

SRIMAD BHAGAVATAM

CHAPTER 22, VOLUME 4

THE ADVICES OF SAINT SANAT KUMARA

PREFACE

This chapter is one of the most important one as the great Sanaka Saints appear before the emperor Prthu, as promised by Shri Hari Himself to Prthu earlier. Their appearance in the great assembly of Prthu was just not a mere visit. It was intended to propagate great principles involving the methods of self realization and also to show to the world as to how a human being should conduct himself in this world while he is alive.

To a pertinent question put forward by Prthu as to “How to achieve the good fortune (auspiciousness) through the easiest way in this world” (Stanza 15), Saint Sanat Kumar’s eloquent answers are worth reading as those answers contain very great principles which are universal and valid for all times to come.

This chapter also explains as to how the emperor Prthu ruled over this world and what kind of personality he was while being here in this world.

---o0o--

Stanza 1

maitreya uvāca
janeṣu pragṛṇatsv evaṁ
pr̥thuṁ pr̥thula-vikramam
tatropajagmur munayaś
catvāraḥ sūrya-varcasah

**(maitreya uvāca) Maitreya Maharshi said to Vidura.
(pr̥thula-vikramam) As the greatest emperor (pr̥thuṁ) Prthu
was (pragṛṇatsu) being praised and worshiped (evaṁ) in this
manner (janeṣu) by his people (catvāraḥ) four (munayaḥ)
saints, (sūrya-varcasah) who were looking so bright as the sun,
(upajagmuḥ) arrived (tatra) there.**

Stanza 2

tāṁs tu siddheśvarān rājā
vyomno 'vatarato 'rciṣā
lokān apāpān kurvatyā
sānugo 'caṣṭa lakṣitān

**(rājā tu) The emperor Prthu, (sānugaḥ) who was surrounded
by his people, (acaṣṭa) could see those saints (avatarataḥ)
coming down (vyomnaḥ) from the sky (arciṣā) radiating such
effulgence (kurvatyā) capable of mitigating (apāpān) the sins
(lokān) of all the worlds, (lakṣitān) and realized
(tān) that they were none other than (siddheśvarān) the
Sanaka Saints.**

Stanza 3

tad-darśanodgatān prāṇān
pratyāditsur ivotthitaḥ
sa-sadasyānugo vainya

indriyeśo guṇān iva

(vainya) The emperor Prthu, (sa-sadasyānugaḥ) who was in the company of his ministers and people, (utthitaḥ) got up (pratyāditsuh iva) as if he was in an effort to bring back (prāṇān) his own life (tad-darśanodgatān) which had surged forward from him to get a good vision of those great saints (iva) just like (indriyeśaḥ) the senses (guṇān) move forward to accept the smell and other sense objects.

Note : Prthu got up as if he was trying to arrest and hold his life which jumped away from him as it got so much attracted towards those great Sanaka Saints. The context in which the above stanza has been presented this way is because of (a) the poetic beauty of saying these words and (b) to emphasize the fact that Prthu showed his respects to the Sanaka Saints firstly from his inner self whereafter from his extended arms.

Stanza 4

*gauravād yantritaḥ sabhyaḥ
praśrayānata-kandharaḥ
vidhivat pūjayāṁ cakre
gṛhītādhyarhaṇāsanān*

(sabhyaḥ) Prthu, who was very well acquainted with the procedures of protocol in the assembly of the emperor, (gauravāt) dignifiedly (yantritaḥ) presented himself, (pūjayān cakre) and worshiped those Sanaka Saints (praśrayānata-kandharaḥ) by bowing down his head with all his humility (gṛhītādhyarhaṇāsanān) after they were welcomed and made to sit with the offerings of water to their feet and by other methods (vidhivat) prescribed as per the established procedure.

Stanza 5

*tat-pāda-śauca-salilair
mārjitālaka-bandhanah
tatra śīlavatām vṛttam
ācaran mānayan iva*

(mārjitālaka-bandhanah) Prthu sprinkled with his hand little water (tat-pāda-śauca-salilaiḥ) washed out from the lotus feet of the Sanaka Saints on the cluster of hair over his head (iva) in a way (ācaran) setting an example (vṛttam) through such actions (mānayan) as to how to honour (tatra) and welcome (śīlavatām) such great saints.

Stanza 6

*hāṭakāsana āsīnān
sva-dhiṣṇyeṣv iva pāvakān
śraddhā-saṁyama-saṁyuktaḥ
prītaḥ prāha bhavāgrajān*

(bhavāgrajān) Once the Sanaka Saints, the elder brothers of Shri Rudra, (āsīnān) occupied their seats (hāṭakāsane) made of gold, (sva-dhiṣṇyeṣu) who were shining (iva) like (pāvakān) the blazing fire, (prītaḥ) the most happiest Prthu (śraddhā-saṁyama-saṁyuktaḥ) told them with due respect and self restraint.

Stanza 7

*prthur uvāca
aho ācaritaṁ kiṁ me
maṅgalaṁ maṅgalāyanāḥ
yasya vo darśanaṁ hy āsīd*

durdarśānām ca yogibhiḥ

(pr̥thur uvāca) The emperor Pr̥thu said:

(maṅgalāyanāḥ) Hey the great souls upon whom all the auspiciousness rest! (aho) What a wonder! (kim maṅgalam) I do not know what good deed (ācaritam) has been done (me) by me ? (Because of which) (yasya) I have been (āsīt hi) fortunate enough (darśanam) to see you right before me, (naḥ) when you normally do not (durdarśānām) show up yourselves

(yogibhiḥ ca) even to the greatest Yogis.

Stanza 8

*kim tasya durlabhataram
iha loke paratra ca
yasya viprāḥ prasīdanti
śivo viṣṇuś ca sānugah*

(śivah) When Lord Shiva (viṣṇuḥ ca) and Vishnu (sānugah) with their accompanied followers (viprāḥ) and brahmins (prasīdanti) are pleased (yasya) with a person (kim) what is that (durlabhataram) so rare to achieve (tasya) for such a person (iha loke) in this world (paratra ca) as well as in the other world?

Stanza 9

*naiva lakṣayate loko
lokān paryatato 'pi yān
yathā sarva-dr̥śam sarva
ātmānam ye 'sya hetavaḥ*

(yathā) The way in which (ātmānam) the Supreme Being, (sarva-dr̥śam) who is a witness to each and everything, (sarve)

is not being perceived by all the people, in the same manner (paryatataḥ api) although you travel (lokān) around all the worlds, (lokah) the people of the world (na eva lakṣayate) are incapable of (yān) seeing you. (ye) Such great saints as you are (asya hetavaḥ) have appeared before me on your own.

Stanza 10

**adhanā api te dhanyāḥ
sādhavo gṛha-medhinaḥ
yad-gṛhā hy arha-varyāmbu-
Trṇa-bhūmīśvarāvarāḥ**

(yad-gṛhā hi) Such homes (dhanyāḥ) are really considered prosperous, (adhanāḥ api) though not in terms of actual material wealth, (te sādhave) when the devoted (gṛha-medhinaḥ) householders (arha-varyāmbu-trṇa-bhūmīśvarāvarāḥ) engage themselves in the service/worship of the great saints like you with water, grass, land, the householders and the servants.

Stanza 11

**vyālālaya-drumā vai te
'pyariktākhila-sampadaḥ
yad-gṛhās tīrtha-pādīya-
pādatīrtha-vivarjitāḥ**

(yad-gṛhāḥ) Whichever homes (tīrtha-pādīya-pādatīrtha-vivarjitāḥ) have not experienced the washed water from the feet of the devotees of Shri Hari (the Vaishnavas), whose feet are the pious place of worship, (te) such homes (ariktākhila-sampadaḥ api) despite being the constant dwelling place of all the material wealth, (vyālālaya-drumā vai) are certainly the trees in which the

snakes have firmly made their place of habitation.

Stanza 12

*svāgataṁ vo dvija-śreṣṭhā
yat-vratāni mumukṣavaḥ
caranti śraddhayā dhīrā
bālā eva br̥hanti ca*

(dvija-śreṣṭhāḥ) Hey the great brahmins! (vaḥ svāgataṁ) We welcome you all. (yat) You are the ones (bālāḥ eva) while remaining continuously young, (dhīrāḥ) are very firmly rooted in your determination (in the pursuit of truth), (mumukṣavaḥ) and are the seekers of deliverance (caranti) carrying out (ca) even (br̥hanti) the greatest (vratāni) pious deeds (śraddhayā) with utmost attention.

Stanza 13

*kaccin naḥ kuśalaṁ nāthā
indriyārthārtha-vedinām
vyasanāvāpa etasmin
patitānām sva-karmabhiḥ*

(nāthāḥ) Hey the great saints! (kuśalaṁ kaccit) Can there be good fortune (naḥ) for us (indriyārthārtha-vedinām) who consider the sense gratification as the real goal of life (patitānām) and who have fallen into this world, (etasmin vyasanāvāpe) which is the source of all miseries (sva-karmabhiḥ) because of one's past actions and deeds?

Note : Prthu is conveying to the Sanaka Saints that he is not qualified to make any offering of pleasantries to them as the Sanaka Saints are far ahead in spiritual knowledge as compared to the people living on the earth. He is reiterating the same through

the following stanzas.

Stanza 14

*bhavatsu kuśala-praśna
ātmārāmeṣu neṣyate
kuśalākuśalā yatra
na santi mati-vṛttayaḥ*

(na iṣyate) It is not appropriate (kuśala-praśnaḥ) to discuss about the good fortune (bhavatsu) of yours (ātmārāmeṣu) as you are in the state of eternal bliss within your own self.

(yatra) That being so, (na santi) there is absolutely no (mati-vṛttayaḥ) thought within you about the perceivment of (kuśalākuśalāḥ) good or bad fortune.

Stanza 15

*tad ahaṁ kṛta-viśrambhaḥ
suhṛdo vas tapasvinām
samṛcche bhava etasmin
kṣemaḥ kenāñjasā bhavet*

*(tat ahaṁ) Therefore, let me (samṛcche) ask (vaḥ) you (kṛta-viśrambhaḥ) with absolute confidence (suhṛdaḥ) as you are the friends (tapasvinām) of the suffering people --
“How to achieve the good fortune (auspiciousness) through the easiest way in this world.”*

Note : Prthu goes on to convey that the Sanaka Saints are not merely the yogis or saints. They are the very form of the Bhagavan Himself.

Stanza 16

*vyaktam ātmavatām ātmā
bhagavān ātma-bhāvanah
svānām anugrahāyemām
siddha-rūpī caraty ajah*

(vyaktam) It is absolutely very clear that you, (siddha-rūpī) in the form of the great yogis, (carati) are travelling (imām) in this world (anugrahāya) to bless (svānām) the devotees of (bhagavān) Shri Narayana,

(ātmā) Who shines as the principle of consciousness (pure knowledge) (ātmavatām) within those who are firmly determined in the pursuit of truth,

(ātma-bhāvanah) Who unfolds His forms for the benefit of His devotees, (ajah) but Who Himself does not have any birth or any changes at all.

Stanza 17

*maitreya uvāca
pr̥thos tat sūktam ākarṇya
sāram suṣṭhu mitam madhu
smayamāna iva prītyā
kumārah pratyuvāca ha*

(maitreya uvāca) Maitreya Maharshi replied to Vidura: (ākarṇya) After listening (tat sūktam) to these words of Prthu (madhu) so sweet to the ears (mitam) conveyed through very minimum words, (sāram) which were full of logical (suṣṭhu) and meaningful contents, (prītyā) the extremely pleased (kumārah) Sanat Kumara Saint (pratyuvāca ha) replied to him (smayamāna iva) smilingly.

Stanza 18

*sanat-kumāra uvāca
sādhu prṣṭam mahārāja
sarva-bhūta-hitātmanā
bhavatā viduṣā cāpi
sādhūnām matir īdrṣī*

**(sanat-kumāra uvāca) The saint Sanat Kumara said to Prthu:
(mahārāja) Hey emperor! (viduṣā ca api) Despite yourself being
very knowledgeable, (bhavatā) you have (sādhu) set a good
example (prṣṭam) by putting such questions
(sarva-bhūta-hitātmanā) keeping in view the benefits of the
people at large. (matih) The thinking (sādhūnām) of good
people (īdrṣī) are always like this.**

**Note : Sanat Kumara is appreciating the assembly of people in the
company of Prthu.**

Stanza 19

*saṅgamaḥ khalu sādhūnām
ubhayeṣām ca sammataḥ
yat-sambhāṣaṇa-sampraśnaḥ
sarveṣām vitanoti śam*

**(saṅgamaḥ) The assembly (sādhūnām) of good people
(sammataḥ khalu) is always beneficial (ubhayeṣām ca) for both
(the speakers as well as the listeners).
(yat-sambhāṣaṇa-sampraśnaḥ) The questions and answers with
explanations conducted among themselves (vitanoti) lead to
the growth (śam) of welfare/happiness (sarveṣām) for all.**

**Note : After appreciating the assembly of good people in this
manner, Sanat Kumara saint is advising the ways leading to
deliverance on the basis of the questions put forward by Prthu.**

Stanza 20

*asty eva rājan bhavato madhudviṣaḥ
pādāravindasya guṇānuvādane
ratir durāpā vidhunoti naiṣṭhikī
kāmaṁ kaṣāyaṁ malam antar-ātmanaḥ*

(rājan) Hey emperor! (bhavataḥ) You (asti eva) definitely have (durāpā) the rarest (ratih) and the ardent desire (guṇānuvādane) to listen about the glories (pādāravindasya) of the pious lotus feet (madhudviṣaḥ) of Shri Hari.

(naiṣṭhikī) This steadfastness (of listening to the glories) (vidhunoti) removes (malam) the dirt (kāmaṁ) of desires which (kaṣāyaṁ) forms as the accumulated stains (antar-ātmanaḥ) within the mind.

Note : Only if the dirts within the mind are cleansed one can attain non attachment in matters of worldly desires to achieve happiness within the mind. Sanat Kumara is carrying on further with his dialogues saying that there is no other way than cleansing one's mind totally, as highlighted by various scriptures, as a method for the purpose of seeking deliverance.

Stanza 21

*śāstreṣv iyān eva suniścito nṛṇāṁ
kṣemasya sadhryag-vimṛṣeṣu hetuḥ
asaṅga ātma-vyatirikta ātmani
dr̥dhā ratir brahmaṇi nirguṇe ca yā*

(eva) Only (iyān) this much (the cleanliness of mind brought about due to constant listening to the glories of Shri Hari)

(suniścitaḥ) has been determined by the scriptures for the purpose of the auspiciousness/deliverance of the human beings.

(Once this stage is established in the mind) (yā ca) what has been

(sadhryag-vimr̥ṣeṣu) thought about very well (śāstreṣu) through the scriptures (hetuḥ) for the (kṣemasya) auspiciousness

(nr̥ṇām) of the human beings (asaṅgaḥ) is the natural development of an attitude of non attachment (ātma-vyatirikte) towards all the worldly desires and at the same time

(dr̥ḍhā ratiḥ) firmly anchoring oneself only to (ātmani) the Supreme Being (nirguṇe) Who/Which is beyond all characteristics

(brahmaṇi) and Who/Which is the form of Brahman (the Supreme Knowledge/Supreme Consciousness).

Note : This kind of non attachment to worldly desires and simultaneous steadfastness of anchoring with that Supreme principle is possible for a sincere devotee of Shri Hari whose heart is already clean because of constant engagement of himself with the devotional service. For other people, who are not that much devoted, these qualities can develop according to the degree of cleanliness of mind. These are explained through the following four stanzas.

Stanza 22

**sā śraddhayā bhagavad-dharma-caryayā
jijñāsayādhyātmika-yoga-niṣṭhayā
yogeśvaropāsanayā ca nityam**

punya-śravaḥ-kathayā punyayā ca

(sā) That (the non attachment to worldly desires and firm anchoring to that Supreme Being) (śraddhayā) is possible for a person through total attention,

(bhagavad-dharma-caryayā) by following the prescribed duties of the devotional service (as well as the prescribed duties according to the occupation),

(jijnāsayā) by inculcating keen desire to understand the principles of knowledge leading to deliverance,

(adhyātmika-yoga-niṣṭhayā) by practising the methods leading towards the knowledge of acquiring self realization,

(yogeśvaropāsanayā ca) by rendering service to the great saints and others who have achieved self realization,

(nityam) and by regularly (punya-śravaḥ-kathayā ca) listening to the pious glories of Shri Hari, (punyayā) Who is worthy of being glorified.

Stanza 23

*arthendriyārāma-sagoṣṭhy-atrṣṇayā
tat-sammatānām aparigraheṇa ca
vivikta-rucyā paritoṣa ātmani
vinā harer guṇa-pīyūṣa-pānāt*

That (the non attachment to worldly desires and firm anchoring to that Supreme Being) can happen when a person --

(a) (arthendriyārāma-sagoṣṭhy-atrṣṇayā) develops aversion to the company of seekers of material comforts, and

avoids those who constantly undertake deeds to fulfil those material desires,

(b) (aparigraheṇa ca) rejects totally such desires of material comforts which, (tat-sammatānām) according to such a person, comes as a hindrance to the attainment of self realization,

© (ātmani) and dwells deep within himself (vivikta-rucyā) and enjoys constantly in that state of mind (paritoṣe) when he develops absolute bliss and satisfaction in that state of existence (guṇa-pīyūṣa-pānāt vinā) even when he is not being offered the taste of the nectar of listening to the pious glories (hareḥ) of Shri Hari.

Stanza 24

*ahiṁsayā pāramahaṁsya-caryayā
smṛtyā mukundācaritāgrya-sīdhunā
yamair akāmair niyamaś cāpy anindayā
nirīhayā dvandva-titikṣayā ca*

That (the non attachment to worldly desires and firm anchoring to that Supreme Being) can happen when a person --

(a) (ahiṁsayā) develops the sense of co-existence with all the living beings,

(b) (pāramahaṁsya-caryayā) serves the great saints with the intention of following the path of knowledge as prescribed by them,

© (smṛtyā) constantly remembers and pursues the divine qualities of the Bhagavan,

(d) (mukundācaritāgrya-sīdhunā) continuously enjoys the

essence of the flow of nectar of the glories of Shri Hari,

(e) (yamaiḥ) follows the prescribed principles of self restraint,

(f) (akāmaiḥ) gives up his desire for material acquisition,

(g) (niyamaiḥ) strictly adheres to the laid out principles,

(h) (anindayā api ca) refuses to condemn others who follow different methods,

(i) (nirīhayā) indulges in activities without expectation of fruitive results,

and (f) (dvandva-titikṣayā ca) tolerates without any complaint the effect of weather like heat, cold etc.

Stanza 25

*harer muhus tatpara-karṇa-pūra-
guṇābhidhānena vijṛmbhamāṇayā
bhaktyā hy asaṅgaḥ sad-asaty anātmani
syān nirguṇe brahmaṇi cāñjasā ratih*

(syāt) Such a person (as described in the previous three stanzas) develops

(asaṅgaḥ) total aversion (anātmani) to all things distinctly separate from the truth and (sad-asati) brought about because of cause and effect factors,

**(vijṛmbhamāṇayā) as a result of his incremental (bhaktyā hi)
devotion in particular,**

**(muhuḥ) because of his constant
(tatpara-karṇa-pūra-guṇābhidhānena) listening from devotees
about the glories (hareḥ) of Shri Hari, which become so
endearing to the ears,**

**and (añjasā) very easily (ratiḥ ca) attains firm endearment
(nirguṇe) with that changeless
(brahmaṇi) and permanent Supreme Brahman (the pure form
conscious bliss).**

**Note : What happens next after having reached the stage of
aversion towards all existential things and firmly rooting oneself
with the very source which is constant and permanent.**

Stanza 26

**yadā ratir brahmaṇi naiṣṭhikī pumān
ācāryavān jñāna-virāga-ramhasā
dahaty avīryaṁ hṛdayaṁ jīva-kośaṁ
pañcātmakaṁ yonim ivotthito 'gniḥ**

**(yadā) When a person reaches (naiṣṭhikī) the stage of firm
(ratiḥ) and total endearment (brahmaṇi) to the ever
permanent and changeless form of the Supreme bliss,**

(ācāryavān) at that time, with the help of a trained teacher,

**(pumān) that person (jñāna-virāga-ramhasā) inherits
appropriate knowledge (in the pursuit of truth) and at the
same time disassociates himself from things which are**

existential in nature,

(avīryam) and turns himself into a person without having any particular desire to achieve by doing deeds for fulfilment of desires,

(dahati) and burns up (jīva-kośam) the veil (the mind which is the seat of thoughts and feelings) enveloping (hṛdayam) his consciousness,

(pañcātmakam) which contained all the five aspects like ignorance, false pride, liking for certain things, dislike for certain other things, and persistence towards some others etc.,

(yonim iva) in such a manner as if he himself is the origin of (agniḥ) burning fire (utthitaḥ) rising up very high.

Stanza 27

**dagdhāśayo mukta-samasta-tad-guṇo
naivātmano bahir antar vicaṣṭe
parātmanor yad-vyavadhānam purastāt
svapne yathā puruṣas tad-vināśe**

(dagdhāśayaḥ) Thus having burned his veil (the mind which is the seat of thoughts and feelings) enveloping the inner consciousness and,

therefore, (mukta-samasta-tad-guṇaḥ) having got liberated himself from the existential nature of his life,

(ātmanaḥ) such a person turns into an entity of equanimous being,

(na vicaṣṭe eva) and does not at all see in his experience (bahiḥ) anything outside of him (antaḥ) or anything inside of him.

(puruṣaḥ) That person (yat vyavadhānam) stops seeing the existence of separation (parātmanoḥ) among the visible objects, and also between him and those objects,

(purastāt) which was earlier perceived by him,

(tad-vināśe) and when such separateness had stopped existing in his perception,

(svapne yathā) his condition becomes just like a woken up person who does not see whatever had been seen by him during his dream stage.

Note : *The mind, which is enveloped by the thoughts and feelings, in fact reflects the separateness. When that itself gets burned the feeling of separateness gets destroyed. The feeling of separate identities is just like the reflection of whatever one perceives during dream stage. This is what has been conveyed above.*

Now, Sanat Kumara is going ahead with his explanation giving specific logics to impress upon the fact that it is this mind which is responsible for the dualistic perceptions originating within oneself.

Stanza 28

*ātmānam indriyārtham ca
param yadubhayor api
saty āśaya upādhau vai
pumān paśyati nānyadā*

(upādhau) Only when the cause factor (āśaye) known as the mind (sati vai) is in the wake up and dream stage,

(pumān) the person (paśyati) perceives distinct duality, (ātmānam) he being the seer, (indriyārtham ca) and all other objects separately,

(yadubhayoḥ param api) and the existential context between these objects in the form of individual identities.

(ānyadā na) During the deep sleep stage there is no perception of them as being separate identities and as such the dualistic perception does not take place.

Note : Imposing upon the single entity known as the all pervading consciousness as being the seer and the seen is due to the reflection of the cause known as the mind. This is being explained with appropriate example.

Stanza 29

*nimitte sati sarvatra
jalādāv api pūruṣaḥ
ātmanaś ca parasyāpi
bhidām paśyati nānyadā*

(nimitte) Only when the cause factors (jalādau) such as water, mirror etc., (sati) are available to (pūruṣaḥ) the human

(sarvatra api) in this world, (paśyati) he is able to see (bhidām) the separateness (ātmanaḥ ca) between him (parasya api) and his reflection. (anyadā na) Otherwise, he does not see the separate identity.

Note : Therefore, it is understood that the duality of perception

is due to the cause factors.

Through the previous four stanzas Sanat Kumara has described about the attainment of deliverance due to detaching oneself from the material desires and rooting firmly within oneself.

Through the following four stanzas he proceeds to say as to how the worldly desires become the cause factor coming in the way of self realization.

Stanza 30

*indriyair viṣayākrṣṭair
ākṣiptaṁ dhyāyatāṁ manaḥ
cetanāṁ harate buddheḥ
stambas toyam iva hradāt*

(manaḥ) When a person's mind (dhyāyatāṁ) constantly remembers about the material objects,

(indriyaiḥ) his sense organs (viṣayākrṣṭaiḥ) get attracted towards these material objects.

*(ākṣiptaṁ) As his mind gets agitated because of this,
(cetanāṁ) the power of thinking (buddheḥ) of his mind,
(harate) gets diminished from within, (iva) just like
(stambaḥ) the clusters of grass plants on the shore of the pond suck up (toyam) the water (hradāt) from that pond.*

Stanza 31

*bhraśyaty anusmṛtiś cittaṁ
jñāna-bhraṁśaḥ smṛti-kṣaye
tad-rodhaṁ kavayaḥ prāhur
ātmāpahnavaṁ ātmanaḥ*

(*cittaṃ anu*) As the person follows his mind (the thought processes), which is now bereft of its power of thinking because of the sense organs getting themselves attracted towards the objects of material pleasures,

(*bhraśyati*) he loses the power (*smṛti*) of the method of follow up measures undertaken by him previously towards his self realization.

(*smṛti-kṣaye*) When his memory gets distorted thus, (*jñāna-bhraṃśaḥ*) it leads to distortion of his knowledge itself.

(*tad-rodham*) This distortion of knowledge, (*ātmanah*) which has happened to his thinking process, (*āhuḥ*) is being called (*kavayaḥ*) by the saintly persons (*ātmāpahnavam*) as the destruction of his own conscience.

Note : What does it matter if the destruction of conscience takes place? This doubt is being cleared through the following stanza.

Stanza 32

***nātaḥ parataro loke
puṃsaḥ svārtha-vyatikramah
yad-adhy anyasya preyastvam
ātmanah sva-vyatikramāt***

(*puṃsaḥ*) When a person (*yadadhi*) goes overboard beyond certain things (*loke*) in this world (*preyastvam*) and draws very endearingly (*anyasya*) to other matters, (*ātmanah*) that person (*sva-vyatikramāt*) is himself responsible for the destruction of his own self.

(na) There is nothing (paratarah) more damaging (atah) than this when the adverse effect arising out of this wrong approach (svārtha-vyatikramah) becomes the obstruction for his benefits.

Note : Saint Sanat Kumara is making clear the reasons for the above statement.

Stanza 33

**arthendriyārthābhidyānam
sarvārthāpahnavaḥ nr̥ṇām
bhraṁśito jñāna-vijñānāt
yenāviśati mukhyatām**

(arthendriyārthābhidyānam) The continuous thought processes about the material requirements and the means to fulfil them (sarvārthāpahnavaḥ) leads towards the destruction of achievement towards the real purpose of life (nr̥ṇām) for the human beings.

(yena) Thus, because of this thinking about the material desires and their fulfilment, (jñāna-vijñānāt) their knowledge and intelligence (bhraṁśitaḥ) get arrested and (āviśati) they become (mukhyatām) just like that of a non moving entity though they continue to be living.

Note : Saint Sanat Kumara has explained above about the condition of a person who seeks fulfilment of only material desires. Now he goes on to say about matters relating to the over adherence to the ways of achieving things in life.

Stanza 34

na kuryāt karhicit saṅgam

*tamas tīvraṁ tītṛiṣuḥ
dharmārtha-kāma-mokṣāṅgāṁ
yad atyanta-ighātakam*

(tītṛiṣuḥ) Those who desire to cross over (tīvraṁ tamaḥ) the hellish miseries of darkness (of this worldly life) (na) should not (karhicit) at all be (saṅgaṁ kuryāt) drawn very much into anything (yad atyanta-ighātakam) which comes as the most vehement obstacle before them (dharmārtha-kāma-mokṣāṅgāṁ) towards the achievement of the four principles of life namely pursuing the righteousness, acquiring the material prosperities according to one's occupation, fulfilling the desires of life , and the attainment of deliverance.

Note : Saint Sanat Kumara goes on to explain through the next stanza that by mentioning above “the four principles of life” together as a term, one should not construe that each one of them are in equal footing.

Stanza 35

*tatrāpi mokṣa evārtha
ātyantikataṣyate
traivargyo 'rtho yato nityaṁ
kṛtānta-bhaya-saṁyutaḥ*

(tatrāpi) Among the four principles of life a person should aim at (as mentioned above), (arthaḥ) one principle of (mokṣaḥ) attainment of deliverance (eva) can only (iṣyate) be determined (ātyantikataṣyā) to be of permanent nature.

(yataḥ) That is because, (traivargyaḥ) the other three (arthaḥ) principles of life (nityaṁ) are constantly (kṛtānta-bhaya-saṁyutaḥ) subjected to the fear of destruction as they are under the influence of the flow of time.

Note : Now, Saint Sanat Kumara is making more clear about the fear of destruction under the influence of the flow of time.

Stanza 36

*pare 'vare ca ye bhāvā
guṇa-vyatikarād anu
na teṣāṃ vidyate kṣemam
īśa-vidhvāṃsitāśiṣām*

(ye bhāvāḥ) Various species of lives (pare) in the higher (avare ca) as well as the lower stratas (anu) continually regenerate (guṇa-vyatikarāt) as a result of their individual characteristics of nature such as Sattva, Rajas and Tamas.

(teṣāṃ na vidyate) None of them get (kṣemam) permanent protection or deliverance (īśa-vidhvāṃsitāśiṣām) as they are all subjected to destruction due to the power of the flow of time.

Stanza 37

*tat tvam narendra jagatām atha tathūṣāṃ ca
dehendriyāsu-dhiṣaṇātmabhir āvṛtānām
yaḥ kṣetravit-tapatayā hr̥di viśvag āviḥ
pratyak cakāsti bhagavāṃs tam avehi so 'smisa*

(narendra) Hey the emperor ! (tat) In view of all these reasons (tvam) you (avehi) must understand (saḥ asmi) with such perfect concept that “that Supreme Being is me alone” without having any perception of dualism (tam) about that Supreme Being,

(hr̥di) Who is positioned within the hearts (āvṛtānām)

enveloped by (dehendriyāsu-dhiṣaṇātmabhiḥ) the faculties like body, sense organs, air of life, mind, and the self driving existential feeling (Ahamkara) (jagatām) of the living (atha) as well as (tasthūṣām ca) the non living life forms;

(kṣetravit-tapatayā) and remains inherently engineering the required energy of life-driving force and as the controller of (pratyak) the individual life form;

(cakāsti) and shines (āviḥ) as the conscious intelligence, (viśvak) as well as the one Who is spread out everywhere without any gap.

Note : It is mentioned above that “the Supreme Being shines within the hearts of all the living and non living beings”. That being so, does it not happen that all the good and bad qualities of these beings also affect that Supreme Being? Now, Saint Sanat Kumara is explaining with his devotion that this kind of thoughts are misplaced.

Stanza 38

**yasminn idam sad-asad-ātmatayā vibhāti
māyā viveka-vidhuti sraji vāhi-buddhiḥ
tam nitya-mukta-parisuddha-vibuddha-tattvam
pratyūḍha-karma-kalila-prakṛtiṁ prapadye**

(yasmin) Upon which Supreme Being (vibhāti) manifests (māyā) the illusions (known as Maya Shakti) (sad-asad-ātmatayā) because of the influence of the cause and effect factors,

(idam) which is perceived by a person in the form of this universe (viveka-vidhuti) and which fades away when he is equipped with the knowledge of self realization,

(vā) in the same manner in which (ahi-buddhiḥ) the person gets rid of the misconception of live snake being there (sraji) in place of a garland of flower,

(tam) Unto Him,

(nitya-mukta-pariśuddha-vibuddha-tattvaṁ) Who is eternally liberated, Who is absolutely pure, Who is the form of continuous consciousness, Who is the only Truth, (pratyūḍha-karma-kalila-prakṛtiṁ) and Who surpasses this illusionary universe (nature).

(prapadye) one must surrender.

Note : Since it is the utmost difficult path to perceive that Supreme Being that “He is in fact me alone” principle, through the following two stanzas, Saint Sanat Kumara is advocating the path of devotion.

Stanza 39

**yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam**

(araṇaṁ) One must take shelter (tam vāsudevam) unto that Shri Vasudeva (bhaja) and worship Him,

(santaḥ) the way in which the pure devotees, (yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā) constantly pursue their devotion at His pious lotus feet, (udgrathayanti) and are able to break apart (karmāśayaṁ) the knots of false ego tied to their hearts (grathitam) due to their

bonding with the fruitive activities,

(tadvat) which achievement (na) is not possible (yatayah api) even to the greatest yogis (rikta-matayah) even though they have kept away their minds from the desire for worldly matters (ruddha-sroto-gaṇāḥ) and have the control over their senses.

Note : Does it augur well to say that it is not possible for the great yogis to break apart the knots in their hearts arising out of their bonding with the fruitive activities? When it is particularly mentioned in the Vedas that the possession of knowledge about Brahman is the supreme, how come the greatest yogis cannot attain this feat as easily as the pure devotees ? This is clarified through the following stanza.

Stanza 40

***kṛcchro mahān iha bhavārṇavam aplaveśām
ṣaḍ-varga-nakram asukhena titīṣanti
tat tvam harer bhagavato bhajanīyam aṅghrim
kṛtvodupam vyasanam utara dustarārṇam***

(titīṣanti) There are persons who aspire to cross over (bhavārṇavam) this ocean of the miseries of worldly life,

(ṣaḍ-varga-nakram) which is always influenced by the crocodile known as the five senses and the mind,

(asukhena) with the help of their yogic powers.

(mahān) There shall be great (kṛcchrah) difficulties (iha) for crossing over the ocean of miseries of this worldly life (aplaveśām) if that Supreme Controller is not taken shelter unto, Whom alone is the instrument for the same.

(tat) Therefore, (tvam) you (the emperor Prthu) (utara) cross over (vyasanam) the most misery ridden (dustarāṇam) and the most difficult ocean of this worldly life (kṛtvā) totally depending upon (bhajanīyam) the most worshipable (aṅghriṁ) pious lotus feet (hareḥ) of Shri Hari alone (uḍupam) as the only ship, (bhagavataḥ) Whose feet are the reservoir of all the prosperities and good qualities.

Stanza 41

*maitreya uvāca
sa evaṁ brahma-putreṇa
kumāreṇātma-medhasā
darśitātma-gatiḥ samyak
praśasyovāca taṁ nrpaḥ*

**(maitreya uvāca) Maitreya Maharshi said to Vidura:
(saḥ nrpaḥ) The emperor Prthu, (samyak) who was advised
thus very appropriately (darśitātma-gatiḥ) on matters of self
realization (ātma-medhasā) by the self realized (kumāreṇa)
Saint Sanat Kumara, (brahma-putreṇa) the son of Lord
Brahma,
(praśasya) appreciated (taṁ) him well (uvāca) and replied.**

Stanza 42

*rājovāca
kṛto me 'nugrahaḥ pūrvam
hariṇārtānukampinā
tam āpādayituṁ brahman
bhagavan yūyam āgatāḥ*

**(rājovāca) The emperor Prthu replied:
(bhagavan) Hey the embodiment of complete knowledge!**

**(brahman) Hey the form of the Supreme Brahman!
(ārtānukampinā) The kind hearted (hariṇā) Shri Hari Himself
had blessed (me) me (pūrvam) earlier (anugrahaḥ) assuring
(kṛtaḥ) your arrival here. (yūyam) You are (āgatāḥ) kind
enough to reach this place (tam āpādayitum) in order to
honour His words.**

Stanza 43

**niṣpāditaś ca kārtsnyena
bhagavadbhir ghrṇālubhiḥ
sādhūcchiṣṭam hi me sarvam
ātmanā saha kim dade**

**(bhagavadbhiḥ) You are (ghrṇālubhiḥ) so much merciful
(niṣpāditaḥ ca) that you could execute Shri Hari's words
(kārtsnyena) with utmost perfection. (me sarvam) Whatever I
possess, (ātmanā saha) including that of my body,
(sādhūcchiṣṭam) are all the remnants of the food stuff of the
saintly persons. (hi) That being so, (kim dade) what shall I
give you?**

Note : Prthu says that everything including his own body had been offered to the saints in the form of worship and himself remains as the remnants of the food stuff of the saintly persons. Therefore, he is asking them as to what he can offer to them as presents because he does not own anything including his own body. This is what he is conveying through the above stanza.

Stanza 44

**prāṇā dārāḥ sutā brahman
grhās ca sa-paricchadāḥ
rājyaṁ balaṁ mahī kośa
iti sarvaṁ niveditam**

(brahman) Hey the great saints! (prāṇāḥ) My own life, (dārāḥ sutāḥ) wife, sons, (gṛhāḥ) all the homes (sa-paricchadāḥ) together with material contents within them, (rājyaṃ) my own power to rule, (balaṃ mahī) the army, the land, (kośaḥ ca) the treasury, (iti sarvaṃ) and all those things, (niveditam) are re-presented to you.

Note : *Prthu says that whatever are seen as belonging to him are all the blessings of the saints like the great Sanaka Saints. Therefore, he is not in a position to offer any gift to them as all the possessions he is holding now are all the gifts of the saints. Therefore, he says that he is only re-offering and not gifting.*

Re-offering or re-presenting happens when a person gives back the property to the same giver from whom he had received it earlier. When a servant offers rolls of betel leaves to his master the servant is not gifting the master anything but only does a service as the betel leaves already belong to the master. In the same manner, Prthu says that he is only doing a service and not offering any material to the saints.

Through the following two stanzas Prthu is explaining his own position.

Stanza 45

*sainā-patyam ca rājyaṃ ca
daṇḍa-netṛtvam eva ca
sarva lokādhipatyam ca
veda-śāstra-vid arhati*

(veda-śāstra-vid) Only a brahmin, who has acquired the required Vedic knowledge, (arhati) deserve (sainā-patyam ca)

to hold the leadership of the army, (rājyaṃ ca) the power to rule, (daṇḍa-netṛtvam eva ca) the position of the chief of justice, (sarva lokādhīpatyaṃ ca) and the status as the controller of the entire world.

Stanza 46

**svam eva brāhmaṇo bhunkte
svaṃ vaste svaṃ dadāti ca
tasyaivānugraheṇānnaṃ
bhuñjate kṣatriyādayaḥ**

(brāhmaṇaḥ) The brahmins (bhunkte) eat (svam eva) only what rightfully belongs to them; (svaṃ vaste) wear what belongs to them alone; (dadāti ca) and gives in charity (svaṃ) what is theirs. (tasya eva) Only because of (anugraheṇa) the blessings of the brahmins (kṣatriyādayaḥ) the others like kshatriyas etc., (kṣatriyādayaḥ) eat their food.

Note : Let us assume for a moment, for argument sake, that the emperor owns certain things as his own possession. Even if he gives all of them in charity to his teachers (the brahmins who are equipped with the Vedic knowledge) that action cannot tantamount to payment in replacement of the obligations done by the great teachers.

Stanza 47

**yair īdṛśī bhagavato gatir ātma-vāda
ekāntato nigamibhiḥ pratipāditā naḥ
tuṣyantv adabhra-karuṇāḥ sva-kṛtena nityaṃ
ko nāma tat pratikaroti vinoda-pātram**

(nigamibhiḥ) Let those knowledgeable brahmins, who are very well versed in Vedic principles, (adabhra-karuṇāḥ) and

who are mercifully magnanimous,

**(tuṣyantu) be happy (nityam) for ever and ever (sva-kṛtena)
with their own pious deeds (pratipāditā) of educating and
showing (naḥ) to us (ekāntataḥ) in the specific and clear cut
manner**

**(yaiḥ) these (īdrśī) methods of specialized knowledge
(ātma-vādaḥ) relating to self realization
(gatiḥ) and promoting the path of awareness (bhagavataḥ)
leading to the Supreme Brahman.**

**(ko nāma) Who (tat pratikaroti) can repay anything to those
teachers as a replacement of the obligations done by them
(uda-pātram vinā) except that we can only stand before them
with our folded hands?**

Stanza 48

*maitreya uvāca
ta ātma-yoga-pataya
ādi-rājena pūjitāḥ
śīlam tadīyam śaṁsantaḥ
khe 'bhavan miṣatām nṛṇām*

**(maitreya uvāca) Maitreya Maharshi said to Vidura:
(te) The Sanaka Saints, (ātma-yoga-patayaḥ) the greatest yogis
with the perfect knowledge about the Supreme Brahman,
(pūjitāḥ) were worshipped (ādi-rājena) by the emperor Prthu
in this manner. (śaṁsantaḥ) As the people assembled were
praising (śīlam) about the good qualities (tadīyam) of the
emperor Prthu, (khe abhavan) the Sanaka Saints rose high
into the sky, (nṛṇām) while all others (miṣatām) were looking.**

Stanza 49

*vainyas tu dhuryo mahatām
saṁsthityādhyātma-śikṣayā
āpta-kāmam ivātmānaṁ
mena ātmany avasthitaḥ*

(vainyaḥ tu) The emperor Prthu, (dhuryaḥ) who is the most important person (mahatām) among the greatest personalities, (adhyātma-śikṣayā) having thus become the beneficiary of the advice on matters connected with self realization, (avasthitaḥ) remained there (saṁsthityā) with total focus (ātmani) within himself, (ātmānaṁ) and considered (āpta-kāmam iva mene) that he had achieved all his desires (fulfilled the purpose of life).

Stanza 50

*karmāṇi ca yathā-kālaṁ
yathā-deśaṁ yathā-balam
yathocitaṁ yathā-vittam
akarod brahma-sāt-kṛtam*

(akarod) He performed (karmāṇi ca) all his deeds (yathā-kālaṁ) according to the requirement of time, (yathā-deśaṁ) place (yathā-balam) and his capacity, (yathā-vittam) in accordance with the available means of wealth (yathocitaṁ) and strictly as required, (brahma-sāt-kṛtam) submitting all such deeds to the Supreme Brahman.

Stanza 51

*phalaṁ brahmaṇi vinnyasya
nirviṣaṅgaḥ samāhitaḥ
karmādhyakṣaṁ ca manvāna
ātmānaṁ prakṛteḥ param*

Stanza 52

*gr̥heṣu vartamāno 'pi
sa sāmṛājya-śriyānvitaḥ
nāsajjatendriyārtheṣu
niraham-matir arkavat*

(saḥ) Prthu carried on with his duties as an emperor,

*(vinnyasya) submitting (phalaṁ) all the fruitive results of his
deeds (brahmaṇi) to that Supreme Brahman;*

*(nirviṣaṅgaḥ) not getting himself bound to his deeds and
actions;*

*(samāhitaḥ) constantly (manvānaḥ ca) committed to the
thought (ātmānaṁ) of his own self, (karmādhyakṣaṁ) being
positioned as a witness to everything, (param) remaining
beyond (prakṛteḥ) the material nature;*

*(niraham-matiḥ) discarding the feeling of false ego (anvitaḥ)
by equanimous approach (sāmṛājya-śriyā) towards the
material wealth (api) even while (vartamānaḥ) carrying out (
gr̥heṣu) the duties of the householder as well as of the
emperor;*

*(arkavat) shining himself as the bright sun (na asajjata)
without getting himself attracted (indriyārtheṣu) to the
matters connected with the gratification of senses.*

Stanza 53

*evam adhyātma-yogena
karmāṇy anusamācaran
putrān utpādayām āsa
pañcārciṣy ātma-sammatān
vijitāśvaṁ dhūmrakeśaṁ
haryakṣaṁ draviṇaṁ vṛkam*

**(karmāṇi anusamācaran) By carrying out his duties every day
(evam) in this manner (adhyātma-yogena) disassociating his
mind from the material pleasures and sense gratification,
simultaneously concentrating himself only on the path of self
realization,**

**(utpādayām āsa) he begot (arciṣi) through his wife ‘Archis’
(pañca putrān) five sons (ātma-sammatān) equalling him in all
respects with the names (vijitāśvaṁ) Vijitasva, (dhūmrakeśaṁ)
Dhumrakesa, (haryakṣaṁ) Haryaksha, (draviṇaṁ) Dravina,
(vṛkam) and Vrka.**

Stanza 54

*sarveṣāṁ loka-pālānāṁ
dadhāraikaḥ pṛthur guṇān
gopīthāya jagat-sṛṣṭeḥ
kāle sve sve ’cyutātmakaḥ*

**(pṛthuh) Emperor Prthu, (acyutātmakaḥ) who was the potency
of Lord Vishnu Himself, (gopīthāya) in order to protect and
sustain (jagat-sṛṣṭeḥ) the creations of the world, (kāle)
depending upon the situation and time (dadhāra) embodied
himself (ekaḥ) as a single personality (sarveṣāṁ)
with all (guṇān) the qualities of (loka-pālānāṁ) each and every
controller of the world (the qualities of each and every divine
personality who were assigned with their respective**

responsibilities for the purpose by the divine order).

Stanza 55

*mano-vāg-vṛttibhiḥ saumyair
guṇaiḥ saṁrañjayan prajāḥ
rājety adhān nāmadheyam
soma-rāja ivāparaḥ*

(prajāḥ saṁrañjayan) Making all the people happy (saumyaiḥ) through his sweet and attractive (guṇaiḥ) qualities of (mano-vāg-vṛttibhiḥ) his heart, words and deeds, Prthu (adhāt) was a befitting personality to be equated with (nāmadheyam) the synonym (rājā iti) for the word “Raja” and remained (iva) just like (aparaḥ) another (soma-rājaḥ) full moon (the full moon so much endearing to his people).

Note : The word meaning of the word “Raja” is the one who pleases his people - “ranjayati iti raja”. Prthu was a perfect example of an ideal king as established by the scriptures. This is what is being conveyed through the above stanza.

Stanza 56

*sūryavad visrjan grhṇan
pratapaṁś ca bhuvo vasu
durdharṣas tejasevāgnir
mahendra iva durjayaḥ*

Stanza 57

*titiḥṣayā dharitrīva
dyaur ivābhīṣṭa-do nrṇām*

(sūryavat pratapan) Just like the illuminating sun, the emperor

Prthu (gr̥h̥ṇan) extracted (vasu) the prosperities (bhuvah) from the earth (visrjan ca) and distributed them all. (tejasā) By his powers (durdharṣah) he was unconquerable (agniḥ iva) just like the fire. (mahendraḥ iva) Just like Indra (durjayah) he could not be won over by any one. (titikṣayā) For his powers of tolerance (dharitrī iva) he could be equated with the earth.

(ābhīṣṭadaḥ) He ruled over the earth by providing all the desires (nr̥ṇām) to his people (dyauḥ iva) as if the earth was heaven.

Stanza 58

*varṣati sma yathā-kāmaṁ
parjanya iva tarpayan
samudra iva durbodhaḥ
sattvenācala-rāḍ iva*

(parjanyaḥ iva) The emperor Prthu was just like the rain God (tarpayan) satisfying the needs of everyone (yathā-kāmaṁ) according to their desires (varṣati sma) by showering the prosperities in plenty. (durbodhaḥ) His depth could not be comprehended by anyone (samudraḥ iva) as he was just like the ocean. (sattvena) By his determination (ācala-rāt iva) he was unshakeable just like the Meru mountains.

Stanza 59

*dharmarāt iva śikṣāyām
āścarye himavān iva
kubera iva koṣāḍhyo
guptārtho varuṇo yathā*

(śikṣāyām) In the execution of justice and rule of law, (dharmarāt iva) Prthu was just like the Lord of Death

(Dharma Raja). (himavān iva) He was just like the himalayas (āścarye) for his wondrous personality. (kośāḍhyaḥ) His wealth was so much (kuberaḥ iva) that they could be equated with that of Kubera. (guptārthaḥ) He protected his wealth well (varuṇaḥ yathā) just like Varuna, the water God.

Stanza 60

*mātariśveva sarvātmā
balena sahasaujasā
aviśahyatayā devo
bhagavān bhūta-rāḍ iva*

(balena) His strength, (sahasā) his determination, (ojasā) and his power (mātariśvā iva) were just like the air God (Vayu) (sarvātmā) capable of travelling fast and reaching to any location. (aviśahyatayā) His exemplary valour and courage (bhagavān bhūta-rāt iva) were just like that of Bhagavan Shri Rudra.

Stanza 61

*kandarpa iva saundarye
manasvī mṛga-rāḍ iva
vātsalye manuvan nṛṇām
prabhutve bhagavān ajaḥ*

(kandarpaḥ iva) He was just like Kamadeva (saundarye) as far as his beauty was concerned. (manasvī) His inner determination (mṛga-rāt iva) was just like that of the lion. (vātsalye) As far as his affection (nṛṇām) towards his people goes, (manuvat) he was just like the emperor Manu,

**(bhagavān ajah) while he was just like Lord Brahma (prabhutve)
as to his powers of control.**

Stanza 62

*br̥haspatir brahma-vāde
ātmavattve svayaṁ hariḥ
bhaktyā go-guru-vipreṣu
viṣvaksenānuvartiṣu
hriyā praśraya-śīlābhyām
ātma-tulyaḥ parodyame*

**(br̥haspatiḥ) He was like Brhaspati (Vachaspati) (brahma-vāde)
in the matter of the understanding of the inner meanings of
the Vedas. (ātmavattve) In the matter of winning over his
senses (svayaṁ) he was no less than (hariḥ) Shri Narayana
Himself.**

**(ātma-tulyaḥ) He could be compared only to himself (bhaktyā)
as far as his devotion (go-guru-vipreṣu) towards the cows, the
teachers, the brahmins etc, (viṣvaksenānuvartiṣu) as well to
those who are the dedicated worshippers of Shri Hari, (hriyā)
apart from his fitting mannerisms, (praśraya-śīlābhyām)
humility, purity of thoughts and actions, (parodyame) and
performance of things for the benefit of others at all times.**

Stanza 63

*kīrtiyordhva-gītayā pumbhis
trailokye tatra tatra ha
praviṣṭaḥ karṇa-randhreṣu
strīṅām rāmaḥ satām iva*

**(kīrtiyā) His great fame and glories spread resoundingly
(trailokye) in all the three worlds (urdhva-gītayā) as they were
sung loudly (pumbhiḥ) by the great saints (praviṣṭaḥ) and they**

even entered (karṇa-randhreṣu) within the ears (strīṅām) of the women folks (tatra tatra) at different places.

(ha) In this manner he shined within the ears (satām) of all the good people (rāmaḥ iva) just as he was Shri Ramachandra Himself.

---000---

This concludes the twenty second chapter of Volume 4 of Srimad Bhagavatam

Hari Om