

SRIMAD BHAGAVATAM

CHAPTER 29, VOLUME 4

THE MEANING AND PURPOSE OF THE EXPLANATIONS ABOUT PURANJANA.

PREFACE

We have seen that from Chapter 25 onwards till now detailed explanations about the characteristic of Puranjana and his life history have been analysed with great principles propounded through them.

This Chapter 29 is the concluding one in the matter of conveying the principles of self realization to Prachinabarhis by Saint Narada through these stories.

Saint Narada goes on to say through the stanzas of this chapter that a person shall get bound to the circle of worldly life if he indulges in only the enjoyment of worldly comforts and womanizing. On the other hand, when a person turns his mind towards the Supreme Being (the Ultimate Being) and carries out his deeds righteously he shall attain self realization.

The very first question by Prachinabarhis to Saint Narada is very interesting. He clearly says that he could not comprehend the inner meanings of the story told by Saint Narada. Thereafter, Saint Narada goes on to introduce each and every character he had described earlier equating them to the real situations with reference to the actual context. These are very thought provoking and easy to grasp for their inherent meanings and principles.

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Stanza 1

*prācīnabarhir uvāca
bhagavaṁs te vaco 'smābhir
na samyag avagamyate
kavayas tad vijānanti
na vyaṁ karma-mohitāḥ*

**(*prācīnabarhir uvāca*) Prachinabarhis said to Saint Narada:
(*bhagavan*) **Hey the repository of all the knowledge!**
(*asmābhiḥ*) **People like me (*na avagamyate*) just cannot
understand (*te*) your (*vacaḥ*) discourse (*samyak*) in its right
perspective.****

**(*kavayaḥ*) Those who are realized persons (*vijānanti*) shall
understand (*tat*) it better.**

**(*karma-mohitāḥ*) As persons like me are attracted towards
more and more deeds, (*vyaṁ na*) we are not like such realized
persons to grasp their meaning.**

Stanza 2

*nārada uvāca
puruṣaṁ purañjanaṁ vidyād
yad vyanakty ātmanaḥ puram
eka-dvi-tri-catuṣ-pādaṁ
bahu-pādam apādakam*

**(*nārada uvāca*) Saint Narada replied to Prachinabarhis:
(*vidyāt*) **You must understand (*purañjanaṁ*) the person named
Puranjana (*puruṣaṁ*) as the living being (the Jiva Atma).****

**(*yat*) That is because, this life form, (*ātmanaḥ*) for its
purpose, (*vyanakti*) projects (*puram*) the city known as its
physical body, (*eka-dvi-tri-catuṣ-pādaṁ*) which might have either**

one, or two, or three or four legs; (*bahu-pādam*) or might have very many legs; (*apādakam*) or no legs at all.

Note : “*Puram janayati (swakarmanā) iti = Puranjanah*” - Due to one’s own deeds a living being assumes suitable body - this is the meaning of *Puranjanah*. Therefore, the inherent life in that body is the centre point known as the *Kshetrajna* in these life forms.

As far as the various bodies are concerned, there are very many types in this world (and/or even other worlds). The malevolent or devilish beings etc. with single legs, the humans and birds with two legs, the ghosts with three legs, the animals with four legs, and many other creatures with very many legs - the trees and creepers, and crawling creatures without legs. These are the broad classifications of various kinds of bodies.

Stanza 3

*yo ’vijñātāhṛtas tasya
puruṣasya sakheśvaraḥ
yan na vijñāyate pumbhir
nāmabhir vā kriyā-guṇaiḥ*

(*yaḥ*) The person (*avijñātāhṛtaḥ*) who was introduced with the name Avijnatha (the person whose names and deeds are unknown) (*īśvaraḥ*) is the real Controller (the Supreme Being) (*sakhā*) and a friend (*tasya puruṣasya*) of the life form.

(*yat*) That is because, the Controller (the Supreme Being) (*na vijñāyate*) cannot be understood (*pumbhiḥ*) by the living beings (*nāmabhiḥ vā*) either through His names (*kriyā-guṇaiḥ*) or His activities.

Note : “Avijnatha” means the One who is beyond the reasoning capacity of a person/living being. Hence this reference is to the Supreme Controller/Supreme Being/Supreme Consciousness.

Stanza 4

*yadā jighrkṣan puruṣaḥ
kārtsnyena prakṛter guṇān
nava-dvāraṁ dvi-hastāṅghri
tatrāmanuta sādhy iti*

(yadā) When (puruṣaḥ) the life form (jighrkṣan) intends to accept/receive (guṇān) the modes of material (prakṛteḥ) nature (kārtsnyena) in their totality, (tatra) at that time among all the bodies, (dvi-hastāṅghri) the one which is the human body having two legs and two hands (nava-dvāraṁ) and having nine gates (entry points) (amanuta) is considered (sādhy iti) as the best.

Stanza 5

*buddhiṁ tu pramadām vidyān
mamāham iti yat-kṛtam
yām adhiṣṭhāya dehe 'smin
pumān bhunkte 'kṣabhir guṇān*

**(vidyāt) Please understand (buddhiṁ tu) Buddhi, the intelligence, (the accumulated ignorance originating from the time immemorial) (pramadām) as Puranjani.
(iti) The feeling of pride like (mama aham) “it is mine; it is me” etc. (yat-kṛtam) is brought about by her alone.
(pumān) The life form (adhiṣṭhāya) depends upon (yām) this intelligence (guṇān) and undergoes the experience (asmin dehe) in its body (guṇān) about all the material modes (akṣabhiḥ) through the sense organs.**

Stanza 6

*sakhāya indriya-gaṇā
jñānaṁ karma ca yat-kṛtam*

*sakhyas tad-vṛttayah prāṇaḥ
pañca-vṛttir yathoragaḥ*

(indriya-gaṇāḥ) The ten senses (five working senses and five senses that acquire knowledge) (sakhāyah) are the male friends of Buddhi. (yat-kṛtam) Through these senses one is able to perceive and perform (karma ca) various deeds (jñānam) through appropriate knowledge. (tad-vṛttayah) Their performances (sakhyah) are the female friends. (prāṇaḥ) The air of life (prāṇa, apāna, udāna, vyāna and samāna) (pañca-vṛttih) which has five processes (uragaḥ yathā) are like the serpent with five heads.

Stanza 7

*bṛhad-balaṁ mano vidyād
ubhayendriya-nāyakam
pañcālāḥ pañca viṣayā
yan-madhye sthāpitaṁ puram*

(manaḥ) The mind, (ubhayendriya-nāyakam) which holds the responsibility of leadership over the sense organs consisting of both the working senses and the perception senses, (vidyāt) should be understood (bṛhad-balaṁ) as the most powerful commander of the army.

(pañca) The five (viṣayāḥ) sense objects (pañcālāḥ) are the city of Panchala.

(yan-madhye) It is in the middle (puram) of this city that these nine entry gates (sthāpitaṁ) are built and maintained.

Stanza 8

*akṣiṇī nāsike karṇau
mukhaṁ śiśna-gudāv iti
dve dve dvārau bahir yāti
yas tad-indriya-saṁyutaḥ*

(dve dve) Two each of (akṣiṇī) the eyes, (karṇau) the ears, (nāsike) the nostrils and (mukham) the mouth, (śiśna-gudau) the genitals and the rectum (iti) are those (dvārau) holes (gates).

(yaḥ) This life form (yāti) travels through these holes (gates) (bahiḥ) to outside (tad-indriya-saṁyutaḥ) accompanied by the respective sense powers.

Stanza 9

*akṣiṇī nāsike āsyam
iti pañca puraḥ kṛtāḥ
dakṣiṇā dakṣiṇaḥ karṇa
uttarā cottaraḥ smṛtaḥ*

(akṣiṇī) Two eyes, (nāsike) two nostrils (āsyam) and the mouth (iti) are the (pañca) five gates (kṛtāḥ) placed (puraḥ) in the front side; (dakṣiṇaḥ) the right side (karṇaḥ) ear (dakṣiṇā) is the southern gate, (uttaraḥ) and the left side ear (smṛtaḥ) is considered as (uttarā ca) the northern gate.

Stanza 10

*paścime ity adho dvārau
gudaṁ śiśnam ihocyate
khadyotāvirmukhī cātra
netre ekatra nirmite
rūpaṁ vibhrājitaṁ tābhyāṁ
vicaṣṭe cakṣuṣeśvaraḥ*

(iha) Here (uhocyate) what is meant (iti) as (paścime) the western gates (gudaṁ śiśnam) are the genitals and rectum (adho dvārau) at the lower parts. What has been described as (khadyotā) Khadyotā (āvirmukhī ca) and Āvirmukhī (atra) here (netre) are the eyes (nirmite) situated (ekatra) at one place.

(vibhrājitaṃ) The town with the name Vibhrājita has been mentioned (rūpaṃ) as the forms and shapes of the material elements perceived by the eyes. (cakṣuṣā) With the help of the sense of sight (īśvaraḥ) the life form (vicaṣṭe) achieves the knowledge of perception about the shapes of material objects (tābhyāṃ) through them.

Stanza 11

*nalinī nālinī nāse
gandhaḥ saurabha ucyate
ghrāṇo 'vadhūto mukhyāsyāṃ
vipaṇo vāg rasavid rasaḥ*

(nāse) The two nostrils (nalinī) are the path ways through which the air passes without any impediments and they are known as Nalinī (nālinī) and Nālinī. (gandhaḥ) The sense of smell (saurabhaḥ) is the city named Saurabha. (ghrāṇaḥ) The sense organ of smell (avadhūtaḥ) is known as Avadhūta. (āsyāṃ) The mouth is the passageway (mukhyā) known as Mukhyā. (vāk) The faculty of speech (vipaṇaḥ) is Vipāṇa. (rasaḥ) The sense of taste (rasavit) is Rasajña. (ucyate) Each sense and sense organs have been mentioned with these kinds of names.

Stanza 12

*āpaṇo vyavahāro 'tra
citram andho bahūdanam
pitṛhūr dakṣiṇaḥ karṇa
uttaro devahūḥ smṛtaḥ*

(vyavahāraḥ) The process of conduction of speech through the tongue (āpaṇaḥ) is known as Āpaṇa. (citram) Various kinds of (annam) food (bahūdanam) is called Bahūdana. (dakṣiṇaḥ) The right (karṇaḥ) ear (pitṛhūḥ) is the entry point known as

Pitṛhū. (devahūḥ) Devahū is the name for entry point through (uttarah) the left ear. (atra smṛtaḥ) These have been described in the manner mentioned hereto.

Stanza 13

*pravṛttaṁ ca nivṛttaṁ ca
śāstraṁ pañcāla-saṁjñitam
pitṛ-yānaṁ deva-yānaṁ
śrotrāc chruta-dharād vrajet*

- (1) **The scriptures enunciating the path of pravṛtti, which means the indulgence of deeds and actions of fruitive activities (doing actions in expectation of certain results) and**
- (2) **The scriptures advocating the path of deliverance known as nivṛtti, which means the adherence to which gradually withdraws a person from fruitive actions and directs him towards the path of actual knowledge, are known as Dakṣiṇa-pañcāla and Uttara-pañcāla cities respectively.**

The life form listens and imbibes these scriptures through the sense of hearing known as śruta-dhara and travels to Pitṛloka or Devaloka.

Note : For detailed explanation of the concepts mentioned in the above stanza, one can refer to Stanza 5, Chapter 25, Volume 4.

Stanza 14

*āsurī meḍhram arvāg-dvār
vyavāyo grāmiṇāṁ ratih
upastho durmadaḥ prokto
nirṛtir guda ucyate*

(meḍhram) The genitals, (dvāḥ) which is the hole/gate (arvāk) at the bottom, (āsurī) are described as the ones with demonic characteristics. (vyavāyah) The engagement of sexual activities or womanizing (grāmiṇām ratih) is called the city of Grāmaka.

(upasthaḥ) The faculty of procreation (proktaḥ) is called (durmadaḥ) as the friend Durmada.

(gudaḥ) The rectum, which is the next hole/gate, (ucyate) is being said as (nirṛtiḥ) Nirṛti or the sinful activity.

Stanza 15

*vaiśasaṁ narakaṁ pāyur
lubdhako 'ndhau tu me śṛṇu
hasta-pādau pumāṁs tābhyāṁ
yukto yāti karoti ca*

(narakaṁ) What is known as the hell (vaiśasaṁ) is the city of Vaiśasa. (pāyuh) The working sense of the rectum, which is pāyuh, (lubdhakaḥ) is known as Lubdhaka.

(andhau tu) It was said that there were two blind people -- (me śṛṇu) please listen from me the meaning of the same -- (hasta-pādau) they are the hands and legs.

(pumān) The life form, (yuktaḥ) accompanied (tābhyāṁ) with these two blind persons, (karoti) carries out all the deeds (yāti ca) and also travels everywhere.

Stanza 16

*antaḥ-puraṁ ca hrdayaṁ
viśūcir mana ucyate
tatra moḥaṁ prasādaṁ vā
harṣaṁ prāpnoti tad-guṇaiḥ*

(antaḥ-puraṁ) The inner or the private home/habitation

(hṛdayam) is the heart. (manah) The mind (ucyate) is being said to be (viṣūciḥ ca) the most important servant known as Viṣūcīna.

(tatra) In this home the life form (prāpnoti) attains (prasādam) clarity (or clear thinking), (harsam) happiness (or celebrative mood) (moham va) or dullness (or ignorance) (taguṇaiḥ) depending upon the characteristic of the mind (such as the Sattva, Rajas or Tamas qualities of the mind at a given point of time or varying kind of feelings in combination of any or all of them).

Note : It has been said in Stanza 56, Chapter 25, Volume 4 about the concept of “Mahishī yat yat īhate” - meaning thereby what are all the desires of the queen of the life form! Here the intelligence is equated with that of the queen. These concepts are being explained in detail.

Stanza 17

*yathā yathā vikriyate
guṇākto vikaroti vā
tathā tathopadraṣṭātmā
tad-vṛttīr anukāryate*

(yathā yathā) Whatever and whichever forms the intelligence (in this story it is Puranjani) (vikriyate) transacts depending upon the stage of transformation in which it exists at a particular time depending upon the three modes explained in the previous stanza,

(vikaroti vā) or gets itself influenced by these three factors from time to time,

(guṇāktaḥ) the life form (in this story it is Puranjana) gets circumscribed by such changes in modes and the same gets reflected in its behavioural pattern.

(ātmā) Therefore, the life form (here Puranjana) (tad-vṛttīḥ) conducts and carries out its deeds (like the viewing, touching,

smelling, tasting, listening etc.) (*tathā tathā*) depending upon whatever be the influence of the intelligence upon it (*anukāryate*) and it tends to blindly follow them accordingly, (*upadraṣṭā*) though, in actual state that life form is only a mute witness to everything unaffected by any transformation.

Stanza 18

*deho rathas tv indriyāśvaḥ
saṁvatsara-rayo 'gatih
dvi-karma-cakras tri-guṇa-
dhvajah pañcāsu-bandhurah*

Stanza 19

*mano-raśmir buddhi-sūto
hr̥n-nīḍo dvandva-kūbarah
pañcendriyārtha-prakṣepah
sapta-dhātu-varūthakah*

(*rathah tu*) The chariot, (*dehah*) which is equated with that of the body of the life form, (*indriyāśvaḥ*) has five horses which are the sense perceiving organs namely the eyes, ears, nose, skin and tongue;

(*saṁvatsara-rayah*) this chariot has such a speed seemingly with that of the passage of number of years;

(*agatih*) such chariot, which in fact has no speed or movement at all;

(*dvi-karma-cakraḥ*) such chariot, which has two wheels consisting of the sins and good deeds;

(*tri-guṇa-dhvajah*) such chariot, which holds high three flags consisting of Sattva, Rajas and Tamas qualities;

(pañcāsu-bandhuraḥ) such chariot, which has been tied around with ropes representing the five airs of life which are prāṇa, apāna, udāna, samāna and vyāna;

(mano-raśmiḥ) such chariot, which has the mind as the rein;

(buddhi-sūtaḥ) such chariot, which has the intelligence as its charioteer;

(hr̥n-nīḍaḥ) such chariot, which has the heart as its seating place;

(dvandva-kūbaraḥ) such chariot, which has two wooden frames to which the yoke is fixed representing the dual aspects of happiness and miseries/or lamentation and illusion;

(pañcendriyārtha-prakṣepaḥ) such chariot, which was decorated with five different kinds of weapons representing the five senses through which the sense organs work such as form, taste, sound, smell and touch;

(sapta-dhātu-varūthakaḥ) and such chariot, which was covered with seven coatings representing the seven elements with which the body is constituted such as skin, muscle, fat, blood, marrow, bone and semen.

Stanza 20

**ākūtir vikramo vāhyo
mrga-tr̥ṣṇām pradhāvati
ekādaśendriya-camūḥ
pañca-sūnā-vinoda-kṛt**

(ākūtiḥ) The five working senses (vikramaḥ) always seek avenues for their satisfaction and, therefore, they are in the process of moving fast forward seeking after satiation.

(vāhyaḥ) The life form which is seated on the chariot (ekādaśendriya-camūḥ) is the commander of the army of eleven senses (the five sense perceiving organs and the five senses plus the mind) (pañca-sūnā-vinoda-kṛt) which indulges itself through its five sense organs in the pleasure by inflicting great atrocities (enjoying the material comforts beyond the justified limits or beyond any proportion).

(pradhāvati) Accordingly, that life form travels fast (mṛga-trṣṇām) towards the illusion of material desires just like a deer runs after water in a desert seeing the mirage as drinking water.

Note : Through the above three stanzas it has been briefly explained about the detailed descriptions of Chapter 26 wherein Puranjana went for hunting riding on a special type of chariot. Now brief explanations are being given below about the Gandharvas and Yavanas.

Stanza 21

*saṁvatsaraś caṇḍavegaḥ
kālo yenopalakṣitaḥ
tasyāhānīha gandharvā
gandharvyo rātrayaḥ smṛtāḥ
haranty āyuh parikrāntyā
ṣaṣṭy-uttara-śata-trayam*

(caṇḍavegaḥ) The Gandharva king known as caṇḍavegaḥ (yena kālah) represents the flow of eternal time factor (upalakṣitaḥ) symbolized (saṁvatsaraḥ) as the passage of years.

(iha smṛtāḥ) It has been determined here that (gandharvāḥ) those male Gandharvas (tasya) who are under the control of caṇḍavegaḥ (ahāni) are the days (gandharvyaḥ) and those female Gandharvas who are under the control of caṇḍavegaḥ (rātrayaḥ) are the nights.

(ṣaṣṭy-uttara-śata-trayam) These 360 numbers each of Gandharva men and women (haranti) take away (āyuh) the life duration of the life forms (parikrāntyā) by circling around.

Stanza 22

*kāla-kanyā jarā sākṣāl
lokas tām nābhinandati
svasāraṁ jagṛhe mṛtyuḥ
kṣayāya yavaneśvaraḥ*

(kāla-kanyā) What was described as the daughter of Kaala (the flow of time factor) (sākṣāt) is the reality of life (jarā) known as old age. (na abhinandati) No one shows respects (tām) to her (lokaḥ) in this world. (yavaneśvaraḥ) The King Yavana, (mṛtyuḥ) who is none other than the Lord of death, (jagṛhe) accepted her (svasāraṁ) as his sister (kṣayāya) for the purpose of the destruction of the world.

Stanza 23

*ādhayo vyādhayas tasya
sainikā yavanāś carāḥ
bhūtopasargāśu-rayah
prajvāro dvi-vidho jvaraḥ*

(yavanāḥ) The Yavanas are (carāḥ) the foot (sainikāḥ) soldiers (tasya) of the Yavana King who are nothing but (

ādhayaḥ) the disturbances of the mind (vyādhayaḥ) and the diseases of the body. (prajvāraḥ) The one named Prajvāra (dvi-vidhaḥ jvaraḥ) is the two kinds of fever of extreme heat and extreme cold

(bhūtopasargāsu-rayah) and this Prajvāra inflicts fast and tremendous disturbances on the living body.

Note : Till now Saint Narada has explained to Prachinabarhis the inner meaning of the story of Puranjana and highlighted the real intent of what have been conveyed through the story format in the previous chapters. From now on, he is explaining the actual relevance of these principles in detail.

Stanza 24

*evam bahu-vidhair duḥkhair
daiva-bhūtātma-sambhavaiḥ
kliśyamānaḥ śataṁ varṣaṁ
dehe dehī tamo-vṛtaḥ*

Stanza 25

*prāṇendriya-mano-dharmān
ātmany adhyasya nirguṇaḥ
śete kāma-lavān dhyāyan
mamāham iti karma-kṛt*

(tamo-vṛtaḥ) Totally circumscribed by ignorance (the characteristic of Tamas) (evam) in this manner, (dehī) the life form (the Jeeva Atma) (kliśyamānaḥ) undergoes tremendously

(bahu-vidhaiḥ) various kinds of (duḥkhaiḥ) miseries (daiva-bhūtātma-sambhavaiḥ) arising on account of three reasons (Adi Daiva - miseries happening because of providence on which one has no control, Adi Bhut - miseries to oneself

originating from other living entities and Adyatma - miseries originating from one's own body and mind).

(nirguṇaḥ) Though that life form (Jiva Atma) by its own nature is quite independent of and unaffected by all these miseries,

(adhyasya) by attributing (prāṇendriya-mano-dharmān) the characteristics of the sense organs and the mind like the thirst and hunger, desires etc., (ātmani) to its own real self, (iti) gets into the falls illusion of (mama aham) “me and mine”,

(dhyāyan) whereafter it hankers after (kāma-lavān) the enjoyment of the material comforts, (karma-kṛt) indulges in all sorts of deeds for the fulfilment of such desires,

(śete) and thus remains (dehe) within the living body (śataṁ varṣaṁ) for about one hundred years.

Note : Through the following two stanzas Saint Narada is explaining what is further in continuation of the above explanation.

Stanza 26

**yadātmānam avijñāya
bhagavantaṁ paraṁ gurum
puruṣas tu viṣajjeta
guṇeṣu prakṛteḥ sva-dr̥k**

Stanza 27

**guṇābhimānī sa tadā
karmāṇi kurute 'vaśaḥ
śuklaṁ kṛṣṇaṁ lohitaṁ vā
yathā-karmābhijāyate**

(puruṣaḥ tu) The real life form (the Jiva Atma) (sva-dṛk) is in fact self effulgent.

(yadā) Despite that being the case, from the time (avijñāya) the life form does not understand or grasps (bhagavantam) about the Bhagavan,

(param gurun) Who is the Supreme Teacher (ātmānam) and the Supreme Being,

(tadā) till such time,

(viṣajjeta) the life form shall be influenced by and get involved (guṇeṣu) in the modes of (prakṛteḥ) material nature.

(saḥ) In this manner, that life form (guṇābhimānī) identifies itself with the modes of material nature (avaśaḥ) and under its influence and by itself getting involved into them, (kurute) continuously undertakes (karmāṇi) various kinds of activities in alignment with its own (śuklam) Sattva, (lohitaṁ vā) Rajas (kṛṣṇam) or Tamas nature.

(abhijāyate) That life form takes another birth (yathā-karma) according to the result of the activities undertaken by it.

Note : The above explanations are being reiterated once again below.

Stanza 28

śuklāt prakāśa-bhūyiṣṭhān

lokān āpnoti karhicit

duḥkhodarkān kriyāyāsāms

tamaḥ-śokotkaṭān kvacit

(karhicit) Sometimes, (śuklāt) because of the good deeds influenced by the Sattva characteristic the life form attains (lokān) the worlds of heavens - (prakāśa-bhūyiṣṭhān) the brightest upper planetary systems;

(kvacit) some other times, (lohītāt) because of the deeds carried out due to the influence of the Rajas characteristic (duḥkhodarkān) the life form attains the world of humans - the earth - which contributes to the most miseries (kriyāyāsān) as well as it is forced to carry on with laborious activities;

(kṛṣṇāt) and because of the activities carried out due to the influence of total ignorance, (āpnoti) the life form attains (śokotkaṭān) the lower planetary systems of animals which contributes to the most difficult miseries.

Stanza 29

*kvacit pumān kvacic ca strī
kvacin nobhayam andha-dhīḥ
devo manuṣyas tiryag vā
yathā-karma-guṇaṁ bhavaḥ*

(andha-dhīḥ) That life form, whose intelligence is blinded, (bhavaḥ) takes birth repeatedly (yathā-karma-guṇaṁ) according to its deeds and the result of its deeds (devaḥ) either as a divine being, (manuṣyaḥ) human (tiryak vā) or in the group of birds, animals etc.

(kvacit) In some births (pumān) the life form takes birth as male, (kvacit) some other times (strī) as female, (kvacit) and sometimes (nobhayam ca) neither male or female.

Stanza 30

*kṣut-parīto yathā dīnaḥ
sārameyo gṛhaṁ gṛham
caran vindati yad-diṣṭaṁ
daṇḍam odanam eva vā*

Stanza 31

*tathā kāmāśayo jīva
uccāvaca-pathā bhraman
upary adho vā madhye vā
yāti diṣṭam priyāpriyam*

*(yathā) Just like (dīnaḥ) a helpless (sārameyaḥ) dog,
(kṣut-parītaḥ) which is extremely hungry, (caran) wanders
around (gṛham gṛham) from one house to the other,
(diṣṭam yat) and according to its destiny (daṇḍam vā) either
gets beaten up (odanam eva) or is fortunate enough to get the
very food (vindati) which it is seeking for,
(tathā) in the same manner, (jīvaḥ) the life form, (kāmāśayaḥ)
which has within itself the hankering for material
enjoyment,
(bhraman) wanders around (uccāvaca-pathā) through the
higher and lower paths (upari) towards higher levels,
(madhye vā) middle levels (adhaḥ vā) or deep down in the
level, (diṣṭam) according to the result of its own actions (yāti)
and attains (priyāpriyam) miseries and happiness in suitable
manner.*

Note : In the material world it is impossible for the life form to totally stop the miseries. However, as a consolation to such miseries there are pleasures. This aspect is being discussed below.

Stanza 32

*duḥkheṣv ekatareṇāpi
daiva-bhūtātma-hetuṣu
jīvasya na vyavacchedaḥ
syāc cet tat-tat-pratikriyā*

*(jīvasya) Though the life form (syāt cet) might find
(ekatareṇa api) certain (tat-tat-pratikriyā) temporary solace to
some (duḥkheṣu) of the miseries (daiva-bhūtātma-hetuṣu) arising
out of the three categories of distresses (Adi Daiva,*

Adhibhuta, Adhyatmic) (na) it just cannot (vyavacchedaḥ) get rid of them totally and completely.

Note : Whatever deed one does to get rid of the miseries bring about miseries along with those deeds. This is being explained with example below.

Stanza 33

*yathā hi puruṣo bhāraṁ
śirasā gurum udvahan
taṁ skandhena sa ādhatte
tathā sarvāḥ pratikriyāḥ*

(sarvāḥ) All those (pratikriyāḥ) deeds and actions aiming to mitigate the miseries are (yathā hi) just like (tathā) the way in which (puruṣaḥ) a person, (udvahan) after getting tired of carrying (gurum bhāraṁ) heavy weight (śirasā) over his head, shifts the same load of weight (saḥ) by himself (skandhena) over his shoulders (ādhatte) and carries (taṁ) it there.

Note : The roots of all the miseries are the carrying out of the fruitive actions and deeds. It is not possible to mitigate the miseries by doing actions and deeds supposedly as antidotes. This situation is being explained below.

Stanza 34

*naikāntataḥ pratīkāraḥ
karmaṇām karma kevalam
dvayaṁ hy avidyopasṛtaṁ
svapne svapna ivānagha*

***(anagha) Hey the person with clear heart ! (Prachinabarhis).
(na) There cannot be (ekāntataḥ) an ultimate (pratīkāraḥ) counter solution (to the problems), (karmaṇām) which had***

arisen because of the previous deeds, (karma) through another deed (kevalam) alone. (hi) That is because (dvayam) both these deeds (avidyopasṛtam) had arisen from ignorance (illusion).

(svapnaḥ iva) It is like another dream (svapne) being seen within a dream.

Note : A conclusion of a dream within a dream does not provide any solution in the real sense for not seeing the dreams at all. Similarly, there cannot be another deed (fruitive actions) to counter an earlier deed.

Looking from another angle, it has been said that it is the illusions of the life forms themselves which lead to the miseries in the material world. That being so, where is the need for one to retrieve himself from these miseries? These doubts are being cleared through the following stanzas.

Stanza 35

**arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
manasā liṅga-rūpeṇa
svapne vicarato yathā**

(yathā) The manner in which the universe reflects upon the one (svapne) in a dream stage (liṅga-rūpeṇa) through the medium of his subtle body (vicarataḥ) when he transacts (manasā) through his mind and sense organs, (avidyamāne api hi) though in real terms there exists nothing like (arthe) his body or other visible materials at that time, (saṁsṛtiḥ) the miseries of the material existence for the life form as a result of the cycle of births and deaths (na nivartate) do not cease to exist.

Note : What is conveyed above is that the life form, even in the stage of the absence of its bodily consciousness and also due to ignorance, does not get freedom from the material existence. However, what is the solution to get away from these miseries? These are being explained from now onwards.

Stanza 36

*athātmano 'rtha-bhūtasya
yato 'nartha-paramparā
saṁsṛtis tad-vyavacchedo
bhaktyā paramayā gurau*

(atha) Therefore, (ātmanaḥ) the living entity, (artha-bhūtasya) which is nothing but the form of the real Supreme Being, and that living entity, (yataḥ) due to its immersing itself in ignorance, (anartha-paramparā) is constantly undergoing the continuous (saṁsṛtiḥ) troubles of the cycle of births and deaths.

(tad-vyavacchedaḥ) The ultimate good riddance from these troubles (bhaktyā) can be achieved for the living entity (paramayā) only through the deep rooted devotion (gurau) to Shri Hari, Who is the form of the Supreme Teacher.

Note : There can be a doubt that the troubles of the material existence arising out of the cycle of births and deaths can only be got rid of through the knowledge of appropriate self realization and not through devotion. This doubt is being cleared through the following stanzas.

Stanza 37

*vāsudeve bhagavati
bhakti-yogaḥ samāhitaḥ
sadhrīcīnena vairāgyam*

jñānam ca janayisyati

(bhakti-yogaḥ) The continuous and consistent attitude of devotion (bhagavati) to the Bhagavan, (vāsudeve) Shri Vasudeva, (samāhitaḥ) when placed unto Him with total attention (sadhrīcīnena) and in appropriate manner, (janayisyati) automatically generates (vairāgyam) the sense of detachment from the material desires (jñānam ca) and simultaneously leads to the knowledge of self realization.

Note : Through which method this devotion can be achieved which generates detachment from the material desires as well as leading to the knowledge of self realization? This is being explained now.

Stanza 38

*so 'cirād eva rājarṣe
syād acyuta-kathāśrayaḥ
śṛṇvataḥ śraddadhānasya
nityadā syād adhīyataḥ*

(rājarṣe) Hey the great saintly king! (saḥ) That attitude of devotion (syāt) shall happen (acirāt eva) automatically without any delay (acyuta-kathāśrayaḥ) when one totally depends upon the stories of the pastimes of Shri Hari. (syāt) It can happen to those (śṛṇvataḥ) who listens to His stories (śraddadhānasya) with total attention (nityadā) regularly (adhīyataḥ) and also who reads them and understands them.

Stanza 39

*yatra bhāgavatā rājan
sādhavo viśadāśayāḥ
bhagavad-guṇānukathana-
śravaṇa-vyagra-cetasāḥ*

Stanza 40

*tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitrṣo nrpa gāḍha-karṇais
tān na sprśanty aśana-trḍ-bhaya-śoka-mohāḥ*

**(rājan) Hey King! (yatra) In whichever place (sādhaḥ)
there is assembly of good people who,**

**(bhagavad-guṇānukathana-śravaṇa-vyagra-cetasah) are highly eager
in their mind to sing the glories of the Bhagavan as well as
profoundly keen to listen to them;**

**(viśadāśayāḥ) are very clear in their hearts;
(bhāgavatāḥ) and are highly devoted to the Bhagavan,**

**(tasmin) at those places,
(paritaḥ) there are (sravanti) continuous flow
(madhubhic-caritra-pīyūṣa-śeṣa-saritaḥ) of the pure water rivers
carrying the nectar of the stories of Shri Hari,
(mahan-mukharitāḥ) which have originated from the mouths
of the saintly persons.**

**(nrpa) Hey King! (ye) Whosoever (avitrṣah) do not get
themselves contented with satisfaction even after repeatedly
listening and listening (to the glories of Shri Hari through
His stories),**

**(pibanti) and whosoever drink (tā) those stories
(gāḍha-karṇaiḥ) through their ears with rapt attention,
(tān) those enjoyers of devotional service to Shri Hari
(na sprśanti) are not at all affected (aśana-trḍ-bhaya-śoka-mohāḥ)
by hunger or thirst, fear or miseries, and material desires.**

Note : This kind of devotion to Shri Hari leading to forgetting one's own self can be attained only through participation with

good people in listening to the glories of Shri Hari. When one involves oneself all alone in the devotional service, it is natural as a human being, to get diverted often and sometimes there can be laziness and desire drawing oneself to very many other areas, like food etc. That is why the association with good people in a company is preferred. Therefore, the method of devotion becomes incomplete when one is alone generally. This matter is being discussed below.

Stanza 41

*etair upadruto nityam
jīva-lokaḥ svabhāvajaiḥ
na karoti harer nūnam
kathāmṛta-nidhau ratim*

(nūnam) The real truth is that (jīva-lokaḥ) the living entities (nityam) are always (upadrutaḥ) disturbed (svabhāvajaiḥ) by their natural tendencies (etaiḥ) of hunger, thirst and other material desires and, therefore, (na karoti) they do not develop (ratim) endearment (kathāmṛta-nidhau) towards the nectar of the ever flowing river of the stories of the pastimes (hareḥ) of Shri Hari.

Note : Saint Narada continues his arguments through the famous concept known as the “Kaumudik Nyay” - meaning that when such a big thing has been achieved, why this little job could not be achieved? In the present context, it is this - Despite having achieved total devotion one cannot achieve self realization without having the blessings of the Supreme Being. Through the following four stanzas Saint Narada is explaining about this concept.

Stanza 42

prajāpati-patiḥ sāksād

*bhagavān giriśo manuḥ
dakṣādayaḥ prajādhyakṣā
naiṣṭhikāḥ sanakādayaḥ*

Stanza 43

*marīcir atry-aṅgirasau
pulastyah pulahaḥ kratuḥ
bhrgur vasiṣṭha ity ete
mad-antā brahma-vādinah*

Stanza 44

*adyāpi vācas-patayas
tapo-vidyā-samādhibhiḥ
paśyanto 'pi na paśyanti
paśyantaṁ parameśvaram*

(iti ete) Starting with (sāksāt) none other than

**(prajāpati-patiḥ) Lord Brahma, the father of the Prajapatis,
(bhagavān) Bhagavan (giriśaḥ) Sri Sankara,
(manuḥ) Svayambhuva Manu, (prajādhyakṣāḥ) the Prajapatis
(dakṣādayaḥ) like Daksha etc., (naiṣṭhikāḥ) the ever
Brahmacharis (sanakādayaḥ) like Sanaka saints, (marīciḥ)
Marichi, (atry-aṅgirasau) Atri, Angiras, (pulastyah) Pulastya,
(pulahaḥ kratuḥ) Pulaha, Kratu, (bhrguḥ vasiṣṭhaḥ) Bhrigu,
Vasistha, (mad-antāḥ) and all those ending with me (Saint
Narada),**

**(brahma-vādinah) who are all the advocates of the Vedic
principles,**

**(vācas-patayaḥ) who all occupy the greatest positions in their
own capacity and understanding and who advocate these
Vedic principles to the highest levels,**

(paśyantaḥ api) though continuously enquire about that Supreme Being (tapo-vidyā-samādhībhīḥ) through various ways and means like penance, austerities and meditations etc.,

(na paśyanti) they have never been able to see (adyāpi) till now (parameśvaram) that Supreme Being, (paśyantaṁ) Who is in fact looking at each and every thing continuously as an ever standing witness.

Note : Saint Narada goes on to explain the reasons for the above statement.

Stanza 45

**śabda-brahmaṇi duṣpāre
caranta uru-vistare
mantra-liṅgaiḥ vyavacchinnaṁ
bhajanto na viduḥ param**

(na viduḥ) It is impossible to understand in the strictest sense (param) about the Supreme Being (bhajantaḥ) by simply worshipping Him, Who is --

(uru-vistare) very very expansive beyond description of words or imagination;

(duṣpāre) as a principle, boundless and without any boundaries at all;

(carantaḥ) traversed (śabda-brahmaṇi) through the Vedas;

(mantra-liṅgaiḥ) and expressed and detailed through the hymns in the worship of all the divine beings (like Indra and all others) (vyavacchinnaṁ) who are all identified and specifically characterized.

Note : However, who are those who worship that Supreme Being leaving aside their deeds and desires? These are being discussed below.

When even people like Lord Brahma could not comprehend about that Supreme Being, what to talk of the situation of all others! These are also being discussed below.

Stanza 46

*yadā yamanugr̥hṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matim loke
vede ca pariniṣṭhitām*

(bhagavān) Once that Supreme Being (ātma-bhāvitaḥ) is constantly remembered and such remembrance retained by a devotee (yadā yam) and when (anugr̥hṇāti) He bestows blessings upon that devotee, (saḥ) at that time that person (jahāti) casts aside (pariniṣṭhitām) his strong (matim) mental inclination (loke) of holding deeply onto the transactional matters in this material world (from the deeds and actions) (vede ca) as well as the paths of deeds and actions (Vedic rituals) enunciated through the Vedic principles.

Stanza 47

*tasmāt karmasu barhiṣmann
ajñānād artha-kāśiṣu
mārtha-dr̥ṣṭim kṛthāḥ śrotra-
sparśiṣv aspr̥ṣṭa-vastuṣu*

(tasmāt) Therefore, (barhiṣman) hey Prachinabarhis! (mā) One should not (ārtha-dr̥ṣṭim) recognize (kṛthāḥ) and indulge

(karmasu) in such fruitive deeds and actions, which, of course, (artha-kāśiṣu) shine as the real purpose of life (ajñānāt) because of one's ignorance (śrotra-sparśiṣu) and which also give pleasure to the ears when listened, (aspr̥ṣṭa-vastuṣu) as they do not have even the slightest touch of the real aim of life.

Note : Saint Narada goes on to argue that when the Vedas themselves have advocated that certain deeds and actions make a person eligible to obtain the position in heaven etc., is it not arrogance to recognize these activities as having not even the slightest touch of the real aim of life? He goes on to explain this position as well.

Stanza 48

**svam lokam na vidus te vai
yatra devo janārdanaḥ
āhur dhūmra-dhiyo vedaṁ
sakarmakam atad-vidaḥ**

(dhūmra-dhiyaḥ) There are some people who are contaminated in their thinking (āhuḥ) and they interpret (vedaṁ) the Vedic principles and rituals (sakarmakam) only as fruitive actions and deeds.

(atad-vidaḥ) They are totally unaware about the real intent and meaning of the Vedic chants and principles.

(te) Such people (na viduḥ) do not realize and understand (vai) at all (lokam) about the very source of everything (which is the real meaning and intent of all the Vedic chants) and upon which rests everything, (yatra) at which place (devaḥ) Bhagavan (janārdanaḥ) Shri Hari - the One Who removes the ignorance from the minds of the people - is placed (svam) as the self effulgent Supreme Being.

Note : What Saint Narada is trying to convey through the above stanza is the pitfalls of worship when Vedic chants and principles are interpreted, even by the very learned men in this field of knowledge, only as the deeds of fruitive actions (meaning thereby repeatedly doing the rituals in a mechanical manner in expectation of the desired results) leaving aside the intrinsic and inherent principle of the Supreme Being, who in fact is worshipped through these chants. Such worshippers sometimes tend to think about the manners and practices of chanting and worshipping leaving the important objective of devotional worship towards Shri Hari. They take pride in these methods of chanting and at that instant moment are affected by ignorance. Some of them do these chanting repeatedly expecting only certain material desires in which there is no real devotee nor the One Who is the ultimate of devotion.

Saint Narada goes on to point out that Prachinabarhis is also in the category of the people whose thinking is contaminated. He advises him as to what is meant by the real deeds and actions and what are the qualifications required for the same.

Stanza 49

*āstīrya darbhaiḥ prāg-agraiḥ
kārtsnyena kṣiti-maṇḍalam
stabdho brhad-vadhān mānī
karma nāvaiṣi yat param
tat karma hari-toṣaṁ yat
sā vidyā tan-matir yayā*

Saint Narada tells to Prachinabarhis:

**(āstīrya) By spreading out (darbhaiḥ) the kuśa grass,
(prāg-agraiḥ) all of them facing their head portion eastward,**

(kārtsnyena) covering the entire (kṣīti-maṇḍalam) surface of the world;

(br̥had-vadhāt) and by sacrificing innumerable animals in the Yajnas;

(mānī) you become proud of your deeds and actions (stabdho) which inculcates further arrogance into you.

(na avaiṣi) That being so, you do not really understand (karma) what is meant by the real actions and deeds (yat param) as well as the real worship of that Supreme Being Who is the Supreme Conscious Bliss of Knowledge.

(karma) The real deeds and actions (yat) are those ones (tat) which (hari-toṣaṁ) should be able to please Shri Hari;

(yayā) through such deeds and actions (tan-matiḥ) one's mind gets assimilated/gets merged into that Supreme Principle known as Shri Hari.

(sā vidyā) In fact this is what is called the real and ultimate knowledge.

Note : *The above statement of Saint Narada is on the basis of the fact that the only and ultimate aim of any and all activities is to attain that Shri Hari alone and nothing else. This point is highlighted through the following two stanzas.*

Stanza 50

*harir deha-bhṛtām ātmā
svayaṁ prakṛtir īśvaraḥ
tat-pāda-mūlaṁ śaraṇaṁ
yataḥ kṣemo nr̥ṇām iha*

(hariḥ) Bhagavan Shri Hari (ātmā) is the ātmā, or the inner conscious being, (deha-bhṛtām) of all the living entities (known as the living bodies), (īśvaraḥ) as well as the Controller, (svayam) but completely independent of all these. (prakṛtiḥ) In fact He is the reason and the very source of all the living entities.

(śaraṇam) That being so, for all the living entities the one and the only protection they can have (tat-pāda-mūlam) is from His pious feet alone.

(nṛṇām) For the human beings (iha) in this world, (kṣemaḥ) the protective place for them (yataḥ) is only at the feet of Shri Hari.

Note : Through the following stanza Saint Narada is proving that in the absolute worship of Shri Hari there is no place for miseries or fear at all.

Stanza 51

*sa vai priyatamaś cātmā
yato na bhayam aṇv api
iti veda sa vai vidvān
yo vidvān sa gurur hariḥ*

“(yataḥ) From whom (na) there exists not (aṇu api) even very little (bhayam) fear, (sa vai) He Himself (priyatamaḥ) is the dearest of the dearest (ātmā ca) and is the Supreme Conscious Being.”

(ya) A person who (veda) realizes (iti) the above fact (saḥ vai) is alone (vidvān) a knowledgeable person in the real sense.

(yaḥ vidvān) A person who is knowledgeable (in the above context) (saḥ) is (guruḥ) the supreme and great teacher.

(hariḥ) Such a person himself is Shri Hari in the real sense.

Stanza 52

nārada uvāca
praśna evaṁ hi sañchinno
bhavataḥ puruṣarṣabha
atra me vadato guhyaṁ
niśāmaya suniścitam

(nārada uvāca) Saint Narada continues (concluding his statements made through the above stanzas):

(praśna) Your question (sañchinnaḥ) has been appropriately resolved by me (evaṁ hi) with my replies in this manner.

(atra) Further still on this subject, I am going to explain to you (guhyaṁ) one more inherent matter in this topic

(suniścitam) and which has been determined very correctly after lot of thinking. (me vadataḥ) When I say these to you,

(niśāmaya) you must listen to them very attentively.

Note : Saint Narada explained in simple words as a story format to King Prachinabarhis the processes through which the self gets bound or attains deliverance. The King did not get the required detachment from the worldly matters as he was again waiting for the arrival of his sons. In order to instill a sort of fear in him and to make him discard his inclination for homely life and matters connected thereto, Saint Narada is describing about an incident that happened with a deer as an example through the following stanzas.

Stanza 53

*kṣudram caram sumanasām śaraṇe mithivā
raktam ṣaḍaṅghri-gaṇa-sāmasu lubdha-karṇam
agre vrkān asu-trpo 'vigaṇayya yāntam
prṣṭhe mrgam mrgaya lubdhaka-bāṇa-bhinnam*

(mrgaya) Just imagine in your mind (mrgam) about a deer,

**(kṣudram caram) which is grazing the softest grass
(sumanasām śaraṇe) in a beautiful flower garden;**

**(mithivā) which is enjoying the company of its female partner
(raktam) and which is too much involved in such an
association;**

**(ṣaḍaṅghri-gaṇa-sāmasu) which is enjoying the music coming
from humming of the bees (lubdha-karṇam) by giving its ears
for listening to them ;**

**(yāntam) which is walking forward ('vigaṇayya) without
taking cognizance of (vrkān) the foxes (agre) right in front,
(asu-trpaḥ) who, take away other lives just to satiate their
own hunger;**

**(lubdhaka-bāṇa-bhinnam) and which is followed by a hunter to
pierce it with his arrows (prṣṭhe) from behind.**

Note : Now, Saint Narada connects the above example with the real life situation. Thereafter, he proceeds to explain in detail about the concepts in the prose format.

Stanza 54

*sumanaḥ-samānadharnaṇām strīṇām śaraṇa āśrame puṣpa-madhu-
gandhavat kṣudratamaṁ kāmya-karma-vipākajaṁ kāma-sukha-lavaṁ
jaihvyaupasthyādi vicinvantaṁ mithunī-bhūya tad-abhiniveśita-manasaṁ
ṣaḍaṅghri-gaṇa-sāma-gītavad atimanohara-vanitādi-janālāpeṣv atitarām*

*atipralobhita-karṇam agre vṛka-yūthavad ātmana āyur harato 'ho-rātrān tān
kāla-lava-viśeṣān avigaṇayya gr̥heṣu viharantaṁ pr̥ṣṭhata eva parokṣam
anupravṛtto lubdhakaḥ kṛtānto 'ntaḥ śareṇa yam iha parāvidhyati tam imam
ātmānam aho rājan bhinna-hṛdayaṁ draṣṭum arhasīti.*

**sumanasām śaraṇe = sumanaḥ samānadharmāṇāṁ strīṇāṁ śaraṇe āśrame
= The home which is inhabited by the women who can be
compared with that of the flowers, /**

**kṣudraṁ caraṁ = puṣpa-madhu-gandhavat kṣudratamaṁ kāmya-karma-
vipākajaṁ jaihvyaupasthyādi kāma-sukha-lavaṁ vicinvantaṁ = (the
home) which is very attracting very instantly just like the
nectar of flowers and the fragrance of flowers, the result of
all the deeds wishing for such good habitation, to which place
the human being is seeking to get the pleasures of his silly
wishes such as satisfying his tongue and sexual inclinations
through good food and other pleasures, /**

**raktaṁ = tad-abhiniveśita-manasaṁ = such a human being who is
deeply involved with his body, mind and deeds in indulging
such pleasures, /**

**ṣaḍaṅghri-gaṇa-sāmasu lubdha-karṇam = ṣaḍaṅghri-gaṇa-sāma-gītavad
atimanohara-vanitādi-janālāpeṣu atitarām atipralobhita-karṇam = such a
human being who takes extreme pleasure in listening to the
conversations of the women and the children by his attentive
ears, which are like the music of the humming bees, /**

**agre asu-trpaḥ vṛkān avigaṇayya = agre vṛka-yūthavat ātmanaḥ āyuaḥ
harataḥ aho-rātrān tān kāla-lava-viśeṣān avigaṇayya = such a human
being who does not recognize the assembly of foxes right in
front of him which are nothing but the exhausting away of
days and nights which are part and parcel of the flow of the
eternal time factor, /**

***Yāntam* = gr̥heṣu viharantam = such a human being who is just enjoying the pleasures in his home, /**

***pr̥ṣṭhe lubdhaka-bāṇa-bhinna* = pr̥ṣṭhataḥ eva parokṣam anupravṛttaḥ lubdhakaḥ kṛtāntaḥ antaḥ śareṇa yam iha parāvidhyati = such a human being who is being followed by a hunter without his knowledge with the aim to pierce him from behind by shooting from a distance with the arrows properly concealed in order to take away his life, /**

***mrgam mrgaya* = tam imam bhinna-hṛdayam ātmānam aho rājan draṣṭum arhasīti = Hey king! You must clearly know about this person, who is yourself, whose heart is pierced, /**

***iti* = This is the essence of what I have been talking to you.**

***Note* : Now Saint Narada is explaining the meaning of whatever he had stated above.**

Stanza 55

***sa tvaṁ vicakṣya mrga-ceṣṭitam ātmano 'ntaś
cittam niyaccha hṛdi karṇa-dhunīm ca citte
jahy aṅganāśramam asattama-yūtha-gātham
prīṇīhi haṁsa-śaraṇam virama krameṇa***

**(vicakṣya) You must reflect and analyse critically
(mrga-ceṣṭitam) over the illusionary activities (ātmanaḥ) which
you are indulging in,
(saḥ tvaṁ) whereafter, you being what you are,
(cittam) must bring your mind (antaḥ hṛdi) within your
heart,
(citte) and within that mind
(niyaccha) take absolute control of the deeds (karṇa-dhunīm ca)
of your sense of hearing, which at present just flows like the**

water current of a river, through which you carry out your various activities linked to the material world outside.

(*jahi*) You must discard (*aṅganāśramam*) the life of householder (*asattama-yūtha-gātham*) in which you associate yourself with wrong kind of people.

(*prīṇīhi*) You must get the clarity of thinking within yourself by appropriate worship (*hamsa-śaraṇam*) about Shri Hari, Who alone is the shelter for people with pure hearts and deep devotion.

(*krameṇa*) As a matter of gradual and systematic process, (*virama*) you must withdraw yourself from all the modes of material nature.

Stanza 56

rājovāca
śrutam anvīkṣitam brahman
bhagavān yad abhāṣata
naitaj jānanty upādhyāyāḥ
kiṁ na brūyur vidur yadi

(*rājovāca*) King Prachinabarhis said to Saint Narada:

(*brahman*) Hey the one who has clear knowledge about the Brahman (the Supreme Principle)!

(*śrutam*) I have listened to (*yat*) whatever you, the repository of all knowledge, (*abhāṣata*) have explained to me;

(*anvīkṣitam*) I have also reflected and analysed the same deeply.

(*upādhyāyāḥ*) Those teachers who advocate only about benefits of the fruitive deeds and actions (*na jānanti*) do not know (*etat*

) about these inner principles, which you have just highlighted.

**(viduḥ yadi) Had they known about these principles,
(kiṁ na brūyuh) would they not have explained about them to us?**

Stanza 57

*saṁśayo 'tra tu me vipra
sañchinnas tat-kṛto mahān
ṛṣayo 'pi hi muhyanti
yatra nendriya-vṛttayah*

**(vipra) Hey the one who live through the Vedic principles!
(me) All my (mahān) big (saṁśayah tu) doubts,
(tat-kṛtaḥ) which had been created in my mind (atra) on this
subject because of those wrong teachings,
(sañchinnah) have been removed from roots because of your
explanations.**

**(atra tu) In these matters of self realization, (ṛṣayah api)
even the greatest saints who are well versed in the Vedic
chants,
(muhyanti) get bewildered because they are unable to grasp
the real content and meaning.**

**(hi) That is because (yatra) this is a subject matter
(indriya-vṛttayah) in which the working of our five sense organs
do not help at all to grasp the meaning.**

Note : After giving his introductory speech in this manner, the King requests Saint Narada to remove his two doubts as indicated through the following two stanzas.

Stanza 58

*karmāṅy ārabhate yena
pumān iha vihāya tam
amutrānyena dehena
juṣṭāni sa yad aśnute*

Stanza 59

*iti veda-vidāṁ vādaḥ
śrūyate tatra tatra ha
karma yat kriyate proktaṁ
parokṣaṁ na prakāśate*

“ (yena) Through its physical body (pumān) a living being (ārabhate) starts (karmāṅy) the fruitive deeds and actions (iha) in this world, (vihāya) leaves (tam) that physical body here in this world, (anyena) and through another (dehena) body (saḥ) (aśnute) he enjoys/experiences (juṣṭāni) the fruitive results of his past deeds (amutra) in the other world”. (śrūyate) It is being heard (tatra tatra) here and there (iti) this (vādaḥ) declaration (veda-vidāṁ) by the advocates of Vedic principles. (ha) Is this declaration right? (yat) Whichever (karma kriyate) deeds are carried out (proktaṁ) as prescribed in the Vedas, (na prakāśate) cannot shine itself (parokṣaṁ) in a disguised manner.

Note : It has been said by the learned men that the consequences of the fruitive deeds and actions carried out in this world with one body are faced by that life form through another body in its next life.

That means, the deeds are carried out by one while the consequences are faced by another - can there be a situation like this?

This is the first doubt of the King Prachinabarhis.

His another doubt is that, the deeds and actions of a person comes to an end as he completes them. There cannot be consequential fall out of the deeds subsequently. Thus, how can there be the consequences of such deeds?

Saint Narada goes on to clear the first doubt.

Stanza 60

*nārada uvāca
yenaivārabhate karma
tenaivāmutra tat pumān
bhunkte hy avyavadhānena
liṅgena manasā svayam*

(nārada uvāca) Saint Narada said to King Prachinabarhis:

*(pumān) A human being, (yena eva) through whichever means
(ārabhate) starts (karma) fruitive deeds, (svayam bhunkte)
enjoys/experiences himself (tat) the consequences of such
deeds (tena eva) with the very same (avyavadhānena)
unchangeable (liṅgena) subtle body
(manasā) consisting of mind, intelligence and ego, (amutra)
in the other world .*

Note : *The gross body of the human being is under the influence of the subtle body consisting of the mind, intelligence and ego. The responsibility as to the consequences of the fruitive deeds and actions belong definitely to the subtle body. Therefore, the consequences of the fruitive activities rests within this subtle body without any change as to the enjoyer and the enjoyed. Therefore, the actions of fruitive deeds and the enjoyment/experience on account of the fall out of such fruitive deeds belong to this subtle*

body. There is no confusion as to the one being the doer, and the other being the enjoyer.

This situation of the enjoyment/experience of the fruitive activities of the life form, which has within itself the subtle body, is being explained with the example of dream.

Stanza 61

*śayānam imam utsrjya
śvasantaṁ puruṣo yathā
karmātmāny āhitaṁ bhunkte
tādṛśenetareṇa vā*

(*yathā*) **The situation in which (during the dream stage)
(*puruṣaḥ*) the human being (or the life form),**

(*śvasantaṁ*) **while breathing (*śayānam*) and lying down
sleeping,**

(*utsrjya*) **leaves (*imam*) this gross body (forgetting his
belonging to that gross body at this stage),**

(*bhunkte*) **and experiences such incidences (*ātmani*) in his/its
mind,**

(*ādrśene*) **through the bodies equivalent to himself/itself as in
his present life,**

(*itareṇa vā*) **or through another body than what he/it is
actually having at present,**

(*āhitaṁ*) **depending upon whatever have been traditionally
inculcated within his/its mind (*karma*) according to his past
actions---**

“In that manner, even after death what remains as the subtle body has to enjoy/experience the consequences of the fruitive deeds of his/its previous life”. -(These words have to be added to the concluding part of the above stanza to make the sentence complete.)

Note : According to the example of the experience during the dream stage as cited above, one can agree that the conduction of the fruitive deeds and the consequences arising out of those deeds definitely belong to the Atma specifically understood as the one represented by the subtle body.

But, there can be a doubt that it is the gross body which connects itself with the deeds and actions of doing transactional work (like giving, taking etc.)

This aspect is being dealt with below by Saint Narada.

Stanza 62

*mamaite manasā yad yad
asāv aham iti bruvan
gr̥hṇīyāt tat pumān rāddham
karma yena punar bhavaḥ*

(yat yat) Whatever (karma) deeds (pumān) the life form (gr̥hṇīyāt) undertakes for itself (manasā) through its mind (bruvan) by accepting (ete) that so and so things and such and such persons (mama) belong to me (belong to the life form)

(aham) and I am (asau iti) identified as so and so etc., (tat rāddham) all those fall to the share of the subtle body, (yena) because of which (punar bhavaḥ) there comes a situation for rebirth.

Note : Even though, looking from outside, it may appear that the transactional details are carried out by the gross material body, it is the subtle body initiated through the mind that in fact takes pride about carrying out such deeds because of its attachment to the same and because of its owning up such actions as its own.

Therefore, because of these reasons, the subtle body, which is the real owner of these deeds, takes repeated births in the cyclic manner through various wombs in order to enjoy/experience the consequences of all the fruitive deeds and actions.

As far as this gross material body is concerned, it depends for its source to the subtle body. One should imagine this just like the homes for the purpose of living by the humans.

There can be a doubt that the fruitive deeds instantly come to end and disappear. How can its consequences be enjoyed/experienced later after the destruction of the gross material body? This doubt is being cleared by Saint Narada.

Stanza 63

*yathānumīyate cittam
ubhayair indriyehitaiḥ
evam prāg-dehajam karma
lakṣyate citta-vṛttibhiḥ*

(yathā) The manner in which (cittam) the mind, which is the driving force, (anumīyate) can be gauged (indriyehitaiḥ) through the activities of the senses (ubhayaiḥ) by their perception and execution,

(evam) in the same manner (karma) the fruitive actions (prāg-dehajam) accumulated because of its previous births (lakṣyate) can be guessed (citta-vṛttibhiḥ) through the various kinds of deeds of the mind being carried out now.

Note : The mind experiences various kinds of fruitive actions because the accumulated deeds originated due to the previous bodies and are carried over without being seen and without having been destroyed.

Through the following two stanzas Saint Narada explains that we can understand about the connection of the fruitive actions through another method.

Stanza 64

*nānubhūtaṁ kva cānena
dehenādr̥ṣṭam aśrutam
kadācid upalabhyeta
yad rūpaṁ yādr̥g ātmani*

(anena) Through the present (dehena) material gross body,

**(kadācit) sometimes either during dreams or as
imagination,**

(upalabhyeta) it can be experienced (ātmani) within the mind,

**(yat rūpaṁ) things in certain forms (yādr̥g) or in some other
manner,**

**(kva ca) which have never (nānubhūtaṁ) been experienced
earlier,**

(ādr̥ṣṭam) never been seen earlier,

(aśrutam) and which have never been heard earlier.

Stanza 65

tenāsya tādr̥śaṁ rājan

*liṅgino deha-sambhavam
śraddhatsvānanubhūto 'rtho
na manaḥ spraṣṭum arhati*

(rājan) Hey King! (tena) Therefore, (śraddhatsva) one can conclude (tādrśam) that these kinds of experiences (as explained in the previous stanza) have occurred (asya) to the present life form (deha-sambhavam) due to the accumulated effect from its previous bodies (liṅginaḥ) through its subtle mind.

(na arhati) There can never be an occasion for (arthaḥ) a subject matter (spraṣṭum) coming up (manaḥ) in the mind (ānanubhūtaḥ) which has not at all been experienced earlier.

Note : Saint Narada continues through the following stanza to state that it is the deeds of the mind which alone is responsible for the previous bodies as well as the possessing of future bodies which can either be favourable or unfavourable to the subtle body depending upon its fruitive activities in each and every birth.

Stanza 66

*mana eva manuṣyasya
pūrva-rūpāṇi śamsati
bhaviṣyataś ca bhadram te
tathaiva na bhaviṣyataḥ*

**(te bhadram) Let good things happen to you, hey King!
(manaḥ eva) It is only the mind (manuṣyasya) of the person (śamsati) which indicates (pūrva-rūpāṇi) about the forms of his past bodies, (bhaviṣyataḥ ca) which bodies he is going to possess in future, (tathaiva) as well as (na bhaviṣyataḥ) whether he shall possess any body at all.**

Note : It is through the deeds undertaken by the mind through its body, one can make out about which body a person had possessed

in the past life/lives. Similarly, the mind is the index through which one can determine what kind of body he shall possess in his future life/lives. On the other hand, if the person does deeds towards attaining deliverance he may not possess any body at all. These are the concepts explained above.

It has been mentioned above that whatever a person experiences in his dream stage are all the accumulated experiences of the mind in his previous deeds. This statement is not true at all times. That is because, in dream one can experience certain incidences/situations which can go beyond the boundaries of the past deeds. Such situations are nothing but travesty relating to the order of sleep. This is being highlighted through the following stanza.

Stanza 67

*adr̥ṣṭam aśrutam cātra
kvacin manasi dr̥śyate
yathā tathānumantavyam
deśa-kāla-kriyāśrayam*

(kvacit) Sometimes (dr̥śyate) in dream one can see (manasi) in one's mind certain situations/incidences, (adr̥ṣṭam) which have never been seen earlier, (aśrutam ca) never been heard earlier, (deśa-kāla-kriyāśrayam) and which have no relation to the place, time and the happenings themselves.

(atra) When these things happen in dream, (anumantavyam) one should understand (yathā tathā) that these are because of certain concoctions or defects in the sleep order.

Note : *The life form never experiences situations like seeing a sea within a mountain, seeing bright stars in the sky on a bright sunny day, or seeing its own head severed from the body. This is definite. However, one might visualize these kind of experiences or similar to these during dream. These cannot be taken as the*

experience of the previous remembrances of the mind in the strictest sense. These can be at best due to the disorder in sleep during which certain experiences appear to the mind in topsy turvy manner or at best they are unconnected to any specific previous experience.

Stanza 68

*sarve kramānurodhena
manasīndriya-gocarāḥ
āyānti vargaśo yānti
sarve samanaso janāḥ*

*(sarve) Any or all varied experiences,
(indriya-gocarāḥ) which are subjected to the experience of the
sense organs (āyānti) come into (manasi) the mind,
(kramānurodhena) as mind being in the position of the
experiencer, in chronological order.
(vargaśo) After experiencing such of them, (yānti) they also
disappear lock stock and barrel.
(sarve janāḥ) It is certain that all the life forms (samanasaḥ) do
have what is known as “the mind.”*

Note : In the normal course the mind experiences the incidences through whatever the sense organs undergoes in chronological order. But, sometimes these can be experienced or perceived together as well. Saint Narada explains as to when such things happen.

Stanza 69

*sattvaika-niṣṭhe manasi
bhagavat-pārśva-vartini
tamaś candramasīvedam
uparajyāvabhāsate*

(manasi) In a mind where (idam) this entire universe (uparajya) gets assimilated in itself, (bhagavat-pārśva-vartini) which mind is always engaged in the remembrance of the Bhagavan and which is supposed to be shining just close to that Bhagavan (sattvaika-niṣṭhe) and which mind is the embodiment of Satva characteristic, (avabhāṣate) such a mind reflects itself (tamaḥ iva) as the planet Rahu (candramasi) in the constellation of moon.

Note : *It is a well settled fact that the great yogis (the very knowledgeable persons) do realize about all the subject matters within their pure minds.*

In this manner, it has been clearly established that despite the gross material body getting destructed, the subtle body of mind, intelligence and ego survives without any destruction because the doer and the experiencer are not two separate entities.

However, there is still one doubt. It is only through the gross material body the subtle body experiences the deeds and the result of such deeds. When this material body gets destroyed and when only the subtle body remains, in such transitory situation it is possible for that life form not to experience the deeds and the results of such deeds and, therefore, get itself liberated. Through the following stanza Saint Narada says that such a thing is not at all possible.

Stanza 70

*nāhaṁ mameti bhāvo 'yaṁ
puruṣe vyavadhīyate
yāvad buddhi-mano-'kṣārtha-
guṇa-vyūho hy anādimān*

The subtle body, (yāvat hi) which is existing (anādimān) since time immemorial, (buddhi-mano-'kṣārtha-guṇa-vyūhaḥ) which is

responsible for the transformatory assembly consisting of intelligence, mind, the senses and the sense objects, (na vyavadhīyate) shall never be separated (puruṣe) from the life form (ayam bhāvaḥ) from the feeling of the bodily perception (iti) like (aham mama) “me, mine etc.”.

Note : Saint Narada goes on to say that one should not construe that there can be separation of subtle body from the gross material body while in the stage of sleep when there is no feeling of “me, mine etc.” at that time.

Stanza 71

*supti-mūrcchopatāpeṣu
prāṇāyana-vighātataḥ
nehate 'ham iti jñānam
mr̥tyu-prajvārayor api*

(supti-mūrcchopatāpeṣu) In deep sleep, while in fainting, or in great shock, (mr̥tyu-prajvārayoḥ api) as well as at the time of death and when the body feels high temperature (particularly at the time of death), (prāṇāyana-vighātataḥ) because of the troubles the sense organs undergo at those times tremendously, (jñānam) the conscious thought (aham iti) about “me, mine etc.” (na īhate) does not figure out at all for the life form.

Stanza 72

*garbhe bālye 'py apauṣkalyād
ekādaśa-vidham tadā
liṅgam na dr̥śyate yūnaḥ
kuhvām candramaso yathā*

(yathā) Just like the instance in which one cannot see (candramasaḥ) the moon (kuvhām) during the no moon night, (yūnaḥ) for a person now in his youth hood,

(*liṅgam*) who is the embodiment of his subtle body through his full grown body (*ekādaśa-vidham*) and with full manifestation of all his eleven sense organs, (*na drśyate*) could not have perceived/experienced the same kind of feelings about his subtle body (*tadā*) then (*garbhe*) when he was in the mother's womb (*bālye api*) or during his childhood, (*apauṣkalyāt*) because it had not then reached the stage of development/maturity of growth as at present.

Note : Through the above stanza Saint Narada is explaining that the subtle body never gets destroyed though its manifestation might not have been felt at times.

Therefore, even when the gross material body gets destroyed nothing happens to the subtle body which remains intact. This subtle body does not get itself liberated from the cycle of births and deaths. This is explained through the following stanza by the Saint.

Stanza 73

*arthe hy avidyamāne 'pi
saṁsṛtīr na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā*

(*yathā hi*) Just as (*svapne*) in dream (*anarthāgamaḥ*) where one perceives many non existent things, all of which continue to remain during such dream stage till one wakes up, (*arthe*) in the same manner even after the substance or matter which is formed as the gross material body, (*avidyamāne api*) reaches a stage of non existence after its destruction,

(asya) the life form (dhyāyataḥ) which continues to think about (viṣayān) the material subjects (because of it being overwhelmed by ignorance) (na nivartate) does not get itself relieved from (saṃsr̥tiḥ) the pangs of repeated births and deaths.

Note : The above subject matter is being discussed through the following four and half stanzas.

Stanza 74

*evam pañca-vidham liṅgam
tri-vṛt ṣoḍaśa viśṛtam
eṣa cetanayā yukto
jīva ity abhidhīyate*

(evam) Thus, (liṅgam) this subtle body (pañca-vidham) consisting of the five sense objects (ṣoḍaśa viśṛtam) and getting transformed through sixteen principles (tri-vṛt) and three characteristics, (yuktaḥ) has within it (cetanayā) the power of conscious intelligence, (eṣaḥ) and is (abhidhīyate) being described (jīvaḥ iti) as the “life”.

Note : The reference to 24 elements in the above stanza (5+16+3) are as follows:

1. Five gross elements (called Panch-bhuts):

Pruthvi, Jal, Tej, Vayu, and Akash. (Earth, Water, Fire or Light, Air or Gas, and Space or Sky, respectively.)

2. Five subtle elements (called Panch-Tanmātrās, Panch-Vishays, or Panch Prāns):

Five subtle or microscopic elements are physical elements at the subatomic level, for example, tanmatras, and physiological

elements at the bimolecular level, for example, prans. (life of air) - Prana vayu, Apana vayu, Samana vayu, Udana vayu and Vyana vayu.

3. Five motor or executive organ systems called Karmendriyas - (Karma-Indriyas):

Speech organ (Vāk, Vāni, or Mukh), hands or working organs (Pāni or Hasta), legs or locomotors organ (Pād), excretory organ (Pāyu), and reproductory organ (Upastha).

4. Five sensory organ systems (called Gnanendriyas - (Gnan Indriyas):

Organ for sound (ear - Karna-Indriya), organ for touch (skin - Tvak or Sparsh-Indriya), organ for seeing (Eyes - Chakshu-Indriya), organ for taste (Tongue - Jihvā or Swad-Indriya), and organ for smell (Nose - Nāsikā or Ghran-Indriya).

5. Four intellectual systems or functional operating units(collectively called Antahkaran - antah + karana: inner operative or executive instruments):

They are: Man or Mana, Buddhi, Ahamkār, and Chitt. Chitt is equivalent to Mahattattva of the universe. Just as Mahattattva is primordial form of universe, Chitt is primordial form of body. Chitt is first to appear or develop in the body. Ahamkar is derived from Chitt. Ahamkar is of three kinds: Satvik, Rajasik, and Tamasik. Mana is derived from Sātvik Ahamkar. Buddhi is derived from Rājas Ahamkar.

Stanza 75

*anena puruṣo dehān
upādatte vimuñcati
harṣam śokam bhayam duḥkham*

sukham cānena vindati

(puruṣaḥ) The life form (upādatte) accepts (dehān) the gross material bodies (anena) through this subtle body; (vimuñcati) also discards them.

(anena) Through this subtle body it also experiences (harṣam) enjoyment, (śokaṁ) sadness, (bhayaṁ) fear, (sukham) happiness (duḥkham ca) and miseries .

Stanza 76

*yathā tṛṇa-jalūkeyaṁ
nāpayāty apayāti ca
na tyajen mriyamāṇo 'pi
prāg-dehābhimatim janah*

Stanza 77

*yāvad anyam na vindeta
vyavadhānena karmaṇām
mana eva manusyendra
bhūtānām bhava-bhāvanam*

(iyaṁ tṛṇa-jalūkā) One kind of life form, which is known as the caterpillar, (na apayāti) can be seen holding onto the grass on which it sits and never leaves it, (apayāti ca) till it gets its grip on another grass while moving forward.

(yathā) In the same manner, (janah) the life form, (mriyamāṇaḥ api) despite having reached the stage of its death, (vyavadhānena) because of the accomplishment of (karmaṇām) its fruitive deeds started by it in its previous body, (yāvat na vindeta) till the time it does not get (anyam) another body,

(na tyajet) never leaves (prāg-dehābhimatim) its identification with that previous body.

(manuṣyendra) Hey king! (manaḥ eva) It is the subtle body consisting of mind, intelligence and ego (bhava-bhāvanam) which is the cause to get into the cycle of births and deaths (bhūtānām) for the life form.

Note : Saint Narada goes on to explain as to how long the above situation continues for the life form.

Stanza 78

**yadākṣaiś caritān dhyāyan
karmāṇy ācinute 'sakṛt
sati karmany avidyāyām
bandhaḥ karmany anātmanah**

**(yadā) When (dhyāyan) the life form thinks constantly (caritān) about the experiences it had enjoyed (akṣaiḥ) through its sense organs,
(asakṛt) and repeatedly continues (ācinute) to carry out (karmāṇi) the fruitive deeds in order to accomplish such enjoyment,
(karmaṇi sati) and when in such a situation the fruitive deeds and actions continue to exist,
(avidyāyām) because of which the ignorance about the real self persists and the illusions of the material comforts continue,
(bandhaḥ) till such times the knots tied up (karmāṇi) with the fruitive deeds sustain (anātmanah) for the gross material bodies.**

Stanza 79

**atas tad apavādārtham
bhaja sarvātmanā harim**

*paśyaṁs tad-ātmakam viśvaṁ
sthity-utpatty-apyayā yataḥ*

(atah) Therefore, (tat apavādārtham) in order to get oneself disconnected from the knot of the fruitive deeds and actions, (paśyan) one must visualize (viśvaṁ) the entire universe (tad-ātmakam) as the form and shape (harim) of Shri Hari Himself (bhaja) and worship Him (sarvātmanā) with all the senses and in totality. (yataḥ) He alone is the source (sthity-utpatty-apyayāḥ) for the entire creations in this universe, their sustenance, and annihilation.

Stanza 80

*maitreya uvāca
bhāgavata-mukhyo bhagavān
nārado haṁsayor gatim
pradarśya hy amum āmantrya
siddha-lokaṁ tato 'gamat*

**(maitreya uvāca) Maitreya Maharshi said to Vidura:
(bhāgavata-mukhyaḥ) The one who is the foremost among the devotees of the Bhagavan,
(bhagavān) the one who is the repository of all the knowledge,
(nāradaḥ) that Saint Narada,
(pradarśya) having shown (gatim) the actual distinct positions about greatest principles (haṁsayoḥ) regarding the living entity and the Supreme Being,
(amum āmantrya) took leave of the king Prachinabarhis,
(agamat ha) and departed (tataḥ) from there (siddha-lokaṁ) for the Sidhaloka.**

Stanza 81

prācīnabarhī rājarṣiḥ

*prajā-sargābhirakṣaṇe
ādiśya putrān agamat
tapase kapilāśramam*

(ādiśya) After ensuring that his instructions are communicated (putrān) to his sons (prajā-sargābhirakṣaṇe) in the matter of providing protection to the people of his kingdom, (rājarṣiḥ) the saintly king (prācīnabarhiḥ) Prachinabarhis (agamat) went (kapilāśramam) to the Kapila Ashram (tapase) for doing penance.

Note : King Prachinabarhis went to the Kapila Ashram located on the confluence of the Ganges in the Bay of Bengal, after getting the advice of Saint Narada on matters of the knowledge about self. During that time his sons, the Prachetas, were out from the kingdom doing their penance. Therefore, the word “putrān ādiśya” is very relevant. It means that the King gave the necessary instructions through his ministers to his sons about the rule of law and the protection of his people to be carried out by his sons once he departs from the kingdom.

He did not wait for his sons to return, as was his plans earlier. Saint Narada’s advice had such a great impact upon him.

Stanza 82

*tatraikāgra-manā vīro
govinda-caraṇāmbujam
vimukta-saṅgo ’nubhajan
bhaktyā tat-sāmyatām agāt*

(tatra) In that place of Kapila Ashram, (vīraḥ) the valorous king Prachinabarhis, (vimukta-saṅgaḥ) after leaving aside all his material desires, (ekāgra-manāḥ) remained there with total concentration (bhaktyā) and devotion towards Shri Hari. (anubhajan) He continuously worshipped

**(govinda-caraṇāmbujam) the pious lotus feet of Shri Hari (agāt)
and attained (tat-sāmyatām) His position thereafter.**

Stanza 83

*etat adhyātma-pāroksyaṁ
gītāṁ devarṣiṇānagha
yaḥ śrāvayed yaḥ śṛṇuyāt
sa liṅgena vimucyate*

**(anagha) Hey the most pious Vidura! (yaḥ) Whomsoever
(śrāvayet) makes others listen, (yaḥ) or whomsoever (śṛṇuyāt)
listens (etat) to these (gītāṁ) advices (devarṣiṇā) narrated
through Saint Narada (adhyātma-pāroksyaṁ) concerning the
very deep rooted knowledge about the self, (saḥ) such a
person (liṅgena vimucyate) shall get himself liberated through
his subtle body. (He shall be liberated from the bodily
concept of life).**

Stanza 84

*etan mukunda-yaśasā bhuvanāṁ punānaṁ
devarṣi-varya-mukha-niḥśṛtam ātma-śaucam
yaḥ kīrtiyamānam adhigacchati pārameṣṭhyaṁ
nāsmiṁ bhavē bhramati mukta-samasta-bandhaḥ*

**(yaḥ) Whomsoever (adhigacchati) imbibes (kīrtiyamānam) and
propagates (etat) this history and characteristics of
Puranjana,
(punānaṁ) which purifies (bhuvanāṁ) all the three worlds
(mukunda-yaśasā) through the praises of Shri Hari,
(devarṣi-varya-mukha-niḥśṛtam) which has been narrated through
the mouth of the saintly personality Shri Narada,
(ātma-śaucam) which removes all the dirts from the heart,
(pārameṣṭhyaṁ) which ensures the achievement of the highest
position,**

**(mukta-samasta-bandhaḥ) shall become liberated from the knots
tied to all the worldly matters
(na bhramati) and shall never circle around (asmin bhava) in
the chain of births and deaths.**

Stanza 85

*adhyātma-pāroksyam idaṁ
mayādhigatam adbhutam
evaṁ striyāśramaḥ puṁsaś
chinno 'mutra ca saṁśayaḥ*

**(mayā) I (Maitreya Maharshi) have learned (ādhigatam)
from the mouth of my teacher (idaṁ) this history and
characteristics of Puranjana,
(adhyātma-pāroksyam) which highlights and presents the
knowledge about self realization in a very subtle and
meaningful manner,
(adbhutam) and which have wonderful allegories.**

**(evaṁ) When these principles are understood deeply (*puṁsaḥ*) by a person (here the reference is to the life form - jeeva
atma)**

**(āśramaḥ) the dependence and attachment (striyā) to the
woman**

**(here the reference is to the intelligence camouflaged by
ignorance)**

(chinnaḥ) shall be totally cut off,

**(amutra saṁśayaḥ ca) and all the doubts of that person
regarding the other world (as to the person undergoing the
consequences of the fruitive deeds and actions) shall also be
removed.**

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***This concludes Chapter twenty nine of Volume four of Srimad
Bhagavatam.***

Hari Om