautiful ( kanyā ) girl. ( mā ciram ) Let there be no delay to accomplish this.**

**Note : Can one woman become the wife of ten men? - This doubt is being cleared through the following stanza.**

### **Stanza 16**

*ap thag-dharma-śīlānā  
sarve ā va sumadhyamā  
ap thag-dharma-śīleya  
bhūyāt patny arpitāśayā*

**( ap thag-dharma-śīlānā ) All of you have developed the characteristics to carry out your righteous duties and responsibilities with equanimity and without any differences ( va ) among you all.**

**( sumadhyamā ) This beautiful ( iya ) woman, ( ap thag-dharma-śīlā ) who is not at all different from you in these characteristics of carrying out her duties and responsibilities, ( bhūyāt ) shall become ( arpitāśayā ) very lovable ( patnī ) wife ( sarve ā ) to all of you.**

### **Stanza 17**

**divya-var a-sahasrā ā  
sahasram ahataujasa  
bhaumān bhok yatha bhogān vai  
divyā ś cānugrahān mama**

**( sahasram ) For the duration of the period of thousand years ( divya-var a-sahasrā ā ) multiplied by thousand divine years (more than a million year), ( mama ) because of My ( anugrahāt ) blessings, ( ahataujasa ) all of you shall never have any diminution in your powers ( bhok yatha ) and all of you shall enjoy ( bhogān vai ) very well the comforts ( bhaumān ) of this world ( divyān ca ) as well as the world of the divines.**

### **Stanza 18**

**atha mayy anapāyinyā  
bhaktyā pakva-gu āśayā  
upayāsyatha mad-dhāma  
nirvidya nirayād ata**

**( atha ) Thereafter, ( anapāyinyā ) because of your unshakeable ( bhaktyā ) devotion ( mayi ) in Me, ( pakva-gu āśayā ) and once you have burnt away all the dirt of desires within you, ( nirvidya ) you shall become completely detached from the material modes ( ata ) of this as well as the heavenly**

**world/from the mundane existence, ( nirayāt ) which is equivalent to the hell. ( upayāsyatha ) And, subsequently, you shall attain ( mad-dhāma ) My own abode.**

**Note :** There can be a doubt that once having involved into the household activities how can a person continue to have the devotion towards Shri Hari as well as how a person can withdraw himself from the enjoyment of material comforts. This is being cleared through the following stanza.

### **Stanza 19**

*g he v āviśatā cāpi  
pu sā kuśala-karma ām  
mad-vārtā-yāta-yāmānā  
na bandhāya g hā matā*

**( āviśatā ca api ) Despite having been deeply involved ( g he u ) into the household activities, ( kuśala-karma ām ) when the persons concerned dedicate all their actions unto Me ( mad-vārtā-yāta-yāmānā ) and when they spend their time by engaging in discussions about Me, ( g hā ) the actions and deeds of the household ( na matā ) do not become a factor ( bandhāya ) of binding ( pu sā ) for such persons.**

**Note :** Through the following stanza it is being explained as to how the above is possible.

### **Stanza 20**

*navyavad dh daye yaj jñō  
brahmaitad brahma-vādibhi  
na muhyanti na śocanti*

*na h yanti yato gatā*

*( yat ) That is because (as a conclusive logic to the above statement), being the Knower of each and everything, ( jñā ) I, ( brahma-vādibhi ) through the actions of such persons who dedicate all their deeds unto Me, ( aye ) enter into ( h t ) the innermost part of their heart ( navyavat ) and make them feel fresh every moment.*

*( etat ) This blissful form of mine placed permanently in their heart ( brahma ) is the very Brahman itself.*

*( yata ) That is because, ( gatā ) those who have reached such an exalted position ( na muhyanti ) shall thereafter never have any bewilderment towards worldly passions, ( na śocanti ) nor have sorrow ( na h yanti ) nor shall become extremely happy.*

### **Stanza 21**

*maitreya uvāca*

*eva bruvā a puru ārtha-bhājana  
janārdana prāñjalaya pracetasa  
tad-darśana-dhvasta-tamo-rajo-malā  
girāg an gadgadayā suh ttamam*

*( maitreya uvāca ) Maitreya Maharshi continued his discourse to Vidura:*

*( tad-darśana-dhvasta-tamo-rajo-malā ) Having got rid of the dirts of Rajas and Tamas characteristics in them totally because of having seen Shri Hari right before them,*

*( pracetasa ) the Pracetas, ( prāñjalaya ) with their folded hands ( gadgadayā ) and with their voice choked up due to the happiness of seeing Shri Hari,*

*( girāg an ) started offering prayers ( janārdana ) to Him,*

**( bruvā a ) Who had given advice to them ( eva ) in the foregoing manner ( puru ārtha-bhājana ) and Who is the sole source for the fulfilment of the aims of life ( suh ttamam ) and Who is also the most dearest friend.**

### **Stanza 22**

*pracetasa ūcu  
namo nama kleśa-vināśanāya  
nirūpitodāra-gu āhvayāya  
mano-vaco-vega-puro-gavāya  
sarvāk a-mārgair agatādhvane nama*

**( pracetasa ūcu ) The Pracetas said (prayed):**

**( nama nama ) Our plentiful obeisances to You --**

**( kleśa-vināśanāya ) Who bestows the removal of all the three types (Adhyatmik, Adiboudik and Adhi Daivik) of troubles/miseries from their roots;**

**( nirūpitodāra-gu āhvayāya ) and Who has been described and determined through the Vedas for His compassionate qualities and various Names.**

**( nama ) Our obeisances to You again --**

**( mano-vaco-vega-puro-gavāya ) Who possesses such a speed surpassing the speed of the mind and the words;**

**( agatādhvane ) and Whose methods of functions ( sarvāk a-mārgai ) are beyond the perception of the sense organs.**

### Stanza 23

*śuddhāya śāntāya nama sva-ni hayā  
manasy apārtha vilasad-dvayāya  
namo jagat-sthāna-layodaye u  
g hīta-māyā-gu a-vigrahāya*

*( nama ) Our obeisances to You --*

*( śāntāya ) Who is situated as a principle without ever having  
any changes at all,  
( sva-ni hayā ) and remaining as such in His own position and  
in His own form,  
( śuddhāya ) is unaffected by any changes in material nature.*

*( nama ) Our obeisances to You again --*

*Who, ( manasi ) because of the medium of mind as we possess,  
( vilasad-dvayāya ) seems to be illusorily appearing in duality,  
  
( jagat-sthāna-layodaye u ) and, for the purpose of creation,  
sustenance and dissolution of the universe,  
( g hīta-māyā-gu a-vigrahāya ) has assumed the forms of Brahma,  
Vishnu and Rudra by initiating His own powers of Maya  
Shakti.*

### Stanza 24

*namo viśuddha-sattvāya  
haraye hari-medhase  
vāsudevāya k āya  
prabhava sarva-sātvatām*

**( nama ) Our obeisances to You --**

**( viśuddha-sattvāya ) Who is the purest form of Sattva  
characteristic,**

**( hari-medhase ) Who is the personification of that Conscious  
Intelligence ever ready to provide deliverance to those  
desiring to be free from the mundane existence,**

**( vāsudevāya ) Who is the son of Vasudeva,**

**( prabhave ) Who is the leader ( sarva-sātvatām ) of all the  
Yadavas,**

**( haraye ) And Who is that Shri Hari ( k āya ) known as Shri  
Krishna as well.**

### **Stanza 25**

*nama kamala-nābhāya  
nama kamala-māline  
nama kamala-pādāya  
namas te kamalek a a*

**( nama ) Our obeisances to that Bhagavan, ( kamala-nābhāya ) on  
Whose naval lies the lotus flower which is the cause for the  
sprouting of this universe.**

**( nama ) Our obeisances to that Bhagavan, ( kamala-māline )  
Who adorns beautiful garland of lotus flowers as his  
decoration.**



**( nama ) Our obeisances to that Bhagavan, ( kamala-pādāya )  
Whose pious feet are so beautiful just like that of the lotus  
flowers.**

**( kamalek a a ) Hey the One Whose eyes are just like that of the  
lotus flower petals! ( nama ) Our obeisances ( te ) to You.**

### **Stanza 26**

*nama kamala-kiñjalka-  
piśa gāmala-vāsase  
sarva-bhūta-nivāsāya  
namo 'yu k mahi sāk i e*

**( nama ) Our obeisances to that Bhagavan,  
( kamala-kiñjalka-piśa gāmala-vāsase ) Who adorned the purest  
yellow coloured clothes looking just like the colour of the  
whorl of the lotus flower.**

**( ayu k mahi ) We offer ( nama ) our respectful obeisances to  
You, ( sarva-bhūta-nivāsāya ) Who is the very source of existence  
for all the living and nonliving beings ( sāk i e ) as well the One  
Who remains ever as witness at all times.**

**Note :** Keeping in their mind the offer of the Bhagavan when He  
said to them to ask from Him for benediction, the Pracetas are  
replying to Him as follows.

### **Stanza 27**

*rūpa bhagavatā tv etad  
aśe a-kleśa-sa k ayam  
āvi k ta na kli ānā*

*kim anyad anukampitam*

*( etat rūpa ) Your this very pious form, ( aśe a-kleśa-sa k ayam )  
which mitigates all the miseries, ( āvi k ta ) has been  
manifested ( bhagavatā tu ) by You at Your own will.  
( anyat kim ) What other ( anukampitam ) compassion (other than  
this great gesture of Yours) is needed ( na ) for us, ( kli ānā )  
who, being the worldly beings, are immersed in miseries?*

### **Stanza 28**

*etāvat tva hi vibhubhir  
bhāvya dīne u vatsalai  
yad anusmaryate kāle  
sva-buddhyābhadra-randhana*

***Hey the One Who bestows good and auspicious things!***

*( yat ) It is ( etāvat tva hi ) sufficient enough ( bhāvya )  
satisfaction ( dīne u ) to the humble devotees/suffering  
persons ( vatsalai ) when the compassionate ( vibhubhi ) Master  
( sva-buddhyā ) considers in his thinking persons like us as His  
own ( anusmaryate ) and remember them ( kāle ) at the  
appropriate time.*

***Note :*** *The Pracetas are conveying through the above stanza that Shri Hari not only remembered them at the appropriate time, but had shown Himself up before them. What other compassion they need more than this!*

### **Stanza 29**

*yenopāsāntir bhūtānā*

*k ullakānām apīhatām  
antarhito 'ntar-h daye  
kasmān no veda nāsi a*

**( yena ) Because of such remembrance by You, ( upāsānti )  
those who have been remembered achieve their peace of  
mind.**

**( antarhita ) When you are inherently stationed ( antar-h daye )  
within the hearts ( api ) of even ( k ullakānām ) the smallest  
( bhūtānā ) of life forms, ( kasmāt ) how is that ( na veda ) You do  
not know about ( āsi a ) the desires/requirements of ( īhatām )  
Your devotees ( na ) like us?**

**Note :** When Shri Hari is stationed within one's heart itself, will He not know about the requirement of that person? This is the question the Pracetas have put before Shri Hari.

However, in case Shri Hari wishes to listen from them they are ready to say the same. Keeping this in mind, they continue their conversation.

### **Stanza 30**

*asāv eva varo 'smākam  
īpsito jagata pate  
prasanno bhagavān ye ām  
apavarga-gurur gati*

**( jagata pate ) Hey the Master of the entire universe! You,  
( bhagavān ) the Bhagavan, ( apavarga-guru ) the advocate of the  
path towards deliverance ( gati )  
and the only source for the fulfilment of the aims of life,  
( prasanna ) must be pleased with us.**

**( ye ām asmākam ) For all of us, ( asau eva ) it is only this ( You being pleased with us ) ( īpsita ) which shall be our desired ( vara ) benediction from You.**

### **Stanza 31**

*vara v īmahe 'thāpi  
nātha tvat parata parāt  
na hy antas tvad-vibhūtīnā  
so 'nanta iti gīyase*

**( nātha ) Hey the Master of the universe!  
( athāpi ) Despite that being so, ( v īmahe ) we seek ( vara ) only one particular benediction ( tvat ) from You, ( parāt ) Who is far ( parata ) beyond these material worlds/Who is far beyond the very source of all the causative factors.  
( anta na ) There is absolutely no end ( tvad-vibhūtīnā ) to Your opulences.  
( hi ) Therefore, ( sa ) You ( gīyase ) are being praised ( iti ) as the One ( snanta ) Who has no end at all (Anantha).**

**Note :** The Pracetas are saying that Shri Hari is capable of bestowing any kind of benedictions as his opulences have no limit. That being so they express their inability to seek for any benediction. However, they want to seek only one particular wish of theirs to be fulfilled. This is being explained through the following stanzas.

### **Stanza 32**

*pārijāte 'ñjasā labdhe  
sāra go 'nyan na sevate  
tvad-a ghri-mūlam āsādya*

*sāk āt ki ki v īmahi*

**( labdhe ) Having obtained ( añjasā ) so easily ( pārijāte ) the very celestial tree known as the Parijata (the Kalpa tree), ( sāra ga ) the bee ( na sevate ) does not seek for ( anyat ) any other tree.**

**( āsādyā ) Having got ( tvad-a ghri-mūlam ) Your pious lotus feet ( sāk āt ) in the real sense, ( ki ki ) what other ( v īmahi ) benedictions can we seek thereafter?**

**Note :** Now, the Pracetas make it known to Shri Hari through their prayer about their only wish, which is as follows.

### **Stanza 33**

*yāvat te māyayā sp ā  
bhramāma iha karmabhi  
tāvad bhavat-prasa gānā  
sa ga syān no bhav bhav*

**( yāvat ) As long as ( bhramāma ) we circle around ( iha ) in this worldly cycle of births and deaths ( karmabhi ) due to our own deeds ( sp ā ) influenced by the powers ( te ) of Your ( māyayā ) Maya Shakti, ( tāvat ) till such time ( na syāt ) let us have ( sa ga ) our association, ( bhav bhav ) in each and every life of ours, ( bhavat-prasa gānā ) with the devotees of Yours, who continuously worship and remember You as a matter of their habit.**

**Note :** The Pracetas are explaining through the following stanza as to why they are seeking this blessing from Shri Hari (as mentioned

*in the stanza 33) leaving aside all the pleasures of being in charge of the kingdom as well as the pleasures of the heavenly abode.*

### **Stanza 34**

*tulayāma lavenāpi  
na svarga nāpunar-bhavam  
bhagavat-sa gi-sa gasya  
martyānā kimutāsi a*

*( na tulayā ) We do not consider ( svarga ) the attainment of the heavenly abode as something great as compared to ( bhagavat-sa gi-sa gasya ) our having the association with the real devotees of Yours ( lavena api ) though it may be for even a fraction of a second.*

*( na ) We do not consider, ( āpunar-bhavam ) in the same manner, as something great the matter of deliverance from this world when compared to our having association with your real devotees even for a fraction of a second.*

*( kimuta ) That being so, what to talk of ( āsi a ) seeking desires ( martyānā ) concerning the ordinary human beings?*

**Note :** Through the following three stanzas the Pracetas are explaining the relevance and the importance of having the association with the devotees of the Bhagavan.

### **Stanza 35**

*yatre yante kathā m ās  
t āyā praśamo yata  
nirvaira yatra bhūte u  
nodvego yatra kaścana*

**( yatra ) It is in these kinds of assembly of real devotees of Yours ( m ā ) the pious ( kathā ) stories of the Bhagavan ( ī yante ) are discoursed and professed.**

**( yata ) Because of this, ( t āyā ) the hankering for the material enjoyment by the human beings ( praśama ) go away.**

**( yatra ) It is because of this association, ( nirvaira ) the differential thinking ( bhūte u ) about various life forms go away from one's thinking.**

**( yatra ) It is again in these kinds of assembly of real devotees of Yours ( kaścana ) there is absolutely ( udvega na ) no anxiety or fear at all.**

### **Stanza 36**

*yatra nārāya a sāk ād  
bhagavān nyāsinā gati  
sa stūyate sat-kathāsu  
mukta-sa gai puna puna*

**( bhagavān ) The Bhagavan, ( nārāya a ) Shri Narayana, the ultimate Supreme Reality, ( puna puna ) is continuously ( sa stūyate ) worshipped and discoursed ( mukta-sa gai ) by the great persons,**

**( nyāsinā ) who had already discarded their attachment to the worldly material comforts,**

**( sat-kathāsu ) through His pious stories ( yatra ) in such assemblies of devotees ( sāk āt gati ) for whom seeking Him alone is the only path.**

### **Stanza 37**

*te ā vicaratā padbhyā*

*tīrthānā pāvanecchayā  
bhītasya ki na roceta  
tāvakānā samāgama*

**( ki na roceta ) Will it not be very much pleasing and consoling to a person, ( bhītasya ) who is afraid of the mundane material existence, ( samāgama ) to come into personal contact ( te ā ) with those ( tāvakānā ) great devotees of the Bhagavan, ( padbhyā ) who travel by foot to the holy places ( pāvanecchayā ) with the intention to ensure purification ( tīrthānā ) of those holy places through their travels?**

**Note : The Pracetas are highlighting through the following stanza that they have experienced the benefit of getting themselves associated with great devotees of the Bhagavan.**

### **Stanza 38**

*vaya tu sāk ād bhagavan bhavasya  
priyasya sakhyu k a a-sa gamena  
suduścikitsyasya bhavasya m tyor  
bhi aktama tvādya gati gatā sma*

**( bhagavan ) Hey Bhagavan! ( vaya tu ) As far as we are concerned, ( k a a-sa gamena ) having been fortunate to have got into the association for a moment ( priyasya ) with Your greatest ( sakhyu ) friend, ( sāk āt ) the true ( bhavasya ) Lord Paramasiva, ( adya ) today here ( gatā sma ) we could reach, ( gati ) as our ultimate destination, ( tvā ) unto You, ( bhi aktama ) Who is the greatest curer ( suduścikitsyasya ) of such a difficult and impossible thing to cure,**



*( bhavasya ) which is the cycle of birth ( m tyo ) and death in this material existence.*

**Note :** After presenting the benefits of the association with the devotees of the Bhagavan, the Pracetas request Shri Hari to grant them one another wish as well. This is explained through the following two stanzas.

### **Stanza 39**

*yan na svadhīta gurava prasāditā  
viprās ca v ddhās ca sad-ānuv ttyā  
āryā natā suh do bhrātaraś ca  
sarvā i bhūtāny anasūyayaiva*

### **Stanza 40**

*yan na sutapta tapa etad īśa  
nirandhasā kālam adabhram apsu  
sarva tad etat puru asya bhūmno  
v īmahe te parito a āya*

**( īśa ) Hey the Supreme Controller of the universe!**

**( na ) We have ( svadhīta ) studied the Vedas;**

**( anuv ttyā ) We could, through our faithful service ( sadā ) in a continuous manner, ( prasāditā ) satisfy ( gurava ) the teachers ( viprā ca ) the brahmins and ( v ddhā ca ) the elderly as well;**

**( natā ) We have shown due respect, ( anasūyayā eva ) without having any discriminative thinking at all in our mind,**

*( āryā ) to those who are advanced in their knowledge about spiritual matters, ( suh da ) to those who are our friends ( bhrātara ) and to those who are our brothers;*

*( natāni ) We have also worshipped with equanimity of thoughts ( sarvā i ) all the ( bhūtāni ca ) living forms as well;*

*( yat ) All these factors ( tat ) and then again....*

*( yat ) the fact that ( na ) we ( sutapta ) could undertake ( etat tapa ) such an austere penance ( apsu ) sitting within the waters ( adabhram ) for a long period ( kālam ) of time ( nirandhasā ) without having any food;*

*( tat ) this ( etat sarva ) and each and everything of whatever we have done become the subject matter ( te ) for Your ( parito a āya ) happiness, ( bhūmna ) Who is spread out incessantly everywhere, ( puru asya ) and Who is the form of the Supreme and the Ultimate Being. ( v īmahe ) This is our sincere prayer.*

**Note :** The Pracetas are conveying to Shri Hari that they are not at all capable of perceiving in totality about His greatness. But, still, their presentation in this manner are not inappropriate as well.

### **Stanza 41**

*manu svayambhūr bhagavān bhavaś ca  
ye 'nye tapo-jñāna-viśuddha-sattvā  
ad a-pārā api yan-mahimna  
stuvanty atho tvātma-sama g īma*

*( manu ) Swayambhu Manu, ( svayambhū ) Lord Brahma, ( bhagavān ) the all knowledgeable ( bhava ca ) Shri Rudra as well, ( anye ye ) and many others ( tapo-jñāna-viśuddha-sattvā ) whose hearts have been purified because of their austerities, knowledge etc., ( stuvanti ) always praise ( yan-mahimna ) the glories of Yours, ( ad a-pārā api ) even though none of them could reach the conclusive point or the boundaries about Your greatness.*

*( atho ) Therefore, ( ātma-sama ) we, according to the limited capacity of our own knowledge, ( g īma ) praise the glories ( tvā ) about You.*

### **Stanza 42**

*nama samāya śuddhāya  
puru āya parāya ca  
vāsudevāya sattvāya  
tubhya bhagavate nama*

*( parāya puru āya ca ) We offer our obeisances to You, ( samāya ) Who remains evenly at all places and at all times, ( śuddhāya ) and Who is the form of pure Conscious Bliss.  
( tubhya nama ) We offer our obeisances to You, ( sattvāya ) Who is the Ultimate Truth, ( vāsudevāya ) Who is Shri Vasudeva, ( bhagavate ) and Who is the repository of all the knowledge and prosperities.*

### **Stanza 43**

*maitreya uvāca  
iti pracetobhir abhi uto hari  
prītas tathety āha śara ya-vatsala  
anicchatā yānam at pta-cak u ā*

*yayau sva-dhāmānapavarga-vīrya*

**( maitreya uvāca ) Maitreya Maharshi continued his discourse to  
Vidura:**

**( hari ) Shri Maha Vishnu, ( śara ya-vatsala ) the One Who is  
very compassionate to those who take shelter unto Him,  
( abhi uta ) Who was praised and worshipped ( iti ) thus  
( pracetobhi ) by the Pracetas, ( prīta ) became very much  
pleased ( āha ) and blessed them with the words ( tathā iti ) “let  
it be so, as you wish”.**

**( at pta-cak u ā ) As the Pracetas, who were still not completely  
contented with having Shri Hari before them in their sight,  
( anicchatā ) were continuing to look at Him without they  
being prepared for ( yānam ) His departure from their sight,  
( anapavarga-vīrya ) Shri Hari, Whose powers have absolutely  
no limiting factors,  
( yayau ) entered into ( sva-dhāma ) the hearts of His devotees  
which is the place of residence for Him.**

#### **Stanza 44**

*atha niryāya salilāt  
pracetasa udanvata  
vīk yākupyan drumaiś channā  
gā gā roddhum ivocchritai*

**( atha ) Subsequent to these developments, ( pracetasa ) as the  
Pracetas ( niryāya ) came out ( salilāt ) from the waters  
( udanvata ) of the oceans, ( akupyan ) they became very much  
angry ( gā vīk ya ) on seeing the earth ( channā ) which was  
fully covered and engulfed ( ucchritai ) with high rise**

*( drumai ) tall trees all around ( iva ) as if these trees  
( roddhum ) were threatening to throw challenge to obstruct  
( gā ) even the world of heaven.*

**Note :** We have seen earlier that the father of the Pracetas, King Prachinabarhis, left the kingdom and went to the Kapila Ashram, taking the advice of Saint Narada.

After his departure, since there was no one capable of managing the earth the way it was required, the rule of law did not exist. Agriculture was neglected and no one cared to see that the earth is kept fertile at the places required for farming and other such activities.

As the Pracetas came out of the waters of the ocean, after finishing their austere penance, they could not bear the sight of the trees and creepers covering the entire surface of the earth. As in charge of administering the kingdom, it was now their duty that the rule of law prevailed and the profession of agriculture remained intact for the development of the human society. The foregoing stanza which explains their anger and anguish is an indication of the situation in which the earth existed at that time in the absence of an appropriate ruler.

### **Stanza 45**

*tato 'gni-mārutau rājann  
amuñcan mukhato ru ā  
mahī nirvīrudha kartu  
sa vartaka ivātyaye*

*( rājan ) Hey Vidura ! ( tata ) Upon seeing the condition of the earth (as described in the previous stanza), ( mahī ) in order*

**to ensure that the surface of the earth ( *nirvīrudha kartu* ) does not have even a single creeper, ( *ru ā* ) the Pracetas very angrily ( *amuñcan* ) emitted out ( *mukhata* ) from their faces ( *agni-mārutau* ) such an amount of fire coupled with forceful wind, ( *iva* ) just as the fire of devastation being let out ( *atyaye* ) at the end of the millennium (the Kalpa) ( *sa vartaka* ) by Shri Rudra.**

### **Stanza 46**

*bhasmasāt kriyamā ā s tān  
drumān vīk ya pitāmaha  
āgata śamayām āsa  
putrān barhi mato nayai*

**( *vīk ya* ) Upon seeing ( *tān drumān* ) those trees ( *bhasmasāt kriyamā ān* ) getting burnt into ashes in this manner, ( *pitāmaha* ) Lord Brahma ( *āgata* ) reached there ( *śamayām āsa* ) and consoled ( *putrān* ) the sons ( *barhi mata* ) of the King Prachinabarhis ( *nayai* ) through his words of rationale and logic.**

### **Stanza 47**

*tatrāvaśi ā ye v k ā  
bhītā duhitara tadā  
ujjāhrus te pracetobhya  
upadi ā svayambhuvā*

**( *ye* ) Whichever ( *v k ā* ) trees (the divine trees) ( *āvaśi ā* ) remained unburnt ( *tatra* ) there ( *tadā* ) at that time ( *bhītā* ) became very fearful.**

**( *upadi ā* ) As per the advice ( *svayambhuvā* ) of Lord Brahma,**

**( te ) they ( ujjahru ) presented ( duhitara ) their daughter  
( pracetobhya ) before the Pracetas.**

### **Stanza 48**

*te ca brahma a ādeśān  
māri ām upayemire  
yasyā mahad-avajñānād  
ajany ajana-yonija*

**( ādeśāt ) On the instructions ( brahma a ) of Lord Brahma,  
( te ca ) the Pracetas ( upayemire ) married ( māri ām ) Maarisha  
( also known as Vaarkshi ) accordingly.**

**( ajana-yonija ) Daksha, the son of Brahma, ( mahad-avajñānāt )  
who departed from his body ( of Daksha ) after what happened  
to him as a result of his insulting Shri Rudra ( in the episode  
famously known as the Daksha Yaga ),  
( ajani ) came to be reborn ( yasyā ) in this Vaarkshi as her  
son.**

**Note : As Daksha insulted Lord Shiva ( Rudra ) during the episode  
known as the Daksha Yaga, because of the anger of Rudra, he had  
to lose the position of the son of Lord Brahma. Thus he had to  
take rebirth as a Kshatriya.**

### **Stanza 49**

*cāk u e tv antare prāpte  
prāk-sarge kāla-vidrute  
ya sasarja prajā i ā  
sa dak o daiva-codita*

( sa dak o ) It is the very same Daksha, ( prāk-sarge ) whose previous physical body got destroyed ( kāla-vidrute ) due to the flow of the eternal time factor (in the first Manvantara known as Svayambhuva when he offended Lord Shiva in the Daksha Yaga),  
 ( daiva-codita ) because of the wishes of the providence, ( antare ) in this ( cāk u e ) Manvantara known as Chakshusha (the sixth Manvantara) ( prāpte tu ) reached, ( ya ) who ( sasarja ) created ( i ā ) the desired ( prajā ) progenies.

Note : “By human calculation, a thousand ages taken together is the duration of Brahmā’s one day. And such also is the duration of his night.” Brahmā’s one day consists of one thousand cycles of the four yugas – Satya, Tretā, Dvāpara and Kali. In that one day there are fourteen manvantaras, and out of these manvantaras this Cāk u a manvantara is the sixth. The various Manus existing in one day of Lord Brahmā are as follows: (1) Svāyambhuva, (2) Svāroci a, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cāk u a, (7) Vaivasvata, (8) Sāvar i, (9) Dak asāvar i, (10) Brahma-sāvar i, (11) Dharma-sāvar i, (12) Rudra-sāvar i, (13) Deva-sāvar i and (14) Indra-sāvar i.

### Stanza 50

yo jāyamāna sarve ā  
 tejas tejasvinā rucā  
 svayopādatta dāk yāc ca  
 karma ā dak am abruvan

( ya ) This Daksha, ( jāyamāna ) as soon as he was born, ( svayā ) had by himself ( rucā ) such a brilliant effulgence of his body which appeared ( upādatta ) as if he had inherited ( teja ) the effulgence ( sarve ā ) of all the other such effulgent people.



**( dāk yāt ca ) Because he could execute ( karma ā ) his deeds and actions very perfectly and efficiently, ( abruvan ) he came to be called ( dak am ) as “Daksha”.**

**Stanza 51**

**ta prajā-sarga-rak āyām  
anādir abhi icya ca  
yuyoja yuyuje ’nyā ś ca  
sa vai sarva-prajāpatīn**

**( anādi ) Lord Brahma ( abhi icya ca ) conducted the ceremony of throning ( ta ) for Daksha as the King to rule the world. ( yuyoja ) He engaged him ( prajā-sarga-rak āyām ) in matters of creation of progenies and sustaining them.**

**( sa vai ) As far as Daksha was concerned, ( yuyuje ) he engaged ( anyān ) all ( sarva-prajāpatīn ) other Prajapatis ( ca ) in these matters of creation of progenies and sustaining them.**

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**(This concludes the thirtieth chapter of Volume four of Srimad Bhagavatam.)**

**Hari Om**