

# **SRIMAD BHAGAVATAM**

## **CHAPTER 14, VOLUME 5**

### **SRI SUKA BRAHMA RISHI EXPLAINING WHAT IS MEANT BY THE HABITATION IN THE FOREST (THE FOREST LIFE KNOWN AS THE LIFE IN THE MATERIAL WORLD)**

#### **PREFACE**

*This chapter is very unique in that it is Sri Suka Brahma Rishi who takes it upon himself to explain in simple words to King Pareekshit on his request the allegorical concepts of the wisdom of higher knowledge conveyed by Jada Bharata to Mahārāja Rahūgaṇa in the previous chapter.*

*Chapter 13 is the continuous flow of words of wisdom by Jada Bharata to Mahārāja Rahūgaṇa. In this chapter the worldly life has been equated with the life in the thick forest and the description of the problems faced by the human beings in the worldly life. What happens to the human beings when he leads his life with the bodily concept of life alone have been explained very aptly there. However, Jada Bharata's words of wisdom contain too many allegorical equations and it would be difficult if these are not explained directly. There cannot be any other person to do this other than Sri Suka Brahma Rishi himself. Therefore, King Pareekshit humbly requests him to explain these concepts for his benefit as well as for the benefit of all of us. And thus Sri Suka Brahma Rishi goes on with this discourse throughout this chapter which are very profound and valuable.*

**Note :** Stanza No.1 in chapter 13 starts with the sloka “*duratyaye adhvanyajayā niveśitaḥ*” - “meaning thereby the pathways of repeated fruitive deeds and actions which is impossible to penetrate”. Sri Suka Brahma Rishi goes on to explain this as the very first clarification.

### **Stanza 1**

*sa hovāca*

*ya eṣa dehātma-māninām sattvādi-guṇa-viśeṣa-vikalpita-kuśalāku-śala-samavahāra-vinirmīta-vividha-dehāvalibhir viyoga-saṁyogādy-anādi-saṁsārānubhavasya dvāra-bhūtena ṣaḍ-indriya-vargeṇa tasmin durgādhvavad asugame ’dhvany āpatita īśvarasya bhagavato viṣṇor vaśa-vartinyā māyayā jīva-loko ’yaṁ yathā vaṇik-sārtho ’rtha-parahḥ sva-deha-niṣpādita-karmānubhavaḥ śmaśānavad aśivatamāyām saṁsārāṭavyām gato nādyāpi viphalā-bahu-pratīyogehas tat-tāpopaśamanīm hari-guru-caraṇāravinda-madhukarānupadavīm avarundhe; yasyām u ha vā ete ṣaḍ-indriya-nāmānaḥ karmaṇā dasyava eva te.*

**( sa hovāca ) Sri Suka Brahma Rishi explained to king Pareekshit in reply to his query (raised by him in the concluding stanza of chapter 13):**

**( dehātma-māninām ) There are ignorant persons who consider their body as their real self.**

**( sattvādi-guṇa-viśeṣa-vikalpita-kuśalāku-śala-samavahāra-vinirmīta-vividha-dehāvalibhiḥ ) These living entities can be categorized into having the characteristics of Sattva, Rajas and Tamas within themselves either singly or in multiple combinations thereof. These living entities have acquired their bodies as a consequence of their fruitive deeds either sinful deeds or pious deeds and in combination thereof. They attain their**

**various kinds of bodies again and again and form their own groups depending upon their specific identities.**

**( viyoga-saṁyogādy-anādi-saṁsārānubhavasya ) Having acquired various kinds of experiences, at times withdrawing from and at other times coming together with such experiences, ( ṣaḍ-indriya-vargeṇa ) through their six kinds of sense organs which have helped them as their instruments to experience through those methods and processes, ( dvāra-bhūtena ) they come under the influence of**

**( vaśa-vartinyā māyayā ) the very insurmountable powers of the Maya Shakti ( īśvarasya bhagavataḥ viṣṇoḥ ) of the Supreme Controller Sri Bhagavan Maha Vishnu.**

**( asmin adhvani āpatitaḥ ) Thus these living entities come and fall down on the pathway of this material world ( durgādhvavat asugame ) which is difficult to penetrate and not at all suitable for comfortable journey.**

**( yaḥ eṣaḥ ayam jīva-lokaḥ ) These groups of life forms, ( artha-paraḥ vaṇik-sārthaḥ yathā ) just like the merchants who are very eager to acquire more and more wealth, ( sva-deha-niṣpādita-karmānubhavaḥ ) experience the consequences of their own fruitive deeds and actions earned through their acquired bodies from time to time, ( gataḥ ) come into ( śmaśānavat aśivatamāyām ) this impure cremation ground ( saṁsārāṭavyām ) of the forest of this worldly life ( viphala-bahu-pratidyogehaḥ ) and repeatedly engage themselves again and again on fruitive deeds which are not at all beneficial to them. Not only that such actions lead them to adverse benefits.**

**( adyāpi na avarundhe ) Despite facing these situations, even at this stage, ( tat-tāpopaśamanīm ) they never think of putting their efforts to end their miseries,**

**( hari-guru-caraṇāravinda-madhukarānupadavīm ) to pursue the path being followed by the honey bees circling around the pious lotus feet of the greatest teacher Shri Hari (the path of the real devotees of the Bhagavan).**

**( yasyām uha vai ) In the forest of this worldly life ( ete ṣaḍ-indriya-nāmānaḥ ) these six senses of the human beings ( karmaṇā dasyavaḥ eva te ) are definitely the dacoits when we look upon them from the angle of their work and actions.**

**Note :** Through the following stanza the poet is describing the mischievous characteristic of the sense organs and justifying his statement that they are equal to dacoits.

### **Stanza 2**

**tad yathā puruṣasya dhanam̐ yat kiñcid dharmaupayikam̐ bahu-kṛcchrādhigatam̐ sākṣāt parama-puruṣārādhana-lakṣaṇo yo 'sau dharmas tam̐ tu sāmparāya udāharanti; tad-dharmyam̐ dhanam̐ darśana-sparśana-śravaṇāsvādanāvaghrāṇa-saṅkalpa-vyavasāya-gṛha-grāmyopabhogena kunāthasyājītātmano yathā sārthasya vilum-panti.**

**( tad yathā ) It has to be clearly understood ( puruṣasya dhanam̐ ) that the wealth and prosperities of the human being ( bahu-kṛcchrādhigatam̐ ) which have been attained due to his tremendous efforts after undergoing lot of difficulties by him, ( yat kiñcit ) whatever be the volume and quantity of such wealth and prosperities, ( dharmaupayikam̐ ) all of them must be used for the righteous causes alone.**

**( yaḥ asau dharmah ) This action of the human being of spending the wealth exclusively for the righteous cause ( sākṣāt parama-puruṣārādhana-lakṣaṇah ) itself is the form of worship of that Supreme Being.**

**( taṁ tu sāmparāye udāharanti ) It is being said by the knowledgeable people that these kind of actions of the human beings are for the purpose of attaining the higher worlds by them while being alive on this earth.**

**( darśana-sparśana-śravaṇāsvādanāvaghrāṇa -saṅkalpa-vyavasāya-grhagrāmi ) When one indulges in even just looking, touching, hearing, tasting, smelling, imagining, calculating mentally etc.**

**( tad-dharmyaṁ ajitātmanaḥ dhanam ) at the properties of other people, which are purely meant for use towards righteous deeds, ( upabhogena ) such actions by them are equal to consuming those wealth through their mouths ( yathā vilum-panti ) just like the dacoits take away and consume ( sārthasya ) the properties of other people mercilessly ( kunāthasyājītātmanaḥ ) when there are no appropriate leaders among the people to control the society. ( yathā ) This is exactly what the sense organs of the human beings do when it comes to the properties and wealth of other people.**

**Note : Stanza 2 of chapter 13 mentions about the jackals etc. with the words “gomāyavaḥ yatra”. This stanza describes as to how the jackals and foxes take away the isolated animal from their group after chasing it to the point of absolute helplessness and encircle it as their prey. Suka Brahma Rishi interprets this explanation through the following explanation in this chapter.**

### **Stanza 3**

**atha ca yatra kauṭumbikā dārāpatyādayo nāmnā karmanā vrka-srgālā evānicchato 'pi kadaryasya kuṭumbina uraṇakavat samrakṣyamāṇam miṣato 'pi haranti.**

*( atha ca yatra ) Apart from whatever have been said above, in this forest of worldly life ( kauṭumbikāḥ ) though they are connected with the family ( nāmnā dārāpatyādayaḥ ) and known by name as the wife and children etc., ( karmaṇā vr̥ka-srgāla eva ) such family members are equal to the jackals and foxes when seen in the context of their deeds.*

*( kadaryasya kuṭumbinaḥ ) Even though the head of the family, who is a miser ( anicchataḥ api ) and who does not want to part with his wealth,*

*( uraṇakavat saṁrakṣyamāṇaṁ ) such wealth which he has been protecting just like the herd of sheep protects its little lamb, ( miṣataḥ api haranti ) are being taken away forcefully by those so called family members despite the head of the family keeping a close watch over his properties.*

*Note : Stanza 3, chapter 13, talks about “prabhūta-vīrut-tr̥ṇa-gulma-gahvare” meaning thereby this forest of worldly life is enveloped in plenty of creepers, various kinds of grass, and high rise bushes and it is an inescapable trap house. This concept is being elaborated through the following stanza.*

#### **Stanza 4**

*yathā hy anuvatsaraṁ kṛṣyamāṇam apy adagdha-bījaṁ kṣetraṁ punar evāvapana-kāle gulma-tr̥ṇa-vīrudbhir gahvaram iva bhavaty evam eva gṛhāśramaḥ karma-kṣetraṁ yasmin na hi karmāṇy utsīdanti yad ayaṁ kāma-karaṇḍa eṣa āvasathaḥ.*

*( yathā hi ) The manner in which ( adagdha-bījaṁ kṣetraṁ ) the agricultural field retains the seeds*

*( gulma-tr̥ṇa-vīrudbhiḥ ) of various kinds of weeds, creepers and other unwanted plants and sprouts out such weeds into plants, ( kṛṣyamāṇam api ) despite the field getting ploughed and cleaned up ( anuvatsaram̐ ) each year, ( gahvaram iva bhavati ) enveloping the entire field just like an impenetrable wild forest ( punaḥ eva āvapana-kāle ) while sowing of good seeds again, ( gr̥hāśramah̥ karma-kṣetraṁ ) the household life and the activities within that life ( evam eva ) is also exactly the same.*

*( yasmin ) In this field of household life ( karmāṇi na utsīdanti hi ) the roots of the fruitive deeds and actions do not get destroyed at all. ( yat eṣaḥ ayam̐ āvasathah̥ ) That is because this field of the household life ( kāma-karaṇḍah̥ ) is the safest storehouse of all the fruitive desires.*

**Note :** *The smell of camphor does not go away from the container in which it was kept even after we empty the camphor from it. In the same manner, the container known as the household life which is the place where all the fruitive deeds and actions take place, do not leave away the desires. Those desires rise up each and every time leading to more and more fruitive deeds just like the seeds of weeds in the agricultural field sprout up new weeds every time.*

Now, stanza 3 of chapter 13, has the following words in the stanza “kaṭhōra-dam̐śair maśakair upadrutaḥ” - meaning thereby within this forest the trapped living beings are always disturbed by the cruel and merciless forest flies and mosquitoes. This concept is being elaborated below.

### **Stanza 5**

*tatra gato daṁśa-maśaka-samāpasadair manujaiḥ śalabha-śakunta-taskara-mūṣakādibhir uparudhyamāna-bahiḥ-prāṇaḥ kvacit parivartamāno 'sminn adhvanī avidyā-kāma-karmabhir uparakta-manasānupapannārthaṁ nara-lokaṁ gandharva-nagaram upapannam iti mithyā-dr̥ṣṭir anupaśyati.*

**( tatra gataḥ ) The one who has entered into this household life ( uparudhyamāna ) is always disturbed ( manujaiḥ ) by other human beings inimical to him, ( daṁśa-maśaka-samāpasadaiḥ ) though such persons may be very insignificant as far as their position in the society goes as compared to him (they may be like flies and mosquitoes).**

**( uparudhyamāna ) He is also disturbed ( śalabha-śakunta-taskara-mūṣakādibhiḥ ) by insects, birds, thieves, rats and such other creatures.**

**( asminn adhvanī ) Such a person, who is into this world of household life, ( parivartamānaḥ ) moves around in this worldly life ( bahiḥ-prāṇaḥ ) with his air of life (can also say with his material possessions so endearing to him).**

**( avidyā-kāma-karmabhiḥ uparakta-manasā ) While being so in this worldly life his mind is so much immersed into ignorance, entangled into various desires and fruitive deeds, ( mithyā-dr̥ṣṭiḥ anupaśyati) and due to his mistaken impression visualises ( nara-lokaṁ ) this world of the human beings ( gandharva-nagaram ) as the city of Gandharva ( upapannam iti ) to be real and true, ( kvacit anupapannārthaṁ ) which in any case can never be real at any time and can never happen to be true.**

**Note :** There is a reference to the word “prapaśyati” (seeing things) in stanza 3, chapter 13. Now, what the human beings see. It is the city of Gandharva. The human beings feel that they are in a wonderful city of Gandharva while living in this world. This



concept itself is very deceptive as it makes them run for more and more worldly comforts. It is just like a mirage. This meaning is explained through the following stanza.

### Stanza 6

*tatra ca kvacid ātapodaka-nibhān viṣayān upadhāvati pāna-bhojana-vyavāyādi-vyasana-lolupaḥ.*

*( tatra ca kvacit ) In this world of material life (akin to the false reality like Gandharva loka) sometimes ( pāna-bhojana-vyavāyādi-vyasana-lolupaḥ ) the human beings, influenced by his desire to drink, eat, and enjoy, ( viṣayān upadhāvati ) runs after the objects of sense enjoyments (material comforts), ( ātapodaka-nibhān ) which are not real in any sense, just like the deer pursues for water in a mirage.*

**Note** : There is a reference to the words “kvacit kvacit āśu-rayolmuka-graham” in stanza 3, chapter 13, meaning the human beings look and wonder at the frequently moving meteor like ghosts in front of them. This is being elaborated through the following stanza.

### Stanza 7

*kvacic cāśeṣa-doṣa-niṣadanaṁ puriṣa-viśeṣaṁ tad-varṇa-guṇa-nirmita-matiḥ suvarṇam upāditsaty agni-kāma-kātara ivolmuka-piśācam.*

*( agni-kāma-kātaraḥ ) Just like the person in the forest who is suffering from cold ( ulmuka-piśācam ) runs after the fire ghost\*\* to catch it for getting warmth (or be close to that fire), the human being, ( tad-varṇa-guṇa-nirmita-matiḥ ) under the influence of the characteristic of Rajas (which coincidentally can be compared to the golden colour of the gold itself), sometimes attempts to possess gold for himself, ( aśeṣa-doṣa-niṣadanaṁ )*

**which is the very source of all troubles for him, ( *purīṣa-viśeṣaṁ suvarṇam* ) and which can be said as the stool of fire (because of the colour of gold).**

**\*\* The meaning of fire ghost is:**

***will-o'-the-wisp***

**(,wɪləðə'wɪsp)**

**n**

**1. (Chemistry) Also called: friar's lantern, ignis fatuus or jack-o'-lantern a pale flame or phosphorescence sometimes seen over marshy ground at night. It is believed to be due to the spontaneous combustion of methane or other hydrocarbons originating from decomposing organic matter.**

**2. a person or thing that is elusive or allures and misleads.**

**Note : Stanza 4, chapter 13 has a reference to “*nivāsa-toya-draviṇātma-buddhiḥ*” meaning thereby “this living entity focuses its mind for the purpose of habitation, water, wealth etc., using his own brain as the most capable one”. This is being explained through the following stanza.**

### **Stanza 8**

***atha kadācin nivāsa-pānīya-draviṇādy-anekātmopajīvanābhiniveśa etasyāṁ saṁsārāṭavyām itas tataḥ paridhāvati.***

**( *atha kadācit* ) *Thereafter, many a times, ( itaḥ tataḥ paridhāvati ) the human being runs around here and there ( etasyāṁ saṁsārāṭavyām ) in this forest of worldly life ( nivāsa-pānīya-draviṇādy-anekātmopajīvanābhiniveśaḥ ) looking for material conveniences necessary for him such as his habitation, water, properties and allied materials, and many other such material requirements.***

### **Stanza 9**

*kvacic ca vātyaupamyayā pramadayāroham āropitas tat-kāla-rajasā rajanī-  
bhūta ivāsādhu-maryādo rajas-valākṣo 'pi dig-devatā atirajas-vala-matir na  
vijānāti.*

*( kvacit ca ) Thereafter, at some other times, ( vātyaupamyayā  
pramadayā ) getting blinded by his woman just like in a  
situation of a stormy wind, ( āroham āropitaḥ ) this person gets  
himself placed on her lap.*

*( tat-kāla-rajasā ) At this point he develops lustrous desires  
towards her ( rajanī-bhūta iva ) and puts himself in a position of  
absolute “thamas” passion (absolute ignorance)*

*( asādhu-maryādaḥ ) leading him to give up all the limits of  
decency of righteous life.*

*( atirajas-vala-matiḥ ) Then he is overwhelmed by “rajas”  
characteristic and simply loses the power of right thinking  
and proper reasoning.*

*( rajas-valākṣaḥ ) Having afflicted by the “rajas” characteristic  
(the mode of passion) which can be seen right in his eyes,  
( na vijānāti ) he even forgets and does not realize about  
( dig-devatāḥ api ) the ever presence of all the representative  
divine powers of the directions who are witness to each and  
every action of the living being.*

**Note :** Stanza 5. Chapter 13 has a reference to the words “*marīci-  
toyāny abhidhāvati*” meaning that the human being runs after the  
mirage which prompts him to go for quenching his thirst of  
material/sense satiation (which does not happen in any way). This  
concept is being elaborated more in details through the following  
stanza.

### Stanza 10

*kvacit sakṛd avagata-viṣaya-vaitathyaḥ svayaṁ parābhidhyānena  
vibhraṁśita-smṛtis tayaiva marīci-toya-prāyāṁś tān evābhidhāvati.*

( *kvacit svayaṁ sakṛd avagata-viṣaya-vaitathyah* ) **Despite knowing the fact well that it is futile to run after the material desires (as he cannot fulfil all his desires nor get real satisfaction from all these material attractions), sometimes,**  
 ( *svayaṁ parābhidyānena* ) **because of his pride as a matter of habit that he is this physical body,**  
 ( *vibhraṁśita-smṛtiḥ* ) **he forgets about the reality that he is not this physical body,**  
 ( *tayā eva* ) **and because of this falsehood overtaking his real self,**  
 ( *tān evābhidhāvati* ) **he jumps forward exactly towards those material desires in order to get satisfaction**  
 ( *marīci-toya-prāyān* ) **which are nothing but a camouflage like running after water to quench the thirst in a desert just as in a mirage.**

**Note :** Stanza 5, chapter 13 also says “*adr̥śya-jhillī-svana-karṇa-śūlah*” the living entity’s ears are getting tormented by the sounds created by the invisible crickets. This is being explained through the following stanza.

### Stanza 11

*kvacid ulūka-jhillī-svanavad ati-paruṣa-rabhasāṭopam̐ pratyakṣam̐  
 parokṣam̐ vā ripu-rāja-kula-nirbhartsitenāti-vyathita-karṇa-mūla-hṛdayah.*

( *kvacid ulūka-jhillī-svanavat* ) **Sometimes, just like the irritating sounds made by the owls and other invisible crickets (or insects) disturb a human being’s ears,**  
 ( *ripu-rāja-kula-nirbhartsitena* ) **the words of fury of his enemies and the members of the ruling class,**  
 ( *ati-paruṣa-rabhasāṭopam̐* ) **which are fearsome, powerful and pain giving,**  
 ( *pratyakṣam̐ parokṣam̐ vā* ) **aimed either directly at him or through some concealed methods,**

**( *ati-vyathita-karṇa-mūla-hṛdayaḥ* ) painfully pierce the ears and the heart of the human being putting him into great agony.**

**Note : Stanza 5, chapter 13 goes on to say “*kṣudhārditaḥ apuṇya-vṛkṣān śrayate*” meaning getting extremely tired because of hunger the human being takes shelter under the useless poison bearing trees. This concept is being explained below.**

### **Stanza 12**

***sa yadā dugdha-pūrva-sukṛtas tadā kāraskara-kākatuṇḍādy-apuṇya-drumalātā-viṣoda-pānavad ubhayārtha-śūnya-draviṇān jīvan-mṛtān svayaṁ jīvan-mriyamāṇa upadhāvati.***

**( *yadā saḥ dugdha-pūrva-sukṛtaḥ tadā* ) Whenever the human being finishes in his present life the enjoyment of comforts derived because of the fruits of the good deeds done by him in his previous life (lives), at that time,**

**( *kāraskara-kākatuṇḍādy-apuṇya-drumalātā-viṣoda-pānavat* ) he takes shelter under such wealthy persons,**

**who can be equated to the useless and poisonous fruit bearing trees/plants/creepers, who have accumulated such wealth (pretentious spiritual knowledge and show off wealth),**

**( *ubhayārtha-śūnya-draviṇān* ) which are frivolous in this or even the other world,**

**( *jīvan-mṛtān* ) and who can be equated with dead bodies while being alive here.**

**( *svayaṁ jīvan-mriyamāṇaḥ upadhāvati* ) In this manner this human being also, just like a living dead body, follows and takes shelter of those persons who are already dead while being alive.**

**Note : Stanza 6, chapter 13 starts with the words “*kvacit vitoyāḥ saritaḥ abhiyāti*” meaning that sometimes these living entities are**

under compulsion to jump into the rivers which have no water in them. This is being explained through the following stanza.

### Stanza 13

*ekadāsāt-prasaṅgān nīkṛta-matir vyudaka-srotaḥ-skhalanavad ubhayato 'pi duḥkhadam̐ pākhaṇḍam abhiyāti.*

( *ekadāsāt-prasaṅgāt* ) Some time or the other, because of his association with bad people (as mentioned in the previous stanza) ( *nīkṛta-matiḥ* ) his thinking power gets polluted with bad influences acquired thereby.

( *pākhaṇḍam abhiyāti* ) He thus follows such methods which are exactly opposite to the principles enunciated by the Vedas ( *ubhayataḥ api duḥkhadam̐* ) leading him to miseries in this as well as the other world.

( *vyudaka-srotaḥ-skhalanavat* ) The situation for him at this stage of life can be equated with that of a thirsty person who falls into the river which has absolutely no water. Instead of quenching his thirst he is deprived of water and he gets physically hurt all over his body as well.

**Note** : Stanza 6, chapter 13 goes on to say further “*parasparam̐ cālaṣate nirandhaḥ*” which means due to the scarcity of food they desire for it through any means available to them. This is being explained below.

### Stanza 14

*yadā tu para-bādhayāndha ātmane nopanamati tadā hi pitṛ-putra-barhiṣmataḥ pitṛ-putrān vā sa khalu bhakṣayati.*

( *yadā tu para-bādhayā andhaḥ ātmane na upanamati tadā hi* ) If, at times, the human being is not able to get food for himself despite inflicting coercing tactics on others,

*( pitṛ-putra-barhiṣmataḥ ) he does not mind forcefully taking away the share of food, however insignificant, even to the extent of pieces of grass, belonging to his own father, mother and children.*

*( pitṛ-putrān vā ) We cannot rule out such a human being from giving extraordinary troubles even to his own father and mother ( saḥ bhakṣayati khalu ) just for the purpose of getting food for himself.*

**Note :** Now, the same stanza 6, chapter 13, goes on to say “*āsādyā dāvam̐*” meaning that sometimes the human beings happen to get trapped in the forest fire and suffer the impact of the heat. This is being explained below.

### **Stanza 15**

*kvacid āsādyā gṛham̐ dāvavat priyārtha-vidhuram asukhodarkam̐ śokāgninā dahyamāno bhr̥ṣam̐ nirvedam upagacchati.*

*( kvacit ) Sometimes, ( gṛham̐ āsādyā ) having placed and involved himself in the activities of the household, ( dāvavat ) which gives him the feeling of uneasy heat just like a forest fire, ( priyārtha-vidhuram ) in which activities he finds nothing endearing to himself, ( asukhodarkam̐ ) and which gives more and more miseries alone to him, ( bhr̥ṣam̐ nirvedam upagacchati ) this human being bereaves deeply because of the tormentation felt by him ( śokāgninā dahyamānaḥ ) just like the sense of heat of burning in the blazing fire of sorrows.*

**Note :** The concluding words of stanza 6, chapter 5 “*yakṣair hr̥tāsuḥ*” - because of the atrocities of Yakshas (the thieves and the bad kings) the human beings fear for their lives (as well as the loss of

*their properties - and the opening words of stanza 7, chapter 5 “śūrair hr̥ta-svaḥ” - the human beings suffer mental agony because of the snatching away of their properties by people more powerful than them are being explained through the following stanza 16.*

### **Stanza 16**

*kvacit kāla-viṣa-mita-rāja-kula-rakṣasāpahr̥ta-priyatama-dhanāsuḥ  
pramṛtaka iva vigata-jīva-lakṣaṇa āste.*

*( kvacit ) Sometimes, ( āpahr̥ta-priyatama-dhanāsuḥ ) this human being is deprived of all his properties so much dear to him, as well as his endearing life itself,*

*( kāla-viṣa-mita-rāja-kula-rakṣasā ) by the actions of the kings and his men because of the adverse circumstances faced by them due to the influence of time, who all can be classified as the Rakshas as far this human being is concerned.*

*( āste ) At such times, this human being remains stunned ( pramṛtakaḥ iva ) just like a dead body ( vigata-jīva-lakṣaṇaḥ ) bereft of having any signs of life though still alive (as his properties have been snatched away by people more powerful than himself).*

**Note :** Now, the next stanza 7, chapter 13, says “kvacit ca gandharva-puraṁ praviṣṭaḥ” which means at some other times, these human beings enter the imaginary city of Gandharva and feel happy temporarily for some time as if they have achieved some satisfaction. This is being explained below.

### **Stanza 17**



*kadācin manorathopagata-pitr-pitāmahādy asat sad iti svapna-nirvr̥ti-lakṣaṇam anubhavati.*

**( kadācit ) Some other times, ( manorathopagata-pitr-pitāmahādi asat ) this human being perceives purely through his mental concoction about his father, grandfather and great grandfather and through them his lineage.**

**( sat iti svapna-nirvr̥ti-lakṣaṇam anubhavati ) In this process, he comes to the conclusion about his so called great ancestral achievements, believing such of them to be true which might have never existed in the real sense. Thus he delves deep in this happiness which can be equated at best as a dream whereas these thoughts in the dream remain with him giving a false impression to him as if whatever he is perceiving is true.**

**Note :** Stanza 8, chapter 13 starts with the expressions “*calan kvacit*” meaning as he walks forward through the mountains etc.etc. These are explained below.

### **Stanza 18**

*kvacid gr̥hāśrama-karma-codanāti-bhara-girim ārurukṣamāṇo loka-vyasana-karṣita-manāḥ kaṇṭaka-śarkarā-kṣetraṁ praviśann iva sīdati.*

**( kvacit ) Sometimes, ( ārurukṣamāṇaḥ ) this human being puts his great efforts to climb over this great mountain ( gr̥hāśrama-karma-codanāti-bhara-girim ) of fruitive efforts taking encouragement from various scriptures and also going by the ways others have carried out these efforts in their household lives.**

**( loka-vyasana-karṣita-manāḥ ) In this process he faces lots of hurdles in this world because of which he gets disheartened**

**( praviṣann iva sīdati ) and gets extremely tired and feels that he has entered into ( kaṇṭaka-śarkarā-kṣetraṃ ) an area full of thorns and stones.**

**Note :** Stanza 8, chapter 13 further states “pade pade abhyantara-vahninā” etc. meaning at each and every stage because of hunger and thirst he gets angry without any reason towards all his family members. This is being elaborated below.

### **Stanza 19**

**kvacit ca duḥsahena kāyābhyantara-vahninā grhīta-sāraḥ sva-kuṭumbāya krudhyati.**

**( kvacit ca ) At some other times, ( duḥsahena ) because of unbearable ( kāyābhyantara-vahninā ) hunger (the fire of hunger and thirst from within his body), ( grhīta-sāraḥ ) this human being gets tormented and exhausted ( sva-kuṭumbāya krudhyati ) whereafter he quarrels with his wife and children.**

**Note :** Stanza 9, chapter 13 starts with the statement “kvacin nigīrṇo ’jagarāhinā” saying that sometimes, he remains in the situation of total ignorance about everything just like a dead body pushed and stuffed within the abdomen of a gigantic python which had swallowed him in the forest. This statement is further explained below.

### **Stanza 20**

**sa eva punar nidrājagara-grhīto ’ndhe tamasi magnaḥ sūnyāranya iva śete nānyat-kiñcana veda śava ivāpavidhah.**

**( saḥ eva punaḥ ) Thereafter, this human being ( nidrājagara-grhītaḥ ) is swallowed by the python known as the great sleep.**

**( andhe tamasi magnaḥ ) At this stage he immerses himself into total ignorance of darkness ( śavaḥ iva śete ) and he lies as if he is a dead body ( śūnyāranye apavidḍhaḥ ) thrown into the forest where no one is around.**

**( anyat-kiñcana na veda ) Thus he never realises about anything around.**

**Note :** Stanza 9, chapter 13 has these words “*daṣṭaḥ sma śete*” etc. meaning at some other times he remains lying down in the darkness totally blind by falling into a waterless well after being bitten by the poisonous creatures. This is being elaborated below.

### **Stanza 21**

*kadācid bhagna-māna-damṣṭro durjana-danda-śūkair alabdha-nidrā-kṣaṇo vyathita-hṛdayenānukṣīyamāṇa-vijñāno 'ndha-kūpe 'ndhavat patati.*

**( kadācit ) At some other times, ( bhagna-māna-damṣṭraḥ ) the teeth of pride of this human being will be broken**

**( durjana-danda-śūkaiḥ ) by the poisonous creatures known as the bad people.**

**( alabdha-nidrā-kṣaṇaḥ ) Because of the loss of his pride he will not get his sleep properly.**

**( vyathita-hṛdayena ) This will add up to his mental disturbances to a great extent.**

**( ānukṣīyamāṇa-vijñānaḥ ) This situation will further lead to his losing the power of thinking in a gradual manner.**

**( andha-kūpe andhavat patati ) Ultimately he falls into a waterless well just like a blind (as well as unintelligent) person falls into.**

**Note :** Stanza 10, chapter 13 starts with the words “*karhi sma cit kṣudra-rasān vicinvan etc.*” meaning this human being loses his self respect and gets insulted through the piercing attacks of the honey bees from within the store house of honey in search of which he

used to go for his own enjoyment many a time. This is being explained in detail through the following stanza.

### **Stanza 22**

*karhi sma cit kāma-madhu-lavān vicinvan yadā para-dāra-para-drav-yāṅy  
avarundhāno rājñā svāmibhir vā nihataḥ pataty apāre niraye.*

**( karhi sma cit yadā ) Whenever this human being, some time or the other, ( kāma-madhu-lavān vicinvan ) goes in search of matters of material interests for his sense gratification (equated with the drops of honey here)**  
**( avarundhānaḥ ) in order to enable him to become the owner of ( para-dāra-para-drav-yāṅi ) someone else's women or someone else's properties, ( tadā ) at that time**  
**( rājñā svāmibhiḥ vā nihataḥ ) he gets beaten up by either the king or the owners (equated with honey bees here) of those properties/women**  
**( apāre niraye patati ) because of which he falls into hellish conditions of life.**

**Note :** The following stanza is a commentary by Sri Suka Brahma Rishi in between the explanations about the futility of fruitive deeds and actions in this worldly life.

### **Stanza 23**

*atha ca tasmād ubhayathāpi hi karmāsminn ātmanaḥ saṁsārāvapanam  
udāharanti.*

**( tasmāt asmin ) In view of these explanations all through above, while pursuing this path of fruitive deeds ( atha ca udāharanti ) it can be easily explained that ( karma ) these actions and deeds of the human beings**

**( ātmanaḥ saṁsārāvapanam ) are themselves certainly the fields in which sprout all the troubles for the self ( ubhayathā api hi ) in this as well as the other world.**

**Note :** Now, going back to Stanza 10, chapter 13, where it is said that “*tatrāti-kṛcchrāt pratilabdhamānaḥ*” meaning thereby even if he tries his best and retrieves some sort of self respect in that process, the honey obtained by him thus is snatched away forcefully from him by some other people. This is being elaborated below.

### **Stanza 24**

***muktas tato yadi bandhād devadatta upācchinatti tasmād api viṣṇumitra ity anavasthitih.***

**( yadi bandhāt muktaḥ tataḥ ) Assuming for a while that this human being gets himself free from the king or the others (actual owners of properties/women - as mentioned in stanza 22 above) ( devadatta upācchinatti ) some other man with the name Devadatta or with some other name snatches away those possessions from him.**

**( tasmād api viṣṇumitra ) From this person, who holds the property now, some other named Vishnu Mittra or someone else again take away this possession.**

**( iti anavasthitih ) In this manner this kind of change of hands of properties continue without any permanency of ownership.**

**Note :** Stanza 11, chapter 13 says “*kvacit ca śītātapa-vāta-varṣa-pratikriyām kartum anīsa āste*” meaning sometimes he remains simply incapable of combating cold, heat, wind and rains. These are being explained below.

### **Stanza 25**

*kvacit ca śīta-vātādy-anekādhidaivika-bhautikātmīyānām dasānām pratinivāraṇe 'kalpo duranta-cintayā viṣaṇṇa āste.*

**( kvacit ca ) Some other times, ( dasānām pratinivāraṇe akalpaḥ ) this human being finds himself incapable of finding lasting solution to the situations being faced by him**

**( śīta-vātādy-anekādhidaivika-bhautikātmīyānām ) which can be equated with cold, wind and many such others, which are Adhi Daivik, Adhi Bhoutik, and Adhyatmik.**

**( duranta-cintayā viṣaṇṇa āste ) Thus he is always remorseful and he continuously thinks about these factors without seeing any end to these issues.**

**Note :** Stanza 11, chapter 13 says “kvacit mitho vipaṇan” meaning sometimes he exchanges something or the other between one another. This is being explained below.

### **Stanza 26**

*kvacin mitho vyavaharan yat kiñcid dhanam anyebhyo vā kākiṇikā-mātram apy apaharan yat kiñcid vā vidveṣam eti vitta-śāṭhyāt.*

**( kvacit mithaḥ ) Some other times, this human being, while engaging with others ( vyavaharan ) for his transactional activities ( yat kiñcid dhanam ) relating to some assets or other financial interests ( vitta-śāṭhyāt anyebhyaḥ ) he tries to snatch away from them ( apaharan ) deceitfully ( kākiṇikā-mātram api vā ) either one fourth of the asset ( yat kiñcid vā ) or even little of that asset ( vidveṣam eti ) because of which he creates enmity with others.**

**Note :** Stanza 12, chapter 13 states “adhvanyamuṣminn uru-kṛcchra-vitta-bādhopasargair” meaning these human beings travel through the pathways of the forest of worldly life and get themselves totally

exhausted to the extend of death due to their various sufferings because of the loss of their properties as well as by carrying on within their minds hatredness and competitiveness among themselves. These are being explained below.

### Stanza 27

*adhvany amuṣminn ima upasargās tathā sukha-duḥkha-rāga-dveṣa-bhayābhimāna-pramādonmāda-śoka-moha-lobha-mātsaryersyāva-māna-kṣut-pipāsādhi-vyādhi-janma-jarā-maraṇādayaḥ.*

*( amuṣmin advhani ime ) In this pathway of fruitive deeds and actions in this worldly life not only there are hurdles and miseries ( tathā upasargāḥ ) but also many other dangers ( sukha-duḥkha-rāga-dveṣa-bhayābhimāna-pramādonmāda-śoka-moha-lobha-mātsaryersyāva-māna-kṣut-pipāsādhi-vyādhi-janma-jarā-maraṇādayaḥ ) such as happiness, unhappiness, attachment to material desires, hatredness, fear, pride, illusion, madness feeling of sorrow, tendency to acquire things, greed, competition, anger, feeling insulted, hunger, thirst, tribulations, disease, birth, old age, death and many other such factors.*

**Note :** Stanza 16, chapter 13 starts with the words “*prasajjati kvāpi*” meaning about all the fruitive activities of the human being leading further to his involvement of attachment towards those birds in the increasing order. The following explains in detail as to what was actually meant in stanza 16, chapter 13.

### Stanza 28

*kvāpi deva-māyayā striyā bhujā-latopagūḍhaḥ praskanna-viveka-vijñāno yad-vihāra-grhārambhākula-hṛdayas tad-āśrayāvasakta-suta-duhitṛ-kalatra-*

*bhāṣitāvaloka-viçeṣṭitāpahr̥ta-hṛdaya ātmānam ajitātmāpāre 'ndhe tamasi prahiṇoti.*

*( kvāpi deva-māyayā striyā ) Some other times, this human being gets himself too much involved in the woman who is the form of illusions of the Bhagavan ( bhujā-latopagūḍhaḥ ) and he is embraced by the creepers known as her beautiful hands ( praskanna-viveka-vijñānaḥ ) because of which he loses his power of analytical thinking.*

*( yad-vihāra-gr̥hārambhākula-hṛdayaḥ ) He, therefore, engages himself totally in building a play house exclusively for her and puts his heart and soul into it.*

*( tad-āśrayāvasakta-suta-duhitṛ-kalatra-bhāṣitāvaloka-viçeṣṭitāpahr̥ta-hṛdayaḥ ) He is deeply attracted by the words, deeds and looks of his sons, daughters, and his own wife, who all stay in her house.*

*( ajitātmam ) He thus becomes an idiot who is not capable of winning over his mind ( ātmānam prahiṇoti ) and pushes his real self ( apāre andhe tamasi ) into the deepest areas of darkness.*

**Note :** Stanza 16, chapter 13 also states “kvacit kadācid dhari-cakratas trasan sakhyaṁ vidhatte baka-kaṅka-gr̥dhraiḥ” meaning in between, at some other times, he gets scared of the groups of lions etc., and out of that fear he makes friendship with such birds like cranes, herons and vultures. Through the following stanza complete meaning about this is being explained.

### **Stanza 29**

*kadācid īśvarasya bhagavato viṣṇoś cakrāt paramāṅv-ādi-dvi-parārdhāpavarga-kālopalakṣaṇāt parivartitena vayasā raṁhasā harata ābrahma-tr̥ṇa-stambādīnāṁ bhūtānām animiṣato miṣatāṁ vitrasta-hṛdayas tam eveśvaraṁ kāla-cakra-nijāyudhaṁ sākṣād bhagavantaṁ yajña-*



*puruṣam anādr̥tya pākhaṇḍa-devatāḥ kaṅka-gṛdhra-baka-vaṭa-prāyā ārya-samaya-parihṛtāḥ sāṅketyenābhidhatte.*

*( kadācit vitrasta-hṛdayaḥ ) This human being sometimes is so fearfully anxious within his heart ( viṣṇoḥ cakrāt ) about the Sudarshana Chakra (the flow of eternal time factor) of Sri Hari,*

*( īśvarasya bhagavataḥ ) Who is the repository of all the prosperities and knowledge and Who controls each and every thing meticulously.*

*( paramāṅv-ādi-dvi-parārdhāpavarga-kālopalakṣaṇāt ) Right from the beginning of the minute atom till the duration of the life of Lord Brahma this Chakra is the form of the eternal time factor.*

*( ābrahma-tr̥ṇa-stambādīnām ) As these entire life forms starting right from Lord Brahma till the last grass ( bhūtānām miṣatām ) helplessly watch everything before themselves, ( raṁhasā parivartitena vayasā ) with the transformations very speedily taking place in them through their childhood time, youth and old age, this Chakra, this eternal time factor, ( animiṣataḥ harataḥ ) annihilates all of them meticulously.*

*( tam eva anādr̥tya ) Because of his fear about this Chakra, the eternal time factor, this human being starts disregarding ( īśvaraṁ ) this Supreme Controller, ( sāṅkāt bhagavantaṁ ) Who is the real Bhagavan,*

*( yajña-puruṣam ) Who is the One Who accepts all the sacrificial offerings, ( kāla-cakra-nijāyudhaṁ ) and Who holds this Chakra with all His weapons which can never be mitigated.*

*( sāṅketyena abhidhatte ) This human being, at this stage, because of his superstitious beliefs, goes and worships*

**( ārya-samaya-parihṛtāḥ ) such persons of bad righteousness, who take recourse to things which are exactly opposite to what have been prescribed in the Vedas.**

**( pākhaṇḍa-devatāḥ ) Such persons of non righteous character are the embodiments of untruth as opposite to the prescribed norms being followed by great and knowledgeable people.**

**( kañka-gr̥dhra-baka-vaṭa-prāyā ) Such persons, who have no authority to propagate the principles enunciated in the Vedas, can at best be equated with the wild birds like vultures, herons, crows etc.**

**Note :** Stanza 17, chapter 13 starts with “*taiḥ vañcitatḥ*” meaning being cheated by his friends, this human being reaches for the association with the real devotees of Sri Hari. However, he is not able to put his heart and soul into the disciplined ways of life being followed by such real devotees of Sri Hari. He then approaches for the company of the monkeys. These are being elaborated below.

### **Stanza 30**

**yadā pākhaṇḍibhir ātma-vañcитайs tair uru vañcito brahma-kulaṁ  
samāvasaṁs teṣāṁ śīlam upanayanādi-śrauta-smārta-karmānuṣṭhā-nena  
bhagavato yajña-puruṣasyārādhanam eva tad arocayan śūdra-kulaṁ bhajate  
nigamācāre 'śuddhito yasya mithunī-bhāvah kuṭumba-bharaṇaṁ yathā  
vānara-jāteḥ.**

**( yadā ātma-vañcитайḥ ) When this human being feels himself cheated ( taiḥ pākhaṇḍibhiḥ ) by those persons of non righteous propagatory methods ( uru vañcитайḥ ) and when a stage comes he gets cheated to the extreme extent, ( brahma-kulaṁ samāvasan ) he reaches out for the company of the brahmins.**

**( teṣāṃ upanayanādi śīlam ) The daily activities of these brahmins (who are really initiated into the Vedic principles and such ways of life) like the wearing of sacred thread, ( śrauta-smārta-karmānuṣṭhā-nena ) carrying out various deeds in conformity with the Vedic principles as advocated in the scriptures ( ārādhanam eva ) and dedicating all of them ( yajña-puruṣasyā bhagavataḥ ) to Sri Hari, in the form of Yajna Murthi, as a form of worship etc. ( tat arocayan ) are not liked by this human being, ( sūdra-kulam bhajate ) whereafter he seeks the company of lowly people.**

**( yasya nigamācāre aśuddhitaḥ ) As these lowly people do not have the required prerequisites or qualifications to pursue the paths advocated by the Vedic principles in conformity with the propagation by the scriptures, ( vānara-jāteḥ yathā ) this human being, just as in the case of group of monkeys, ( mithunī-bhāvaḥ kuṭumba-bharaṇam ) falls into the stage of only enjoyment of sexual/material life and indulges into the activities of family matters alone.**

**Note :** Stanza 17, chapter 13 continues with the words “*taj-jāti-rāsenā*” meaning by engaging himself in the activities of sense gratifying deeds in the company of those monkeys he satisfies the urges of his senses. This is being explained below.

### **Stanza 31**

**tatrāpi niravarodhaḥ svaireṇa viharann ati-krpaṇa-buddhir anyonya-mukha-nirīkṣaṇādinā grāmya-karmaṇaiva vismrta-kālāvadhiḥ.**

**( tatra api niravarodhaḥ ) Even while being in the company of these lowly people, this human being continues his life without any boundaries of character, ( svaireṇa viharan ) moves around and carries out deeds according to his own selfish interest,**

**( *ati-krpaṇa-buddhiḥ* ) continues to remain in idiotic stage  
because of loss of his rational thinking,  
( *anyonya-mukha-nirīkṣaṇādinā* ) just looks at each others' face and  
laughs in silly manner,  
( *grāmya-karmaṇa eva* ) engages himself in all sorts of activities  
concentrating on material enjoyment,  
( *vismṛta-kālāvadhiḥ* ) and while remaining so in this condition of  
life he forgets that there is after all an end point to his own  
material life.**

**Note :** Stanza 18, chapter 13 starts with the words “*drumeṣu raṁsyan*” meaning as this human being continues to enjoy under the trees (just like the monkeys) etc. These concepts are explained below in detail.

### **Stanza 32**

***kvacid drumavad aihikārtheṣu gr̥heṣu raṁsyan yathā vānaraḥ suta-dāra-  
vatsalo vyavāya-kṣaṇaḥ.***

**( *kvacit drumavat* ) Sometimes, just as the life in the trees  
( *vānaraḥ yathā raṁsyan* ) being enjoyed by the monkeys, this  
human being celebrates his life with the great zeal of  
enjoyment of material/sexual life ( *suta-dāra-vatsalaḥ* ) with his  
endearing affection towards his children and wife  
( *aihikārtheṣu gr̥heṣu* ) in these worldly homes ( *vyavāya-kṣaṇaḥ* )  
which only bring about some material satisfaction while  
being in this world and nothing more.**

**Note :** The same stanza 18, chapter 13 continues “*kvacit pramādāt*”  
etc., which means this human being sometimes, because of his  
carelessness, he falls down between the mountains. This is being  
elaborated below.

### **Stanza 33**

*evam adhvany avarundhāno mr̥tyu-gaja-bhayāt tamasi giri-kandara-prāye.*

**( *evam adhvani avarundhānaḥ* ) This human being, after getting trapped in the pathway of worldly life in this manner sometimes enjoying happiness and sometimes facing miseries, ( *mr̥tyu-gaja-bhayāt* ) terribly gets afraid on seeing the elephant known as his death ( *tamasi* ) and falls down to the deepest and darkest areas ( *giri-kandara-prāya* ) like the dark caves in the mountains which can be equated with the darkness of his old age and diseases.**

**Note :** At this stage Suka Brahma Rishi is connecting here the statement made in stanza 11, chapter 13 which says “*śītātapa-vāta-varṣa-pratikriyām*”. How this human has to combat the cold, heat etc. and how he gets himself involved only in enjoyment of material nature and pass his time with all the difficulties.

### **Stanza 34**

*kvacic chīta-vātādy-aneka-daivika-bhautikātmīyānām duḥkhānām  
pratinivāraṇe ’kalpo duranta-viṣaya-viṣaṅga āste.*

**( *kvacic chīta-vātādy-aneka-daivika-bhautikātmīyānām* ) This human being thus becomes totally incapable of combating the heat, cold wind etc., which are Adhi Daivik, Adhi Bhoutik, and Adhyatmik ( *akalpaḥ* ) and finds no way ( *duḥkhānām pratinivāraṇe* ) to mitigate his miseries.**

**( *duranta-viṣaya-viṣaṅga āste* ) Moreover, at this stage in his life, he is afflicted with various kinds of diseases and gets more and more involved in the material ways of life alone.**

**Note :** Sri Suka Brahma Rishi re emphasizes the situation of the human being.

### Stanza 35

*kvacin mitho vyavaharan yat kiñcid dhanam upayāti vitta-sāthyena.*

**( kvacit vitta-sāthyena ) Sometimes, occasionally, because of his greed for getting some material wealth, ( mitha vyavaharan ) this human being transacts business with one another. ( upayāti ) In this process it is possible that he might acquire for himself ( yat kiñcid dhanam ) some little wealth here and there.**

**Note :** Stanza 12, chapter 13 starts with the words “kvacit kvacit kṣīṇa-dhanaḥ” meaning very often, because of the transactions of money and property with other people, this human being happens to lose all his wealth. This is being explained in detail below.

### Stanza 36

*kvacit kṣīṇa-dhanaḥ śayyāsanāśanādy-upabhoga-vihīno yāvad apralabdha-manorathopagatādāne ’vasita-matis tatas tato ’vamānādīni janād abhilabhate.*

**( kvacit kṣīṇa-dhanaḥ ) Sometimes, this human being faces shortage of money/wealth.**

**( ayyāsanāśanādy-upabhoga-vihīnaḥ ) He faces shortage of material means for his livelihood like proper food, sitting place or accommodation.**

**( yāvat apralabdha-manorathopagatādāne ) He is always constantly thinking of acquiring such wealth which he cannot possess easily.**

**( avasita-matiḥ ) He starts with this firm determination in his mind to acquire wealth by any means, ( avamānādīni abhilabhate )**

**and in the process he gets insults ( tataḥ tataḥ janāt ) from different people at different places.**

**Note :** Stanza 13, chapter 13 starts with the words “anyonya-vitta-vyatiṣaṅga-vṛddha-vairānubandhaḥ ”. These are explained again in detail through the following stanza.

### **Stanza 37**

**evaṁ vitta-vyatiṣaṅga-vivṛddha-vairānubandho 'pi pūrva-vāsanayā mitha udvahaty athāpavahati.**

**( evaṁ vitta-vyatiṣaṅga-vivṛddha-vairānubandhaḥ api ) This human being, having continuously engaged himself in the monetary transactions with other persons, as explained above, develops animosity with others and it increases as the time passes.**

**( pūrva-vāsanayā ) As a result of his previous habits, association and activities, ( mithaḥ udvahati ) this human being still involves himself with others in developing relationship with them through marriages and other customs.**

**( atha apavahati ) However, he departs from them at some time or the other.**

**Note :** Stanza 13, chapter 13, continues with the words “adhvani amuṣmin” -- while travelling through the pathways of the forest of worldly life etc. These are detailed through the following stanza.

### **Stanza 38**

**etasmin saṁsārādhvani nānā-kleśopasarga-bādhita āpanna-vipanno yatra yas tam u ha vāvetaras tatra visrjya jātaṁ jātam upādāya śocan muhyan bibhyad-vivadan krandan saṁhr̥ṣyan gāyan nahyamānaḥ sādhu-varjito**

*naivāvartate 'dyāpi yata ārabdha eṣa nara-loka-sārtho yam adhvanah pāram upadiśanti.*

*( nānā-kleśopasarga-bādhita ) When a person, having faced various kinds of troubles and tribulations ( etasmin saṁsārādhvani ) in this pathway of worldly life, ( yaḥ yatra ) reaches a stage in his life,*

*( āpanna-vipannah ) then he gets trapped either into some dangerous situation or he dies.*

*( u ha vāva ) Oh what a pity, when this person meets with great danger or he dies, ( visrjya ) he is just discarded or just thrown away by the other human being(s) ( tam tatra ) right there itself.*

*( itarah ) The other human being(s) ( jātaṁ jātam upādāya ) relishes the company of others who happen to come into contact with him from now and then and in their company he ( śocan muhyan bibhyan ) is in the situation of miseries, desires, fears, ( vivadan krandan ) argumentative with them, crying along with them, ( saṁhr̥ṣyan gāyan ) enjoying, singing ( nahyamānah ) and getting entangled himself with each such development.*

*( eṣa nara-loka-sārthah ) This group of human beings, which is just like the groups of businessmen, ( adyāpi na āvartate eva ) never turn back, even at this late stage in life,*

*( yataḥ ārabdhah ) to the point from where his life originated (the source)*

*( yam adhvanah pāram upadiśanti ) and that very same point (the very source) which has been clearly told by the knowledgeable people as the extreme endpoint of this worldly material life (the point which is the pious lotus feet of Sri Maha Vishnu).*

*( sādhu-varjitah ) The exception to the above is only a real devotee of Shri Maha Vishnu.*



**Note** : Sri Suka Brahma Rishi goes on to explain through the following stanza the reasons as to why the human beings, other than the real devotees of Sri Maha Vishnu, do not realize that the pious lotus feet of Bhagavan Vishnu alone is the point one has to seek (and nothing else) in order to overcome the troubles and tribulations of this material worldly life.

### Stanza 39

*yad idaṁ yogānuśāsanāṁ na vā etad avarundhate yan nyasta-daṇḍā  
munaya upaśama-śīlā uparatātmānaḥ samavagacchanti.*

( *yat idaṁ* ) What is the reason for the above --  
(for not realising that the pious lotus feet of Bhagavan Vishnu alone is the point one has to seek in order to overcome the troubles and tribulations of this material worldly life) --  
( *na vai avarundhate* ) is because such people never take shelter  
( *etad yogānuśāsanāṁ* ) of those ways and means of the devotional principles of life (the assimilation of knowledge and devotion) which the devotees of the Bhagavan,  
( *nyasta-daṇḍāḥ* ) who have given up violence towards all living beings (following a saintly way of life and viewing all life forms with equanimity),  
( *upaśama-śīlāḥ* ) who remain calm and serene under all circumstances,  
( *uparatātmānaḥ munayaḥ* ) and who have such mental attitude as not to be led by their sense organs,  
( *yat samavagacchanti* ) follow reverently, consistently and scrupulously as the only way of life.

**Note** : Coming to stanza 15, chapter 13, there is a statement “*manasvino nirjita-dig-gajendrāḥ*” meaning many great men equalling the strength of powerful elephants had fallen to the ground fighting for the ownership of the earth and properties. This is being explained below.

## Stanza 40

*yad api dig-ibha-jayino yajvino ye vai rājarṣayaḥ kiṁ tu paraṁ mṛdhe śayīrann asyām eva mameyam iti kṛta-vairānubandhāyāṁ visrjya svayam upasaṁhṛtāḥ.*

*( ye rājarṣayaḥ vai ) Even though it was a fact that some of the greatest saintly kings, ( dig-ibha-jayinaḥ ) who had even won over all the directions, ( yajvinaḥ yat api ) and who had performed various sacrificial yajnas, ( na avarundhate ) never followed this principle of life (mentioned in the previous paragraph) when it came to their own living.*

*( kiṁ tu paraṁ ) Not only that but more than the above, ( iyam mama iti ) they were so much afflicted with the feeling that “this earth is mine alone” ( kṛta-vairānubandhāyāṁ ) and with this concept in their mind they created enmity with all others.*

*( mṛdhe śayīran ) Such so called great kings have laid down their physical bodies in the battlefield ( asyām eva ) on this earth itself ( visrjya ) by leaving the very earth here (for which they have been fighting) ( svayam upasaṁhṛtāḥ ) and losing their lives instead on their own making.*

**Note :** Now, going to stanza 18, chapter 13, which says “*vallīṁ gṛhītvā*” this human being gets hold of the creepers and remains clinging there holding on to it. This is being explained below.

## Stanza 41

*karma-vallīm avalambya tata āpadaḥ kathañcin narakād vimuktaḥ punar apy evaṁ saṁsārādhvani vartamāno nara-loka-sārtham upayāti evam upari gato 'pi.*

*( karma-vallīm avalambya ) This human being, holding and hanging on to the creeper of fruitive deeds and actions in his life, ( kathañcit vimuktaḥ ) somehow or the other might escape ( tataḥ āpadaḥ narakāt ) from the dangerous hell arising out his worldly life.*

*( evaṁ ) However, ( saṁsārādhvani vartamānaḥ ) he engages himself again in the pathway of this worldly life alone ( punaḥ api ) in the very same manner ( nara-loka-sārtham upayāti ) and returns to the group of human beings who are nothing other than shrewd businessmen.*

*( evam upari gataḥ api ) This is the same situation for all those who have gone even up to the world of heaven as they also come back to the world of humans some time or the other after exhausting the result of their pious deeds of their own fruitive actions.*

**Note :** All through this chapter till now Sri Suka Brahma Rishi has explained in detail and in explicit manner to king Pareekshit whatever Jada Bharata had told king Rahūgaṇa in the earlier chapters explaining the logic and contents in an indirect and allegorical manner. Now, through the following five stanzas he is concluding his discourse about the advices given by Jada Bharata.

*tasyedam upagāyanti — Jada Bharata’s advices have to be explained in the manner in which they have been interpreted above.*

#### **Stanza 42**

*ārṣabhasyeha rājarṣer  
manasāpi mahātmanaḥ  
nānuvartmārhati nrpo  
makṣikeva garutmataḥ*

*( na arhati ) It is really impossible ( nrpaḥ ) for any other king*

*( anu ) to follow ( manasā api ) even through his mind ( vartma )  
the extraordinary path pursued  
( rājarṣeḥ ) by the saintly king Bharata, ( ārṣabhasya ) the great  
son of Rishabha Deva ( mahātmanah ) and the greatest  
personality.*

*( makṣikāḥ eva ) Any attempt to follow his path would be like a  
fly trying to follow ( garutmataḥ ) the path of the Garuda bird.*

**Note :** Sri Suka Brahma Rishi goes on to explain the reasons for making the above statement.

### Stanza 43

*yo dustyajān dāra-sutān  
suhṛd rājyaṁ hr̥di-spr̥śaḥ  
jahau yuvaiva malavad  
uttamaśloka-lālasaḥ*

*( yaḥ ) He who ( earlier king Bharata and now Jaga Bharata ),  
( malavat ) just like throwing away some dirt, ( yuvā eva ) even  
when he was at the prime of his youth, ( uttamaśloka-lālasaḥ )  
because of his total and endearing devotion towards Shri  
Hari from the core of his heart, ( jahau ) gave up such of them,  
( hr̥di-spr̥śaḥ ) which are very dear to one's heart ( dustyajān )  
and which are impossible to give up, ( dāra-sutān ) like his own  
wife, children, ( suhṛd rājyaṁ ) friends and the kingdom as a  
whole.*

**Note :** Through the following stanza Sri Suka Brahma Rishi explains that one need not wonder as to how king Bharata gave up his desire for all the material attractions. He explains the reasons for the same.

### Stanza 44

*yo dustyajān kṣiti-suta-svajanārtha-dārān  
prārthyām śriyam sura-varaiḥ sadayāvalokām  
naicchan nrpaḥ tad-ucitam mahatām madhudviṭ-  
sevānurakta-manasām abhavo 'pi phalguḥ*

**( yaḥ nrpaḥ ) This greatest king Bharata not only not desired  
the most precious ones,  
( dustyajān ) which are difficult to give up,  
( kṣiti-suta-svajanārtha-dārān ) such as his kingdom in the form of  
the earth, children, own people, wealth, wife etc.,  
( na icchat ) he also did not desire any benediction ( śriyam )  
from Maha Lakshmi, the Goddess of Fortune,  
( sadayāvalokām ) despite he being eligible to get all the  
benedictions from Her,  
( sura-varaiḥ ) which benedictions even the important divine  
personalities ( prārthyām ) desire very much for themselves.  
( tat-ucitam ) This characteristic of the king Bharata was the  
most appropriate.  
( mahatām ) That is because for those great personalities,  
( madhudviṭ-sevānurakta-manasām ) who focus their mind only to  
the devotional service of the pious lotus feet of Sri Hari,  
( abhavaḥ api ) even the permanent liberation itself ( phalguḥ ) is  
so silly (as they consider the continued service to Shri Hari as the  
most precious one as compared to anything else).**

**Note :** Now, Sri Suka Brahma Rishi goes on to explain about the intensity of devotion of King Bharata towards Shri Hari.

### **Stanza 45**

*yajñāya dharma-pataye vidhi-naipuṇāya  
yogāya sāṅkhyā-śirase prakṛtīśvarāya  
nārāyaṇāya haraye nama ity udāram  
hāsyan mrgatvam api yaḥ samudājahāra*

**( yaḥ ) This king Bharata, ( hāsyān ) even when he was about to leave his life ( mrgatvam api ) from the body of the deer animal (in his next birth), ( udāraṁ ) very loudly ( samudājahāra ) and openly said these words as a prayer prostrating to Shri Hari:**

**( haraye namaḥ iti ) “I prostrate before that Sri Hari -- ( nārāyaṇāya ) Who is the very source of/for all the living beings;**

**( prakṛtīśvarāya ) Who is the controller of the Maya Shakti;**

**( yogāya ) Who is the personification of yogic principles;**

**( sāṅkhyā-śirase ) Who is the benedictor of pure knowledge;**

**( yajñāya ) Who is the very form of pure knowledge;**

**( dharma-pataye ) Who is the giver of benefits while performing the yajnas;**

**( vidhi-naipuṇāya ) Who Himself is an expert in the processes and methods of the performance of the yajnas.”**

**Note :** Now Sri Suka Brahma Rishi goes on to conclude this discourse about king Bharata by saying what benefits one can achieve by listening to the history of the king Bharata.

### **Stanza 46**

**ya idaṁ bhāgavata-sabhājitāvadāta-guṇa-karmaṇo rājarṣeḥ  
bharatasyānucaritaṁ svasty-ayanam āyuṣyaṁ dhanyaṁ yaśasyaṁ  
svargyāpavargyaṁ vānuśṛṇoty ākhyāsyaty abhinandati ca sarvā evāśiṣa  
ātmana āśāste na kāñcana parata iti.**

**( idaṁ anucaritaṁ ) When this most pious and beneficial**

**( rājarṣeḥ bharatasya ) history of king Bharata,**

**( bhāgavata-sabhājitāvadāta-guṇa-karmaṇaḥ ) who is being hailed and worshipped by his devotees,**

**( svasty-ayanam āyuṣyaṁ dhanyaṁ ) and whose history ensures auspiciousness, increases one’s duration of life, enables material benefits,**

*( yaśasyaṁ svargyāpavargyaṁ ) increases one's fame, and also beneficial for the attainment of heaven and liberation, ( yaḥ anuśṛṇoti vā ) is heard by a person continuously, ( ākhyāsyati abhinandati ca ) or illustrates to other persons, or appreciates the contents of this history, ( āśāste ) such a person shall derive ( sarvaḥ evaḥ āśiṣaḥ ) every prosperity ( ātmanaḥ ) all by his own self. ( parataḥ kāñcana na ) Such a person will have no necessity to seek anything from anyone else.*

*( iti ) This is the direct benefit of listening to the history of king Bharata.*

*--000--*

*This concludes the fourteenth chapter volume five of Srimad Bhagavatam.*

*Hari Om*