

# **SRIMAD BHAGAVATAM**

## **CHAPTER 24, VOLUME 4**

### **THE MEETING BETWEEN PRACHETAS AND SHRI RUDRA. SHRI RUDRA'S PRAISES OF SONG ABOUT THE SUPREME BEING KNOWN AS "RUDRAGEETHAM".**

#### **PREFACE**

*Through the previous eleven chapters the history of Prthu was described and concluded. Now, in this volume, through the next eight chapters the history of Prachetas are being described. Among these eight chapters, five are dedicated to the descriptions about Prachinabarhis, the father of Prachetas.*

*The present twenty fourth chapter is very very important because it contains the songs of praises on Shri Hari (being the Supreme Source of Everything) by none other than Shri Rudra (Lord Shiva).*

*Prachinabarhis is the great grandson of the emperor Prthu. He had ten sons who all were having a single name "Prachetas" and carrying on with similar kind of deeds - worshipping the Supreme Almighty. While they were travelling around for conducting their penance, they happen to meet Shri Rudra (Lord Shiva). Shri Rudra advises them to conduct their penance by chanting praises of Shri Hari. He sings the song of praise known famously as "Rudra Geetham" which is known for its devotional and knowledge content. These praises, as told by Shri Rudra, were taught to Him by His father Lord Brahma when He was about to initiate the creation work. Hence the origin of these*

praises go back to the very origin of the universe and is the essence of high intellectual and philosophical content apart from its devotional and self realization aspects.

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### Stanza 1

*maitreya uvāca  
vijitāśvo 'dhirājāsīt  
pṛthu-putraḥ pṛthu-śravāḥ  
yavīyebhyo 'dadāt kāṣṭhā  
bhrātr̥bhyo bhrātr̥-vatsalaḥ*

**( maitreya uvāca ) Maitreya Maharshi said to Vidura:  
( vijitāśvaḥ ) Vijitashwa, ( pṛthu-putraḥ ) the son of Prthu, ( āsīt )  
became ( pṛthu-śravāḥ ) a very famous ( adhirājā ) emperor.  
( bhrātr̥-vatsalaḥ ) He was very affectionate to his brothers.  
( adadāt ) He gave ( kāṣṭhāḥ ) each directional location to  
( yavīyebhyaḥ ) each of his younger ( bhrātr̥bhyaḥ ) brothers.**

### Stanza 2

*haryakṣāyādiśat prācīm  
dhūmrakeśāya dakṣiṇām  
pratīcīm vṛka-samjñāya  
turyām draviṇase vibhuḥ*

**( vibhuḥ ) Vijitashwa, who had total control of all the  
directional locations,  
( adīśat ) gave ( prācīm ) the eastern direction ( haryakṣāya ) to  
Haryaksha, ( dakṣiṇām ) the southern direction ( dhūmrakeśāya )  
to Dhukmakesa, ( pratīcīm ) the west direction ( vṛka-samjñāya )  
to the brother named as Vrka, ( turyām ) and the fourth  
direction (north) ( draviṇase ) to Dravinas.**

### Stanza 3

*antardhāna-gatiṁ śakrāl  
labdhvāntardhāna-samjñitaḥ  
apatya-trayam ādhatta  
śikhaṇḍinyām susammatam*

**( labdhvā ) After learning ( śakrāt ) from Indra ( antardhāna-gatiṁ ) the art of travelling without being visible to others, ( antardhāna-samjñitaḥ ) Vijitashwa came to be known as “the one who can disappear at will”. ( ādhatta ) He begot ( apatya-trayam ) three sons, ( susammatam ) excelling in all qualities ( śikhaṇḍinyām ) through his wife Shikhandini.**

### Stanza 4

*pāvakaḥ pavamānaś ca  
śucir ity agnayaḥ purā  
vasiṣṭha-śāpād utpannāḥ  
punar yoga-gatiṁ gatāḥ*

**( agnayaḥ ) The divine personalities of Fire ( iti ) with the specific names like ( pāvakaḥ ) Pavaka, ( pavamānaḥ ) Pavamana ( śuciḥ ca ) and Suchi, ( vasiṣṭha-śāpāt ) having come under the curse of Vasiṣṭha ( purā ) once earlier, ( utpannāḥ ) happened to be born as the human (as sons of Vijitashwa). ( gatāḥ ) They acquired ( punaḥ ) once again ( yoga-gatiṁ ) greatest achievement of excellence in Yogic practices through this human birth and assumed their original form of Fire.**

### Stanza 5

*antardhāno nabhasvatyām  
havirdhānam avindata*

*ya indram aśva-hartāraṁ  
vidvān api na jaghnivān*

*( antardhānaḥ ) That “antardhāna” (Vijitashwa, the one who  
can disappear at will), ( yaḥ ) who,  
( vidvān api ) despite knowing the fact that ( indram ) it was only  
Indra ( aśva-hartāraṁ ) who took away the horse of the yajna  
(when his father Prthu conducted the Ashwamedha yajna),  
( na jaghnivān ) preferred not to kill Indra,  
( avindata ) begot ( havirdhānam ) a son by name Havirdhana  
( nabhasvatyām ) through his another wife Nabhasvati.*

**Note :** Stanzas 11 to 22 of Chapter 19, Volume 4, describes in detail about the incidence of Indra taking away the horse of the Ashwamedha yajna of Prthu and how Prthu’s son intervened and recovered the horse from Indra again and again. At that time, Prthu’s son did not kill Indra. These are explained in vivid details there. Prthu’s son was named by the saints assembled there as “Vijitashwa” as he was instrumental in recovering the horse. Indra is known for his ability to travel by making himself invisible to others. Indra became grateful to Vijitashwa for sparing his life. Thus Indra reciprocated this gesture to Vijitashwa by teaching him the art of disappearance. This is the connecting link and meaning of the above stanza.

### **Stanza 6**

*rājñāṁ vṛttiṁ karādāna-  
daṇḍa-śulkādi-dāruṇām  
manyamāno dīrgha-sattra-  
vyājena visasarja ha*

*( manyamānaḥ ) Vijitashwa considered ( vṛttiṁ ) the duties*

**( rājñām ) of the ruler ( karādāna-daṇḍa-śulkādi-dāruṇām ) like the recovery of taxes from the citizens, punishing, imposing fines etc., as something too extracting upon the people.**

**( visasarja ha ) Therefore, he got himself relieved from these duties ( dīrgha-sattra-vyājena ) by engaging himself in the performance of Yajna for a very long period of time.**

### **Stanza 7**

*tatrāpi haṁsaṁ puruṣaṁ  
paramātmānam ātma-dṛk  
yajams tal-lokatām āpa  
kuśalena samādhinā*

**( ātma-dṛk ) Vijitashwa, the self realized person as he was, ( haṁsaṁ ) used to mitigate the difficulties of the devotees ( tatrāpi ) even while performing that Yajna.**

**( yajan ) He used to worship ( paramātmānam ) that Supreme Being, ( puruṣaṁ ) Who/Which is the very source of the principle known as life ( kuśalena ) and by merging his thinking ( samādhinā ) constantly unto that ultimate principle ( āpa ) attained ( tal-lokatām ) the world of the Bhagavan.**

### **Stanza 8**

*havirdhānād dhavirdhānī  
vidurāsūta ṣaṭ sutān  
barhiṣadam gayam śuklam  
kṛṣṇam satyam jitavratam*

**( vidura ) Hey Vidura! ( ṣaṭ sutān ) Six sons ( āsūta ) were born ( havirdhānāt ) to Havirdhana ( havirdhānī ) through his wife Havirdhani -- ( barhiṣadam gayam śuklam kṛṣṇam satyam jitavratam ) their names being Barhishat, Gayam, Suklam, Krishnam, Satyam and Jita Vratam.**

## Stanza 9

*barhiṣat sumahā-bhāgo  
hāvirdhāniḥ prajāpatiḥ  
kriyā-kāṇḍeṣu niṣṇāto  
yogeṣu ca kurūdvaha*

**( kurūdvaha ) Hey Vidura! ( barhiṣat ) Barhishat, ( hāvirdhāniḥ ) the son of Havirdhana, ( prajāpatiḥ ) as a ruler ( sumahā-bhāgaḥ ) became very famous. ( niṣṇātaḥ ) He was an expert practitioner ( kriyā-kāṇḍeṣu ) in the performance of the ceremonial acts ( yogeṣu ca ) and sacrificial rites as prescribed in the scriptures as well as in yogic practices such as Pranayama etc.**

**Note :** Through the following stanza his expertise in the performance of the ceremonial acts and sacrificial rites as prescribed in the scriptures is being described.

## Stanza 10

*yasyedaṁ deva-yajanam  
anuyajñam vitanvataḥ  
prācīnāgraiḥ kuśair āsīt  
āstrtam vasudhā-talam*

**( yasya ) This great emperor Barhishat, ( anuyajñam ) used to perform continuously the great sacrificial rites by changing the places of performance frequently ( edam ) because of which the entire surface of the earth ( deva-yajanam ) became the place of worship through his sacrifices. ( vitanvataḥ ) As he was doing like this, ( vasudhā-talam ) the whole surface of the earth ( āsīt ) got ( āstrtam ) covered with the**

**growth ( *kuśaiḥ* ) of Kusha grass, ( *prācīnāgraiḥ* ) which grow with their top edges facing the east direction.**

**Note : The inner meaning of the above stanza is that the emperor Barhishat came to be known as “Prachinabarhis” linking him to the growth of the Kusha grass which grow with their top edges facing the east direction. “Prachina = east direction” “Barhis = Kusha grass”.**

### **Stanza 11**

*sāmudrīm devadevoktām  
upayeme śatadrutīm  
yām vīksya cāru-sarvāṅgīm  
kiśorīm suṣṭhv-alaṅkṛtām  
parikramantīm udvāhe  
cakame ’gniḥ śukīm iva*

**( *devadevoktām* ) As per the advice of Lord Brahma, ( *upayeme* ) the emperor Barhishat (from now onward being known as Prachinabarhis) married ( *śatadrutīm*) Satadruti, ( *sāmudrīm* ) the daughter of the Lord of the Oceans.**

**( *cāru-sarvāṅgīm* ) Such was her bodily beauty that ( *yām* ) when the ( *suṣṭhv-alaṅkṛtām* ) beautifully decorated and dressed up ( *kiśorīm* ) youthful Satadruti ( *vīksya* ) was seen ( *parikramantīm* ) circumambulating ( *udvāhe* ) in the stage of marriage ( *agniḥ* ) by the Lord of Fire, ( *cakame* ) He (the Lord of Fire) got attracted towards her ( *śukīm iva* ) in the same manner in which He did in the case of Suki once earlier.**

**Note : There is an example given in the above stanza that the Lord of Fire got attracted to Satadruti while circumambulating in the stage of marriage just as He got attracted to Suki. Once earlier, during the assembly of the Sapta Rishis along with their wife Suki, the Lord of Fire similarly got attracted to Suki. The**

above stanza emphasises the beauty of Satadruti as she was equal to the beauty of Suki.

### Stanza 12

*vibudhāsura-gandharva-  
muni-siddha-naroragāḥ  
vijitāḥ sūryayā dikṣu  
kvaṇayantyaiva nūpuraiḥ*

( *sūryayā* ) The newlywed Satadruti could captivate all the divine beings, the demons, the Gandharvas, the saints, the Siddhas, the human beings, the serpent gods etc., ( *eva* ) just ( *kvaṇayantā* ) through the tinkling of sound coming out ( *dikṣu* ) at each and every place while walking ( *nūpuraiḥ* ) with her feet decorated with ornaments of ankle bells.

### Stanza 13

*prācīnabarhiṣaḥ putrāḥ  
śatadrutyām daśābhavan  
tulya-nāma-vratāḥ sarve  
dharma-snātāḥ pracetasāḥ*

( *prācīnabarhiṣaḥ* ) Prachinabarhis ( *abhavan* ) begot ( *daśa putrāḥ* ) ten sons ( *śatadrutyām* ) through Satadruti. ( *sarve* ) All ten of them ( *pracetasāḥ* ) known as the Prachetas ( *tulya-nāma-vratāḥ* ) were having single name doing similar kind of deeds ( *dharma-snātāḥ* ) strictly following the righteous methods.

### Stanza 15

*pitṛādiṣṭāḥ prajā-sarge  
tapase ’rṇavam āviśan  
daśa-varṣa-sahasrāṇi*



*tapasārcamś tapas-patim*

### **Stanza 15**

*yad uktaṁ pathi dr̥ṣṭena  
giriśena prasīdatā  
tad dhyāyanto japantaś ca  
pūjayantaś ca saṁyatāḥ*

**( ādiṣṭāḥ ) While they were instructed ( pitrā ) by their father  
( prajā-sarge ) to engage themselves in the procreation of  
progenies ( āviśan ) they entered ( āṛṇavam ) into the ocean  
( tapase ) in order to do penance.**

**Lord Shiva ( prasīdatā ) was very much pleased with them  
( dr̥ṣṭena ) when they met Him ( pathi ) on their way.**

**( dhyāyantaḥ ) Thus the Prachetas were remembering, (   
japantaḥ ca ) reciting and ( pūjayantaḥ ca ) worshipping ( saṁyatāḥ  
) with concentrated attention ( daśa-varṣa-sahasrāṇi ) for ten  
thousand years ( ārcan ) by their obeisances ( tapasā ) through  
their penance ( tapas-patim ) to the Lord of penance Shri Hari (   
yat ) in accordance with ( uktaṁ ) the advice ( giriśena ) of Lord  
Shiva which were imparted to them by Him.**

### **Stanza 16**

*vidura uvāca  
pracetasām giritreṇa  
yathāsīt pathi saṅgamah  
yad utāha haraḥ prītas  
tan no brahman vadārthavat*

**( vidura uvāca ) Vidura said to Maitreya Maharshi :  
( brahman ) Hey the knowledgeable saint! ( yathā ) How did**

**( saṅgamaḥ ) the meeting ( giritreṇa ) of Lord Shiva ( pracetasām ) by the Prachetas ( āsīt ) take place ( pathi ) on their way to the ocean? ( naḥ vada ) Please explain to me ( tat uta ) also those ( arthavat ) meaningful contents ( yat ) of whatever ( āha ) has been advised to them by Lord Shiva ( haraḥ ) when He ( prītaḥ ) became pleased with them.**

### **Stanza 17**

**saṅgamaḥ khalu viprarṣe  
śivenaha śarīriṇām  
durlabho munayo dadhyur  
asaṅgād yam abhīpsitam**

**( viprarṣe ) Hey the great saint! ( durlabhaḥ khalu ) It is definitely impossible ( śarīriṇām ) for ordinary persons ( iha ) of this world ( saṅgamaḥ ) to come into contact ( śivena ) with Lord Shiva,  
( munayaḥ ) when even the great saints, ( asaṅgāt ) discarding all their material desires, ( abhīpsitam ) always endeavour to reach up to Him ( dadhyuḥ ) by continuously meditating ( yam ) upon Him.**

### **Stanza 18**

**ātmārāmo 'pi yas tv asya  
loka-kalpasya rādhase  
śaktyā yukto vicarati  
ghorayā bhagavān bhavaḥ**

**( yaḥ ) This ( bhagavān ) all powerful ( bhavaḥ tu ) Shri Rudra (Lord Shiva) ( ātmārāmaḥ api ) even when He is self contented and rests happily within Himself, ( loka-kalpasya rādhase ) in order to ensure the sustenance ( asya ) of this world, ( vicarati )**

**travels around ( yuktaḥ ) accompanied by ( ghorayā ) His powerful ( śaktyā ) energy known as Shakti.**

### **Stanza 19**

*maitreya uvāca  
pracetasah pitur vākyam  
śirasādāya sād havaḥ  
diśam pracīcīm prayayus  
tapasy ādr̥ta-cetasah*

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

**( sād havaḥ ) The most pious ( pracetasah ) Prachetas ( ādāya ) carried ( vākyam) the words ( pituḥ ) of their father ( śirasā ) on their heads, ( ādr̥ta-cetasah ) turned themselves totally involved in the conduct of their penance ( prayayuh ) and started travelling ( pracīcīm ) towards the west ( diśam ) direction.**

### **Stanza 20**

*samudram upa vistīrṇam  
apaśyan sumahat saraḥ  
mahan-mana iva svaccham  
prasanna-salilāśayam*

**( apaśyan ) They happened to see ( sumahat ) a large ( saraḥ ) lake ( vistīrṇam ) which was very wide and long ( samudram upa ) almost like that of an ocean. ( mahan-manaḥ iva ) That lake was just like the minds of the great devotees, ( svaccham ) as such was very pure ( prasanna-salilāśayam ) and contained plenty of aqua life forms very clearly visible in those pure waters.**

### **Stanza 21**

*nīla-raktotpalāmbhoja-  
kahlārendīvarākaram  
haṁsa-sārasa-cakrāhva-  
kāraṇḍava-nikūjitam*

**( *nīla-raktotpalāmbhoja-kahlārendīvarākaram* ) The lake had on its surface abundant number of lotus flowers of blue and red varieties originating from within its waters apart from other flowers like Saugandhika, Ambal etc.**

**( *haṁsa-sārasa-cakrāhva-kāraṇḍava-nikūjitam* ) The atmosphere around the lake was resonating with the sounds of the birds like Hans, Saras, Chakravakam, Karandam etc. which made their habitation on its shores.**

### **Stanza 22**

*matta-bhramara-sausvarya-  
hr̥ṣṭa-roma-latāṅghripam  
padma-kośa-rajo dikṣu  
vikṣipat-pavanotsavam*

**( *matta-bhramara-sausvarya-hr̥ṣṭa-roma-latāṅghripam* ) The trees and creepers were bristling with the beautiful sounds made from the wings of the intoxicated honey bees.**

**( *vikṣipat-pavanotsavam* ) There appeared to be festivities of the highest order there as the wind was scattering and pouring around ( *dikṣu* ) in all the directions ( *padma-kośa-rajah* ) the finest saffron from the whorl of the lotus flowers.**

### **Stanza 23**

*tatra gāndharvam ākarṇya  
divya-mārga-manoharam  
visismyū rāja-putrās te  
mr̥daṅga-paṇavādy anu*

**( tatra ) At that place, ( te rāja-putrāḥ ) those sons of the emperor Prachinabarhis ( visismyuh ) became wonderstruck ( ākarṇya ) upon listening ( gāndharvam ) to the song/music engrossing their minds ( divya-mārga-manoharam ) due to the influence of its heavenly rhythm ( mṛdaṅga-paṇavādy anu ) mixed with the accompanying sounds of the musical drums and other musical instruments.**

### **Stanza 24**

*tarhy eva sarasas tasmān  
niṣkrāmantam saḥānugam  
upagīyamānam amara-  
pravaram vibudhānugaiḥ*

### **Stanza 25**

*tapta-hema-nikāyābham  
śiti-kaṇṭham tri-locanam  
prasāda-sumukham vīkṣya  
praṇemur jāta-kautukāḥ*

**( tarhyeva ) At that time ( vīkṣya ) the Prachetas saw,  
( tri-locanam ) The Three Eyed Lord Shiva --**

**( amara-pravaram ) the greatest among all the divine  
personalities,**

**( upagīyamānam ) Who was being praised and sung  
( vibudhānugaiḥ ) by His followers of divine beings  
accompanying Him,**

**( tapta-hema-nikāyābham ) Who was radiating brightness just like  
the molten gold without any impurities,**

*( śīti-kaṇṭham ) Whose neck was bearing the colour of blue,*

*( prasāda-sumukham ) Whose face was so pure because of clarity  
from within,*

*( niṣkrāmantam ) coming out ( tasmāt sarasaḥ ) of that lake  
( sahānugam ) accompanied by His followers,*

*( praṇemuḥ ) before Whom they fell prostrating ( jāta-kautukāḥ )  
together with the amazement they experienced in suddenly  
seeing Him in front of them.*

### **Stanza 26**

*sa tān prapannārti-haro  
bhagavān dharmā-vatsalaḥ  
dharmā-jñān śīla-sampannān  
prītaḥ prītān uvāca ha*

*( saḥ ) Lord Shiva --*

*( prapannārti-haraḥ ) Who is known for the mitigation of all the  
troubles of those who surrender unto Him,*

*( dharmā-vatsalaḥ ) Who is so much inclined towards the  
righteous principles,*

*( bhagavān ) Who is the repository of all the prosperities and  
good qualities,*

*( prītaḥ ) became very happy with the Prachetas--*

*( dharmā-jñān ) who were very knowledgeable about the  
righteous principles,*

*( śīla-sampannān ) who were endowed fully with good qualities,*

*( prītān ) and who were very happy,*

*( uvāca ) and He said ( tān ) to them. ( ha ) Oh what a wonder!*

### **Stanza 27**

*śrī-rudra uvāca  
yūyam vedaśadaḥ putrā  
viditaṁ vaś cikīrṣitam  
anugrahāya bhadraṁ va  
evaṁ me darśanaṁ kṛtam*

*( śrī-rudra uvāca ) Lord Shiva said to the Prachetas:*

*( yūyam ) You are ( putrāḥ ) the sons ( vedaśadaḥ ) of Barhishit  
( Prachinabarhis).*

*( viditaṁ ) I am aware ( vaḥ cikīrṣitam ) of what you want to do.  
( me ) I have ( darśanaṁ kṛtam ) shown Myself before all of you  
( evaṁ ) in this manner ( anugrahāya ) only to bestow My  
blessings ( vaḥ ) to you. ( bhadraṁ ) Let good things happen to  
you all.*

**Note :** Lord Shiva is explaining through the following stanza as to why He wants to bless the Prachetas.

### **Stanza 28**

*yaḥ paraṁ raṁhasaḥ sāksāt  
tri-guṇāj jīva-samjñitāt  
bhagavantaṁ vāsudevaṁ  
prapannaḥ sa priyo hi me*

*( me ) I ( priyaḥ hi ) certainly like ( yaḥ ) those persons ( saḥ )  
who have ( prapannaḥ ) surrendered ( sāksāt bhagavantaṁ*

*vāsudevaṁ ) unto the Ultimate Truth, Bhagavan Shri Vasudeva*

--

*( raṁhasaḥ ) Who stands apart from the minutest ( tri-guṇāt ) of the three modes of material nature (meaning thereby from the nature - Prakṛti) ( jīva-samjñitāt ) as well as from the identity known as the living entity (meaning thereby the Puruṣa)*

*( jīva-samjñitāt ) but at the same time Who controls these two as well.*

**Note :** Now Lord Shiva explains about the greatness of Shri Vasudeva.

### Stanza 29

*sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān  
viriñcatām eti tataḥ paraṁ hi mām  
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ  
padaṁ yathāhaṁ vibudhāḥ kalātyaye*

*( pumān ) A person ( sva-dharma-niṣṭhaḥ ) who strictly follows the disciplinary principles of righteousness depending upon the position he occupies ( eti ) reaches ( viriñcatām ) the status of Lord Brahma ( śata-janmabhiḥ ) by taking various births over a period of very long time.*

*( tataḥ ) When he does more pious and righteous activities ( eti ) he achieves ( paraṁ ) still higher status ( mām hi ) that is Me.*

*( bhāgavataḥ ) As far as a person who is totally devoted towards Bhagavan Shri Vasudeva, ( eti ) he attains ( atha ) after his death ( yathā ) the very same*



**( vaiṣṇavaṁ padaṁ ) merger with Shri Maha Vishnu ( avyākṛtaṁ ) situated beyond all the worlds, ( āhaṁ ) which I, being Rudra (Lord Shiva) ( vibudhāḥ ) and all other divine personalities ( eti ) attain ( kalātyaye ) after our respective individual existence comes to an end.**

### **Stanza 30**

**atha bhāgavatā yūyaṁ  
priyāḥ stha bhagavān yathā  
na mad bhāgavatānām ca  
preyān anyo 'sti karhicit**

**( atha ) Therefore, ( yūyaṁ ) you ( bhāgavatāḥ ) being the devotees of the Bhagavan ( priyāḥ stha ) are as dear to me ( bhagavān yathā ) as the Bhagavan Himself.**

**( karhicit na asti ) There cannot be ( anyah ) any other person ( mat ) over and above Me ( preyān ) Who can be so endearing ( bhāgavatānām ca ) to the devotees of the Bhagavan.**

### **Stanza 31**

**idaṁ viviktaṁ japtavyaṁ  
pavitraṁ maṅgalaṁ param  
niḥśreyasa-karaṁ cāpi  
śrūyatām tad vadāmi vaḥ**

**( vadāmi ) I shall tell you ( idaṁ ) that prayer (addressed to Shri Vasudeva, the Supreme Truth)  
( pavitraṁ ) which is explicitly pure,  
( maṅgalaṁ ) leading to all auspiciousness,  
( param ) elevating one's mind to the Supreme Truth,  
( niḥśreyasa-karaṁ ca api ) and which also definitely ensures deliverance.**

**( śrūyatām ) Please listen ( tat vaḥ ) to the same.  
( japtavyam ) This prayer has to be chanted ( viviktaṁ ) with  
absolute discipline and total attention.**

### **Stanza 32**

*maitreya uvāca  
ity anukrośa-hṛdayo  
bhagavān āha tāñ chivaḥ  
baddhāñjalīn rāja-putrān  
nārāyaṇa-paro vacaḥ*

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

**( śivaḥ ) Shri Rudra (Lord Shiva), ( anukrośa-hṛdayaḥ ) Who is  
very kind hearted and compassionate ( bhagavān ) and Who is  
also the repository of all the knowledge, ( āha ) started  
reciting  
( vacaḥ ) the holy prayers ( nārāyaṇa-paraḥ ) deeply engaging  
Himself in the meditation of the Bhagavan ( tāñ rāja-putrān ) to  
those sons of the emperor (the Prachetas) ( baddhāñjalīn ) who  
were standing before Him with folded hands ( iti ) in this  
manner.**

**Note : At the time of the beginning of creations Lord Brahma had  
advised to His sons the prayers on Shri Bhagavan which bestow all  
the prosperities. What Shri Rudra conveys to the Prachetas is the  
same prayers which is famously known as Rudra Geet presented  
below. Shri Rudra becomes very compassionate with the Prachetas  
and, therefore, he imparts these prayers to them.**

### **Stanza 33**

*śrī-rudra uvāca  
jitaṁ ta ātma-vid-varya-*

*svastaye svastir astu me  
bhavatārādhasā rāddham  
sarvasmā ātmane namaḥ*

**( śrī-rudra uvāca ) Shri Rudra said to the Prachetas: (Shri Rudra is conveying the prayers addressed to the Bhagavan through the following verses)**

**( te ) Your (the Bhagavan's) ( jitaṁ ) manifold and abounding excellence ( ātma-vid-varya- svastaye ) is for deriving the benefit of auspiciousness by those who seek self realization (also for deriving self satisfaction within oneself).**

**( me ) Therefore, let Me ( astu ) derive ( svasti ) that comfortable position in which I can attain satisfaction within Myself.**

**( rāddham ) I have now accomplished ( rādhasā ) the state of rejoice within Myself ( bhavatā ) because of You. (Lord Shiva says that the Bhagavan in the form of ever blissful and permanent form is constantly positioned in a very natural way within Him.)**

**( namaḥ ) I bow Myself before You ( ātmane ) Who is present in each and every element ( sarvasmai ) and Who is the form and shape of each and everything.**

**Note : Through the following ten and half verses Shri Rudra explains about all the features of the Bhagavan and offers obeisances unto Him.**

### **Stanza 34**

*namaḥ pañkaja-nābhāya  
bhūta-sūkṣmendriyātmane  
vāsudevāya śāntāya*

*kūṭa-sthāya sva-rociṣe*

**( pañkaja-nābhāya ) The lotus originating from Your navel is the representative form of the causative factor of this entire universe.**

**( bhūta-sūkṣmendriyātmane ) You are the Controller of the instruments of life forms such as the five gross elements, the five subtle elements, and the ten sense organs.**

**( sva-rociṣe ) You are self effulgent, ( kūṭa-sthāya ) not subject to any transformation, ( śāntāya ) remaining for ever in constant peace ( vāsudevāya ) and known as “Vasudeva” being the very source of Chitta (the memory bank of the mind).**

**( namaḥ ) Unto You I pay my obeisances.**

### **Stanza 35**

*sañkarṣaṇāya sūkṣmāya  
durantāyāntakāya ca  
namo viśva-prabodhāya  
pradyumnāyāntar-ātmane*

**( sūkṣmāya ) You are beyond perception because You are the unmanifested subtle material ingredients;**

**( durantāya ) In the same manner You are unsurpassable as You are infinite;**

**( antakāya ca ) And You are also the disintegrator of everything.**

**( sañkarṣaṇāya ) Such as that You are known as “Sankarshana” being the very source of integration and disintegration.**

**( *namaḥ* ) Unto You I pay my obeisances.**

**( *viśva-prabodhāya* ) As the very source of awakening of the universe ( *antar-ātmane* ) and situated as the source of the principle of intelligence ( *pradyumnāya* ) in the form of “Pradyumna” ( *namaḥ* ) Unto You I pay my obeisances.**

### **Stanza 36**

*namo namo 'niruddhāya  
hṛṣīkeśendriyātmane  
namaḥ paramahaṁsāya  
pūrṇāya nibhṛtātmane*

**( *namo namḥ* ) Unto You and unto You I pay my obeisances, ( *hṛṣīkeśendriyātmane* ) as You being stationed in the mind, which presides over all the sense organs, ( *aniruddhāya* ) as the form and source known as “Anirudha”.**

**( *pūrṇāya* ) You are spread out through this universe due to Your own self radiating effulgence.**

**( *nibhṛtātmane* ) You have absolutely no element of decay or growth in You.**

**( *paramahaṁsāya* ) You are the One Who is the Bhagavan situated in the form of the sun.**

**( *namaḥ* ) Unto You I pay my obeisances.**

**Note : Having worshipped the Bhagavan till now from the point of view of He being the very source of the universe, as the very source of instrument for the creations in the universe, and more especially as the form of the four deities like Vasudeva,**

Sankarshana, Pradyumna and Aniruddha, Shri Rudra goes on to worship the Bhagavan describing about His gigantic forms.

### **Stanza 37**

*svargāpavarga-dvārāya  
nityam śuci-ṣade namaḥ  
namo hiraṇya-vīryāya  
cātur-hotrāya tantave*

**( svargāpavarga-dvārāya ) You are the One Who become the entry point to the heaven as well as to permanent deliverance;**

**( śuci-ṣade ) You are the One Who reside within the inner conscience of all the beings;**

**( cātur-hotrāya ) You are the Chief unto Whom all the propitiations are made in the sacrifices of Yajna ( tantave ) and You are the One Who expand manifold;**

**( hiraṇya-vīryāya ) You are the One Who possess the golden seed and You are the One Who is in the form of the sun.**

**( namaḥ namaḥ ) Unto You I pay my obeisances ( nityam ) for ever and ever.**

### **Stanza 38**

*nama ūrja iṣe trayyāḥ  
pataye yajña-retase  
trpti-dāya ca jīvānām  
namaḥ sarva-rasātmane*

**( yajña-retase ) You are the One Who is the form of Somaras (the embodiment of the form of the moon);**

**( ūrje ) You are the One Who is the form of food to the  
ancestors;**

**( iṣe ) You are the One Who is the form of food to all the divine  
beings;**

**( trayyāḥ pataye ) You are the One Who is the Head of all the  
Vedas.**

**( namaḥ ) Unto that Shri Hari I pay my obeisances.**

**( tṛpti-dāya ) You are the One Who ensures satisfaction (   
jīvānām ) to all the living beings ( sarva-rasātmane ca ) in the form  
water through varied tastes.**

**( namaḥ ) Unto that Shri Hari I pay my obeisances.**

**Note :** Shri Rudra has analysed the effulgent form of the Bhagavan equating it to the sun, fire and the moon. His form of water has been explained with the description “sarva-rasātmane” as He is the form of all tastes. Going on further, Shri Rudra is explaining about His form through the concept of earth, air, space etc.

### **Stanza 39**

*sarva-sattvātma-dehāya  
viśeṣāya sthavīyase  
namas trailokya-pālāya  
saha oja-balāya ca*

**( sarva-sattvātma-dehāya ) You are the One Who is the body for the  
habitation of the various living entities ( viśeṣāya ) in the form  
of earth ( sthavīyase ) having very gigantic shape;**

**( saha ojo-balāya ) You are the One Who is situated as the cause factor for the ignition of powers behind the air of life and the sense organs of the bodies ( trailokya-pālāya ca ) and You are the One Who rules over all the three worlds in the form of air.**

**( namaḥ ) Unto that Shri Hari I pay my obeisances.**

### **Stanza 40**

*artha-liṅgāya nabhase  
namo 'ntar-bahir-ātmane  
namaḥ puṇyāya lokāya  
amuṣmai bhūri-varcase*

**( artha-liṅgāya ) You are the One Who is the expression or the cause of all the materials;**

**( nabhase ) You are the One Who is the form of space ( antar-bahir-ātmane ) upon which rests or leans the processes of what is perceived as inside and outside.**

**( namaḥ ) Unto that Bhagavan I pay my obeisances.**

**( amuṣmai lokāya ) You are the One Who is situated in the form of the world of heaven ( bhūri-varcase ) radiating supreme effulgence ( puṇyāya ) and extreme piousness.**

**( namaḥ ) Unto that Bhagavan I pay my obeisances.**

### **Stanza 41**

*pravṛttāya nivṛttāya  
pitṛ-devāya karmaṇe  
namo 'dharma-vipākāya  
mr̥tyave duḥkha-dāya ca*



**( pravṛttāya ) You are the One Who is the symbol of actions making the living being move forward ( nivṛttāya ) as well as the symbol of abstinence from actions ( karmaṇe ) enabling the accomplishment ( pitṛ-devāya ) for the attainment of the world of ancestors or for the attainment of the world of the divine beings.**

**( mṛtyave ca ) You are the One Who is the form of death ( duḥkha-dāya ) ensuring distress ( adharmā-vipākāya ) as the consequential result of unrighteous deeds.**

**( namaḥ ) Unto that Bhagavan I pay my obeisances.**

#### **Stanza 42**

*namaste āśiṣām īśa  
manave kāraṇātmane  
namo dharmāya bṛhate  
kṛṣṇāyākunṭha-medhase  
puruṣāya purāṇāya  
sāṅkhya-yogeśvarāya ca*

**( īśa ) Hey The Supreme Controller ! ( te ) You are the One Who is ( manave ) the form of the hymns of the Vedas ( kāraṇātmane ) bestowing auspicious benefits ( āśiṣām ) for actions aiming for the desired results.**

**( namaḥ ) Unto that Bhagavan I pay my obeisances.**

**( bṛhate ) You are the One Who is the form of the gigantic ( dharmāya ) virtuous righteousness;**

**( akunṭha-medhase ) You are the One Who is the form of unhindered power of knowledge;**

**( *sāṅkhya-yogeśvarāya ca* ) You are the One Who ensure the encouragement to perform the Yajnas and other yogic practices arising out of pure knowledge;**

**( *purāṇāya* ) You are the One Who is eternal;**

**( *puruṣāya* ) You are the One Who is the shining consciousness.**

**( *kṛṣṇāya* ) Unto that Shri Maha Vishnu ( *namaḥ* ) I pay my obeisances.**

### **Stanza 43**

*śakti-traya-sametāya  
mīdhuṣe 'haṅkṛtātmane  
ceta-ākūti-rūpāya  
namo vāco vibhūtaye*

**( *mīdhuṣe* ) You are the One Who is Shri Rudra ( *ahaṅkṛtātmane* ) in the form of the power of Ahamkara (the conception of one's individuality) ( *śakti-traya-sametāya* ) combining with it the three abilities such as the intention to do actions, execute such actions, and come under the influence of the fruitive results of such actions;**

**( *ceta-ākūti-rūpāya* ) You are the One Who is the form of all the deeds originating from pure knowledge ( *vāco vibhūtaye* ) and the source of various Vedic sounds of vibrations.**

**( *namaḥ* ) Unto that Bhagavan I pay my obeisances.**

**Note :** After presenting the concept of the Bhagavan in totality in this manner, Shri Rudra is praying for visualization of Him through the following stanza.

## Stanza 44

*darśanam no didrkṣūṇām  
dehi bhāgavatārcitam  
rūpaṁ priyatamaṁ svānām  
sarvendriya-guṇāñjanam*

**( darśanam ) As we are so much impatient to have ( darśanam ) a vision of You, ( dehi ) please bestow ( naḥ ) us that wish by appearing Yourself before us ( bhāgavatārcitam ) as propitiated/worshipped by the devotees of the Bhagavan.**

**( rūpaṁ pradarśaya ) Please show us Your form ( priyatamaṁ ) which is very much endearing ( svānām ) to your devotees; ( sarvendriya-guṇāñjanam ) that form of Yours which shall please all the sense organs with the pious qualities of Your form.**

**Note :** In the 52nd verse the word “pradarśaya” meaning thereby “please show us your Form” has been mentioned. For the purpose of reading it as a full sentence “pradarśaya” has been added while interpreting the sentence meaning in the above verse. Through the following verses this word “pradarśaya” has to be added suitably till the verse 52. These nine verses from 44 to 52 are the request Shri Rudra is making to the Bhagavan to make Himself appear before them in the endearing form worshipped by the devotees. The earlier stanzas 33 to 43 are the descriptions about the principle known as the Bhagavan as presented by Shri Rudra.

## Stanza 45

*snigdha-prāvṛḍ-ghana-śyāmaṁ  
sarva-saundarya-saṅgraham  
cārv-āyata-catur-bāhu  
sujāta-rucirānanam*

**( rūpaṁ pradarśaya ) Please show us Your form --**

**( snigdha-prāvṛḍ-ghana-śyāmaṁ ) Which has the beautiful colour  
just like that of the thick densely clouds;**

**( sarva-saundarya-saṅgraham ) Which is the accumulated essence  
of all the beauties;**

**( cārv-āyata-catur-bāhu ) Which has very charming four long  
arms;**

**( sujāta-rucirānanam) Which has the most appropriate pious face  
fitting in all respects to the overall beauty of the entire body.**

#### **Stanza 46**

*padma-kośa-palāśākṣaṁ  
sundara-bhru sunāsikam  
sudvijam sukapolāsyam  
sama-karṇa-vibhūṣaṇam*

**( rūpaṁ pradarśaya ) Please show us Your form --**

**( padma-kośa-palāśākṣaṁ ) Which has the eyes equivalent to that  
of the inner petals (whorls) of the red lotus flower;**

**( sundara-bhru ) Which has the most beautiful eyebrows;**

**( sunāsikam ) Which has the beautifully raised nose;**

**( sudvijam ) Which has the most beautiful rows of teeth;**

*( sukapolāsyam ) Which has such a face radiating brightness  
from its cheeks;*

*( sama-karṇa-vibhūṣaṇam ) Which has the most suiting decorative  
ears matching to the ear ornaments.*

### **Stanza 47**

*prīti-prahasitāpāṅgam  
alakairupa-śobhitam  
lasat-paṅkaja-kiñjalka-  
dukūlam mṛṣṭa-kuṇḍalam*

*( rūpaṁ pradarśaya ) Please show us Your form --*

*( prīti-prahasitāpāṅgam ) With the sides of your glancing eyes as if  
they are radiating with smiles of Your compassion;*

*( alakaiḥ ) With Your curly hair ( upa-śobhitam ) supplementing  
the beauty of Your glance;*

*( lasat-paṅkaja-kiñjalka-dukūlam ) Adorning the saffron silken  
clothes shining like the softness and colour of the whorl of the  
beautiful lotus flower;*

*And Your shining and glittering earrings.*

### **Stanza 48**

*sphurat-kirīṭa-valaya-  
hāra-nūpura-mekhalam  
śaṅkha-cakra-gadā-padma-  
mālā-many-uttamarddhimat*

*( rūpaṁ pradarśaya ) Please show us Your form --*

*( sphurat-kirīṭa-valaya-hāra-nūpura-mekhalam ) Which has the shining head decoration, bangles, garland of gems, ankle bells, and waist ornaments;*

*( śaṅkha-cakra-gadā-padma-mālā-many-uttamarddhimat ) Which is so attractive because of the conchshell, the disc, the club, the lotus, the garland of forest flowers, and the garland of pearls.*

### **Stanza 49**

*siṁha-skandha-tviṣo bibhrat  
saubhaga-grīva-kaustubham  
śrīyānapāyinyākṣipta-  
nikaṣāśmorasollasat*

*( rūpaṁ pradarśaya ) Please show us Your form --*

*( siṁha-skandha-tviṣaḥ ) Which has the shoulders just like that of a lion upon which rests the beauty of your earrings and other beautiful garlands;*

*( bibhrat saubhaga-grīva-kaustubham ) Which has very beautiful neck upon which shines the Kaustubha pearl;*

*( ullasat ) Which has the chest region with the shining visible marks ( anapāyinyā ) because of the presence of the inseparable ( śrīyā ) Goddess of Fortune (Sridevi) ( ākṣipta-nikaṣāśmorasā ) like golden lines surpassing the beauty of the shining gold itself.*

### **Stanza 50**

*pūra-recaka-saṁvigna-  
vali-valgu-dalodaram*

*pratisaṅkrāmayad viśvaṁ  
nābhyāvarta-gabhārayā*

*( rūpaṁ pradarśaya ) Please show us Your form --*

*( pūra-recaka-saṁvigna-vali-valgu-dalodaram ) Which has the beautiful abdomen with three lines just like that of the leaf of a banyan tree expanding and contracting with Your inhalation and exhalation;*

*( nābhyā ) Which has the navel ( āvarta-gabhārayā ) just like the depth of the whirling waters ( viśvaṁ pratisaṅkrāmayat ) which appears to contain the entire universe within it.*

### **Stanza 51**

*śyāma-śrony-adhi-rociṣṇu-  
dukūla-svarṇa-mekhalam  
sama-cārv-aṅghri-jaṅghoru-  
nimna-jānu-sudarśanam*

*( rūpaṁ pradarśaya ) Please show us Your form --*

*( śyāma-śrony-adhi-rociṣṇu-dukūla-svarṇa-mekhalam ) Which has the most beautiful waist region upon which lies the waist ornament around the saffron cloth adorned upon it;*

*( sama-cārv-aṅghri-jaṅghoru-nimna-jānu-sudarśanam ) Which has very evenly sized feet, and similarly with very wonderful legs, thighs, and the knees which do not project themselves outside.*

### **Stanza 52**

*padā śarat-padma-palāśa-rociṣā  
nakha-dyubhir no 'ntar-agmaṁ vidhunvatā*

*pradarśaya svīyam apāsta-sādhvasam  
padam guro mār̥ga-gurus tamo-juṣām*

**( rūpam pradarśaya ) Please show us Your form ( padā ) which has such pious feet ( nakha-dyubhiḥ ) from the nails of which radiate shine ( śarat-padma-palāśa-rociṣā ) so bright just like that of the petals of the lotus flowers of the autumn season ( vidhunvatā ) and which removes ( antar-gham ) the darkness of ignorance within ( naḥ ) us;**

**( pradarśaya ) Please show us ( svīyam ) this form of Yours ( padam ) by surrendering unto which ( apāsta-sādhvasam ) all the fears are removed.**

**( guro ) Hey the great teacher for the entire universe !  
( mār̥ga-guruḥ ) You are the only One Who shows the right path towards knowledge ( tamo-juṣām ) to those who are ignorant.**

**Note :** Shri Rudra Himself says through the following stanza that though He is praying for a vision of that Supreme Personality in this particular form, it is in fact difficult to get such a vision.

### **Stanza 53**

*etad rūpam anudhyeyam  
ātma-śuddhim abhīpsatām  
yad-bhakti-yogo 'bhayadaḥ  
sva-dharmam anutiṣṭhatām*

**( etad rūpam ) This form of the Bhagavan ( anudhyeyam ) helps as a meditational medium ( abhīpsatām ) for those who desire ( ātma-śuddhim ) purification of their minds ( anutiṣṭhatām ) while performing their duties ( sva-dharmam ) in whichever profession/occupation they are engaged in.**



**( yad-bhakti-yogaḥ ) However, by constantly engaging oneself in this process of meditation known as the devotional service (the Bhakti Yoga) concerning the principle of the Supreme Almighty ( abhayadaḥ ) this form of Yours ensures to such devotees fearlessness/deliverance from this worldly life.**

**Note :** Shri Rudra again goes on to explain that it is extremely difficult to get the vision of that Supreme Being.

### **Stanza 54**

**bhavān bhaktimatā labhyo  
durlabhaḥ sarva-dehinām  
svārājyasyāpy abhimata  
ekāntenātma-vid-gatiḥ**

**( bhavān ) Your this form, ( labhyaḥ ) which could thus be visualized ( bhaktimatā ) only through the devotional service by Your pure devotees, ( durlabhaḥ ) is very rare ( sarva-dehinām ) for all others to visualize.**

**( svārājyasya api ) Even those who could achieve the place of habitation in the heaven ( abhimataḥ ) desire to have You as their ultimate goal.**

**( ekāntena ) Even those who single mindedly ( ātma-vid-gatiḥ ) focus themselves through the knowledge of self realization seek You alone as their final destination.**

**Note :** Therefore, Shri Rudra continues to explain that He also desires to Have Him alone and nothing else.

### **Stanza 55**

*taṁ durārādhyam ārādhya  
satām api durāpayā  
ekānta-bhaktyā ko vāñchet  
pāda-mūlaṁ vinā bahiḥ*

**( durārādhyam ) It is impossible to worship ( satām api ) even by persons of highly elevated excellence ( taṁ ) keeping Your form and shape in their minds.**

**( kaḥ ) That being so, can anyone ( durāpayā ) focus the impossible form of Yours ( ekānta-bhaktyā ) even through absolute and pure devotion ( bahiḥ ) other than ( vāñchet ) the desire ( pāda-mūlaṁ vinā ) just to have the presence of Your pious lotus feet ( ārādhya ) through such devotion?**

**Note :** Shri Rudra goes on to explain the reasons for the above statement.

### **Stanza 56**

*yatra nirviṣṭaśaraṇaṁ  
kṛtānto nābhimanyate  
viśvaṁ vidhvaṁsayan vīrya-  
śaurya-visphūrjita-bhruvā*

**( kṛtāntaḥ ) While the eternal flow of time factor (the Lord of Death) ( vidhvaṁsayan ) definitely demolishes and topsiturvies ( viśvaṁ ) the entire universe ( vīrya-śaurya-visphūrjita-bhruvā ) with its terrifying eyebrows powerfully raised and celebratively vibrating, ( nirviṣṭaśaraṇaṁ ) when it comes to the pure devotee who has taken shelter ( yatra ) unto Your pious lotus feet ( kṛtāntaḥ ) the Lord of Death ( na abhimanyate ) does not exert the same force like “I shall capture him as well”.**

**Note :** Does the achievement of the fearlessness about the Lord of Death leads to such greatness? Shri Rudra goes on to say that the very association with the devotees of that Supreme Personality itself is so great that this very act of association surpasses all the achievements of life desires (Dharma, Artha, Kama, Moksha - the Purushartha). Therefore, Shri Rudra Himself desires only His association with pure devotees. He continues to discuss this concept through the following stanzas.

### Stanza 57

*kṣaṇārdhenāpi tulaye  
na svargaṁ nāpunar-bhavam  
bhagavat-saṅgi-saṅgasya  
martyānāṁ kimutāśiṣaḥ*

**( svargaṁ ) Even the achievement of heaven ( na tulaye ) is not that valuable ( bhagavat-saṅgi-saṅgasya ) as compared to the association with Your devotees ( kṣaṇārdhena api ) even just for a fraction of a second.**

**( apunar-bhavam na ) Even permanent deliverance is not that valuable.**

**( kimuta ) This being so where lies ( āśiṣaḥ ) the desires about the worldly matters ( martyānāṁ ) by the human beings (in relation to the association with the devotees of the Lord)?**

### Stanza 58

*athānaghāṅghres tava kīrti-tīrthayor  
antar-bahiḥ-snāna-vidhūta-pāpmanām  
bhūteṣy anukrośa-susattva-śīlinām  
syāt saṅgamo 'nugraha eṣa nas tava*

**( atha ) Therefore, ( tava ) I pray before You ( saṅgamaḥ naḥ syāt )  
to grant me the continued association with such great  
devotees of Yours Who --**

**( antar-bahiḥ-snāna-vidhūta-pāpmanām ) have removed all their sins  
by taking bath from within and outside ( anaghāṅghreḥ ) with  
the praises about Your auspicious and pious lotus feet  
capable of mitigating such sins**

**( kīrti-tīrthayoḥ ) through its glories and waters of the Ganges;**

**( anukrośa-susattva-śīlinām ) have compassion, equanimity of  
mind, and possessing good qualities ( bhūteṣu ) and look upon  
all the living beings with this frame of mind!**

**( eṣaḥ ) This is the only ( anugraha ) blessing ( naḥ ) we seek  
( tava ) from You.**

**Note :** Through the following stanza, Shri Rudra goes on to say  
that as far as self realization is concerned, it shall happen due to  
one's association with the great devotees of the Bhagavan.

### **Stanza 59**

**na yasya cittam bahir-artha-vibhramam  
tamo-guhāyām ca viśuddham āviśat  
yad-bhakti-yogānugṛhītam añjasā  
munir vicaṣṭe nanu tatra te gatim**

**( yasya cittam ) When a person's mind, ( yad-bhakti-yogānugṛhītam )  
through the devotion generated because of the association  
with the great devotees of the Bhagavan, ( viśuddham )  
becomes very pure;**

**( bahir-artha-vibhramam na ) and does not surge forward towards  
the outside material world;**

**( āviśat ca na ) and does not get pulled down deeper  
( tamo-guhāyām ) into the regions of ignorance;**

**( tatra ) at that time, ( muniḥ ) that disciplined devotee  
( vicaṣṭe nanu ) definitely perceives ( aṅjasā ) very easily ( gatim )  
the principle ( te ) about Yourself.**

**Note : Shri Rudra goes on to explain about what is this principle  
about that Supreme Being.**

### **Stanza 60**

**yatredam vyajyate viśvaṁ  
viśvasminn avabhāti yat  
tat tvaṁ brahma param jyotir  
ākāśam iva viśṛtam**

**( yatra ) Upon Which ( idaṁ viśvaṁ ) this universe ( vyajyate ) has  
manifested;**

**( yat ) The One Which ( viśvasmin ) makes Its appearance felt  
( avabhāti ) in the universe;**

**( viśṛtam ) The One which is spread out ( ākāśam iva ) so vast as  
the sky;**

**( tat param ) That Supreme ( jyotiḥ brahma ) self effulgent  
principle known as the Brahman;**

**( tvaṁ ) is the True form of Yourself.**

**Note : Shri Rudra goes on to explain further about this principle  
that while this principle is the instrument for the manifestation of**

*the universe in this manner, it is also the cause factor for the same.*

### **Stanza 61**

*yo māyayedam puru-rūpayāsrjad  
bibharti bhūyaḥ kṣapayaty avikriyaḥ  
yad-bheda-buddhiḥ sad ivātma-duḥsthayā  
tam ātma-tantram bhagavan pratīmahi*

**( bhagavan ) Hey Bhagavan !**

**( yaḥ ) The One ( avikriyaḥ ) Who in fact has no transformation or change;**

**( asrjat ) but at the same time has created ( idam ) this universe ( sat iva ) as if it is very real;**

**( yad-bheda-buddhiḥ ) in such a way as if He is the one who is responsible for the perception of discrimination because of this universe;**

**( māyayā ) through His powers of illusion (Yoga Maya);**

**( puru-rūpayā ) such powers which generate multitudes of forms and shapes;**

**( ātma-duḥsthayā ) but at the same time without having any inherent energy to those powers by its own self except with the power which rests within Him alone;**

**( bibharti ) The One Who is sustaining the universe;**

**( kṣapayati ) The One Who dissolves the universe ( bhūyaḥ ) in due course;**

**( tam ) That Supreme Being ( pratīmah ) is known ( ātma-tantram )  
as the independent, not subject to any change, and as the  
Supreme Brahman.**

**Note :** Shri Rudra, while confirming that The Supreme Being is the principle of Brahman, Which/Who is indivisible, reiterates that those who worship Him through the form and shape described by Him in the earlier stanzas alone become experts in the Vedic literature.

### **Stanza 62**

*kriyā-kalāpair idam eva yoginaḥ  
śraddhānvitāḥ sādhu yajanti siddhaye  
bhūtendriyāntaḥ-karaṇopalakṣitaṁ  
vede ca tanre ca ta eva kovidāḥ*

**( yoginaḥ ) Those devotees ( te eva ) alone,  
( śraddhānvitāḥ ) who with their total attention ( kriyā-kalāpaiḥ )  
and through various methods of propitiation,  
( yajanti ) who worship ( idam eva ) that complete form and  
shape ( bhūtendriyāntaḥ-karaṇopalakṣitaṁ ) symbolized by the  
elements, sense organs and the mind ( sādhu ) in the  
appropriate manner,  
( siddhaye ) for the purpose of attainment of perfection,  
( kovidāḥ ) become experts ( vede ca ) in Vedic literature  
( tanre ca ) and other scriptures.**

**Note :** Shri Rudra says through the above stanza that disregarding the form and shape of the Bhagavan and focussing only on the formless knowledge cannot achieve perfection for those who seek to acquire expertise provided in the Vedic scriptures.

**How can the devotees, who themselves can think only through forms and shapes, become knowledgeable about the principle of undivided and formless Brahman?**

**However, the devotees' thinking through different forms and shapes is not because of their ignorance about the undivided Supreme principle. This thinking itself is the benediction of the Bhagavan. The reason for this logic is given by Shri Rudra Himself through the following stanza saying that it is the Bhagavan Himself Who, as a matter of pastime, manifests through effulgent and non effulgent energies. He explains this clearly in the following stanza.**

### **Stanza 63**

***tvam eka ādyaḥ puruṣaḥ supta-śaktis  
tayā rajaḥ-sattva-tamo vibhidiate  
mahān ahaṁ khaṁ marud agni-vār-dharāḥ  
surarṣayo bhūta-gaṇā idaṁ yataḥ***

**( tvam ) You, ( ādyaḥ puruṣaḥ ) being the very first being, ( ekaḥ ) were all alone;**

**( supta-śaktiḥ ) You were in deep sleep (the stage in which the activities were absent) but containing within Yourself the potential energies (of the powers of Maya);**

**( tayā ) Thereafter, through the powers of the potential energies (of the powers of Maya) ( rajaḥ-sattva-tamaḥ ) came about the three characteristics like Rajas, Sattva and Tamas;**

**( yataḥ ) From these characteristics ( mahān ) sprouted out the principle of Mahat, ( ahaṁ ) the principle of Ahamkara, ( khaṁ ) thereafter the space, ( marud agni-vār-dharāḥ ) air, fire, water, earth etc., ( surarṣayaḥ ) and again the divine beings the saints,**



**( bhūta-gaṇā ) other beings with various material elements,  
and thus this universe.**

**( vibhidate ) Therefore, You Yourself have divided Yourself  
into various forms and shapes ( idam ) appearing as such in  
this universe.**

**Note :** Shri Rudra is further elaborating this concept through the following stanza.

### **Stanza 64**

*sr̥ṣṭam̐ sva-śaktyedam̐ anupraviṣṭaś  
catur-vidham̐ puram̐ ātmāmśakena  
atho vidus tam̐ puruṣam̐ santam̐ antar  
bhuṅkte hr̥ṣīkair̐ madhu sāra-gham̐ yaḥ*

**( ātmāmśakena ) With Your entire parts and parcels (in totality  
and with full potencies) ( sva-śaktyā ) through Your own powers  
of energies (the powers of Maya) ( anupraviṣṭaḥ ) You have  
entered simultaneously into ( sr̥ṣṭam̐ ) all the created  
( idam puram ) material bodies who take birth ( catur-vidham̐ ) in  
four different ways ( born by way of an embryo ( jarāyu-ja ),  
some by way of eggs ( aṇḍa-ja ), some by perspiration ( sveda-  
ja ), and some, like the trees, by way of seeds ( udbhij-ja ).**

**( atho ) Because of this reason, ( yaḥ ) You are the One ( santam )  
Who is stationed ( antaḥ ) within each and every material  
body**

**( bhuṅkte ) enabling them to enjoy their happiness ( hr̥ṣīkaiḥ )  
through their sense organs just like the honey bees enjoy  
( madhu ) the honey ( sāra-gham̐ ) accumulated by them.**

**( tam̐ ) This effulgent conscious energy known as the life of air  
(or the Jiva Atma) ( viduḥ ) is being described ( puruṣam̐ ) as  
the ‘Purusha’.**

**Note :** “*puri (meaning the body) śete iti = containing within it = the One which is within the living body*” - This is the meaning of Puruṣaḥ in the literal sense. Therefore, the reference to the Puruṣa is in specific context to the life form as the life of air within it.

However, Shri Rudra goes on to explain that as the Controller of all the living beings, that Supreme Being (the Puruṣa) has absolutely no connection with the material world the manner in which the living beings have their connection with the material world.

### **Stanza 65**

*sa eṣa lokān aticaṇḍa-vego  
vikarṣasi tvam khalu kāla-yānaḥ  
bhūtāni bhūtair anumeya-tattvo  
ghanāvalīr vāyur ivāviṣahyaḥ*

**( sa eṣaḥ tvam khalu ) It is the same Yourself, Who has created with Your own energies this entire universe,**

**( aticaṇḍa-vegaḥ ) turns into the form of extremely powerful energy ( aviṣahyaḥ ) impossible for any to confront,**

**( anumeya-tattvaḥ ) whose form and shape can only be logically guessed,**

**( iva ) and just like ( vāyuh ) the air moves ( ghanāvalīh ) the rows of clouds,**

**( vikarṣasi ) draws back unto Yourself ( lokān ) the entire universe ( kāla-yānaḥ ) by destroying ( bhūtaih ) the living beings ( bhūtāni ) by the living beings themselves.**

**Note :** Now Shri Rudra explains the fierce way of destruction through the following stanza.

## Stanza 66

*pramattam uccair iti kṛtya-cintayā  
pravṛddha-lobhaṁ viṣayeṣu lālasam  
tvam apramattaḥ sahasābhipadyase  
kṣul-lelihāno 'hir ivākhum antakaḥ*

**The human being,**

**( lālasam ) when he is deeply immersed ( viṣayeṣu ) in the  
satiating of his sensory pleasures,**

**( pravṛddha-lobhaṁ ) when he is dissatisfied with whatever he  
has with him and hankers for more and more material  
acquisitions and pleasures,**

**( iti kṛtya-cintayā ) when he is utterly confused in the thinking of  
what to do and what not to do,**

**( uccaiḥ ) and at a time when he had seriously  
( pramattam ) faltered in his life as to exactly what he was  
supposed to do,**

**( tvam ) You, ( antakaḥ ) assuming the form of the eternal flow  
of time, ( apramattaḥ ) and You being ever vigilant,**

**( sahasā ) suddenly ( abhipadyase ) catch him at that particular  
time,**

**( ahiḥ ) just like the snake ( kṣul-lelihānaḥ ) swinging its tongue  
around its mouth because of its hunger ( ākhum iva ) catches  
the mouse.**

## Stanza 67

*kas tvat-padābjaṃ vijahāti paṇḍito  
yas te 'vamāna-vyayamāna-ketanaḥ  
viśaṅkayāsmad-gurur arcati sma yad  
vinopapattim manavaś caturdaśa*

**Can ( tvat-padābjaṃ ) Your pious lotus feet ( vijahāti ) be ever  
disregarded,**

**( yat ) which ( arcati sma ) have been worshipped ( viśaṅkayā )  
without having any second thoughts ( asmad-guruḥ ) by our  
teacher Lord Brahma,**

**( yat ) which ( arcati sma ) have been also worshipped  
( upapattim vinā ) with total dedication and focussed mind  
( caturdaśa ) by all the fourteen ( manavaḥ ) Manus,**

**( yaḥ kaḥ ) by any one ( paṇḍitaḥ ) knowledgeable person  
( avamāna-vyayamāna-ketanaḥ ) when he knows well that he  
possesses a body which deteriorates itself towards  
destruction in course of time even while showing disrespect ( te ) to You?**

**Note : Shri Rudra now concludes His prayers on that Supreme  
principle known as the Bhagavan through the following stanza.**

### **Stanza 68**

*atha tvam asi no brahman  
paramātman vipaścītām  
viśvaṃ rudra-bhaya-dhvastam  
akutaścīd-bhayā gatih*

**( brahman paramātman ) Hey Bhagavan ! Who is spread out everywhere, Who is the very source of everything and Who is self effulgent !**

**( atha ) Therefore, for all of us,  
( naḥ ) who are ( vipaścītām ) very much aware of the fact  
( viśvaṃ ) that the entire universe ( rudra-bhaya-dhvastam ) is  
shivering out of fear of Yourself being the form of  
annihilator,  
( tvam asi ) You alone ( gaṭiḥ ) are the ultimate and the only  
source of protection ( akutaścīd-bhayā ) from any kind of fear  
from anywhere.**

### **Stanza 69**

**idaṃ japata bhadraṃ vo  
viśuddhā nrpa-nandanāḥ  
sva-dharmam anutiṣṭhanto  
bhagavaty arpitāśayāḥ**

**( nrpa-nandanāḥ ) Hey the sons of the emperor! ( japata ) Please  
chant ( idaṃ ) these prayers ( arpitāśayāḥ ) with your heart and  
soul totally submitted ( bhagavati ) to that Bhagwan  
( viśuddhāḥ ) with purity within and outside (purity of  
thoughts and actions)  
( sva-dharmam anutiṣṭhantaḥ ) and at the same time performing  
your duties as prescribed!  
( vaḥ bhadraṃ ) Let good things happen to you all.**

### **Stanza 70**

**tam evātmānam ātma-sthaṃ  
sarva-bhūteṣy avasthitam  
pūjayadhvaṃ grṇantaś ca  
dhyāyantaś cāsakṛd dharim**

*( tam harim eva ) That Shri Hari alone, ( avasthitam ) Who is stationed ( sarva-bhūteṣu ) in each and every life form, ( ātma-stham ) Who is within your hearts as well, ( ātmānam ) Who is the One Who Himself is the Supreme Being, ( pūjayadhvam ) must be worshipped by you ( gr̥ṇantaḥ ca ) by chanting His praises ( dhyāyantaḥ ca ) and meditating upon Him ( asakṛt ) continuously.*

### **Stanza 71**

*yogādeśam upāsādyā  
dhārayanto muni-vratāḥ  
samāhita-dhiyaḥ sarva  
etad abhyasatādr̥tāḥ*

*( sarve ) All of you ( abhyasata ) must practice ( etat ) these prayers (which I had advised you through these verses) ( yogādeśam ) known as “yogādeśam” ( ādr̥tāḥ ) with due reverence towards Shri Hari, ( upāsādyā ) by learning them by heart, ( dhārayantaḥ ) by inheriting the contents of these prayers within your hearts, ( muni-vratāḥ ) by following the discipline of the sages, ( samāhita-dhiyaḥ ) and by keeping equanimity of mind.*

### **Stanza 72**

*idam āha purāsmākaṁ  
bhagavān viśvasṛk-patiḥ  
bhrgv-ādīnām ātmajānām  
sisṛkṣuḥ saṁsisṛkṣatām*

*( idam ) These very same prayers ( āha ) were told ( purā ) once earlier ( sisṛkṣuḥ ) while initiating the creation work ( bhagavān ) by Lord Brahma, ( asmākaṁ ) to all of us ( viśvasṛk-patiḥ ) the*

**father of the creators of the universe, ( ātmajānām ) who are His sons, ( saṁsisṛkṣatām ) Who are vested with the responsibility of creation work, ( bhr̥gv-ādīnām ) and the saintly personalities like Bhrigu etc.**

### **Stanza 73**

*te vyaṁ noditāḥ sarve  
prajā-sarge prajāśvarāḥ  
anena dhvasta-tamaśaḥ  
sisṛkṣmo vividhāḥ prajāḥ*

**( te vyaṁ ) Those all ( sarve ) of us, ( prajāśvarāḥ ) who are known as Prajapatis ( noditāḥ ) and appointed ( prajā-sarge ) for the purpose of creation of this universe, ( anena ) were benefitted by these prayers ( dhvasta-tamaśaḥ ) resulting in the removal of our ignorance from its very root ( sisṛkṣmaḥ ) leading to the creation of ( vividhāḥ ) various kinds of ( prajāḥ ) living entities.**

### **Stanza 74**

*athedaṁ nityadā yukto  
japann avahitaḥ pumān  
acirāc chreya āpnoti  
vāsudeva-parāyaṇaḥ*

**( atha ) Therefore, ( pumān ) a person ( vāsudeva-parāyaṇaḥ ) who totally submits himself to Shri Vasudeva from all perspectives ( japann ) and while doing so chants ( idaṁ ) these prayers ( nityadā ) regularly ( avahitaḥ ) with utmost attention ( yuktaḥ ) and focused mind ( āpnoti ) achieves ( śreyaḥ ) greatness ( acirāt ) in due course of time.**

### **Stanza 75**

*śreyasām iha sarveṣām  
jñānam niḥśreyasam param  
sukham tarati duṣpāram  
jñāna-naur vyasanārṇavam*

**( iha ) In this world ( jñānam ) it is only the knowledge of self realization (the knowledge about Brahman) ( param ) which is the greatest ( sarveṣām ) of the greatest among all ( śreyasām ) greatness ( niḥśreyasam ) which is the only one worth achieving as the ultimate aim of life.**

**( jñāna-nauḥ ) A person who has this knowledge of self realization in his possession as his ship ( tarati ) is able to cross over ( sukham ) very easily ( vyasanārṇavam ) from the miseries of the oceans of the worldly life ( duṣpāram ) to the safe shores which is beyond sight.**

### **Stanza 76**

*ya imam śraddhayā yukto  
mad-gītam bhagavat-stavam  
adhīyāno durārādhyam  
harim ārādhayaty asau*

**( yaḥ ) When a person, ( śraddhayā ) with total attention ( yuktaḥ ) and focused mind, ( adhīyānaḥ ) is able to master completely ( imam ) these ( bhagavat-stavam ) praises of Shri Hari ( mad-gītam ) which I had sung (through the foregoing verses), ( asau ) such a person ( ārādhayati ) worships ( harim ) Shri Hari through those praises ( durārādhyam ) Who cannot be worshipped otherwise so easily.**

### **Stanza 77**



*vindate puruṣo 'muṣmād  
yad yad icchaty asatvaran  
mad-gīta-gītāt suprītāc  
chreyasām eka-vallabhāt*

**( yat yat ) Whatever ( puruṣaḥ ) a human being ( icchati ) desires, ( asatvaran ) when he positions his mind firmly (and worships Shri Hari), ( vindate ) all of them shall be achieved by him ( amuṣmāt ) from that Shri Hari, ( eka-vallabhāt ) Who is the very source ( śreyasām ) of all the greatness ( suprītāt ) and Who becomes pleased ( mad-gīta-gītāt ) with the praises which I had sung (through the above verses).**

### **Stanza 78**

*idaṁ yaḥ kalya utthāya  
prāñjaliḥ śraddhayānvitaḥ  
śṛṇuyāc chrāvayen martyo  
mucyate karma-bandhanaiḥ*

**( yaḥ ) When a person ( utthāya ) gets up ( kalye ) in the morning, ( prāñjaliḥ ) worships Shri Hari ( śraddhayā ) with complete attention, ( anvitaḥ ) sits along with others ( śṛṇuyāt ) and listens to ( idaṁ ) these praises of song of Mine, ( śrāvayet ) or makes others listen to them, ( martyaḥ ) such a person ( mucyate ) gets liberated ( karma-bandhanaiḥ ) from the bondage of fruitive activities.**

### **Stanza 79**

*gītāṁ mayedaṁ naradeva-nandanāḥ  
parasya puṁsaḥ paramātmanāḥ stavam  
japanta ekāgra-dhiyas tapo mahat  
caradhvam ante tata āpsyathepsitam*

*( naradeva-nandanāḥ ) Hey the sons of the emperor! ( caradhvam )  
Please carry out ( mahat ) your greatest ( tapaḥ ) penance  
( japantaḥ ) chanting ( idaṁ stavam ) these praises ( mayā ) which  
I ( gītāṁ ) had sung ( parasya puṁsaḥ ) about the Supreme Being  
( paramātmanah ) and the Very Source of Everything  
( ekāgra-dhiyaḥ ) with complete and focussed attention.  
( ante ) Ultimately ( tataaḥ ) through such a penance ( āpsyatha )  
you shall achieve ( īpsitam ) all your desired results.*

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*This concludes the twenty fourth chapter of Volume four of  
Srimad Bhagavatam,*

*Hari Om*