

SRIMAD BHAGAVATAM

CHAPTER 31, VOLUME 4

COMMUNION OF THE PRACETAS WITH THE SUPREME BEING BECAUSE OF THE ADVICES OF SAINT NARADA

PREFACE

Every word in the very first stanza of this chapter is very very relevant to each and every one of us.

As we knew through the previous chapters that the Pracetas were very much fortunate to get the advices of not only Sri Rudra, but also they were fortunate enough to visualize Shri Hari before them, who bestowed benedictions to them. He blessed them to remain as kings for very many years and enjoy the worldly comforts as they lived in this world, while carrying out all their deeds remembering Shri Hari in their minds.

Despite having achieved such an exalted position in matters of the knowledge relating to self realization, they remembered about Shri Hari after a very very long time and after having acquired the required maturity. As soon as they reached the level of that maturity, the first thing they did was to remember Shri Hari. This is the opening sentence itself in this chapter. When such persons can forget about Shri Hari what to talk of ordinary persons like us. This is the message the very first stanza gives.

At this time, Saint Narada appeared before them and what follows as discussion between him and the Pracetas, explained through this

chapter, is one of the profound and deep knowledge which is worth assimilating by everyone.

This chapter is the last one in Volume 4. Till now, through this Volume, we have seen the descendants of the Svayambhuva Manu starting with Uttanapada till the Pracetas. The next Volume 5 starts with the description about the second son of Svayambhuva Manu, Priyavrata.

Stanza 1

*maitreya uvāca
tata utpanna-vijñānā
āśv adhokṣaja-bhāṣitam
smaranta ātmaje bhāryām
visrjya prāvrajan gr̥hāt*

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

(*tataḥ*) After very very long time, (*utpanna-vijñānāḥ*) the Pracetas, having acquired the required matured knowledge, (*āśu*) at that very moment itself, (*smarantaḥ*) remembering (*adhokṣaja-bhāṣitam*) the words of Bhagavan Shri Hari, (*visrjya*) entrusted the responsibility (*bhāryām*) of their wife (*ātmaje*) to their son, (*gr̥hāt*) and left their home (*prāvrajan*) by taking to Sanyasa way of life (leaving the life of material comforts and adopting the method of life to seek the path of self realization).

Stanza 2

*dīkṣitā brahma-satreṇa
sarva-bhūtātma-medhasā
pratīcyām diśi velāyām
siddho 'bhūd yatra jājaliḥ*

(velāyām) On the shores of the ocean (praṭīcyām) in the west (diśi) direction, (yatra) at which place (abhūt) there resided (siddhaḥ) a great saint (jājaliḥ) by name Jaajali, (sarva-bhūtātma-medhasā) at that place, the Pracetas stayed clearly understanding that in each and every element in this universe (living and nonliving) it is only that single Principle which exist, (dīkṣitāḥ) and they continued to live there performing their worship (brahma-satreṇa) with complete understanding of that Supreme Brahman.

Stanza 3

*tān nirjita-prāṇa-mano-vaco-dṛśo
jitāsanān śānta-samāna-vigrahān
pare 'male brahmaṇi yojitātmanah
surāsureḍyo dadṛśe sma nāradaḥ*

At that place the Prachetas remained,

(nirjita-prāṇa-mano-vaco-dṛśaḥ) with absolute control of their deeds concerning their mind, sense organs, and the air of life, having strict self restraint of their words and sight;

(jitāsanān) with the achievement of mastery over yogic exercises through which they conquered their sitting posture;

(śānta-samāna-vigrahān) and by keeping their body in straight position,

and (amale) their pure hearts (yojita ātmanah) getting merged (pare brahmaṇi) with the Supreme Brahman,

at which place, (nāradaḥ) the Saint Narada, (surāsureḍyaḥ) who is respected alike by both the divine beings as well as the demons, (dadṛśe) came and met (tān) them (sma) on his own volition.

Stanza 4

*tam āgataṁ ta utthāya
praṇipatyābhinandya ca
pūjayitvā yathādeśaṁ
sukhāsīnam athābruvan*

(tam) When the Pracetas saw the Saint Narada (āgataṁ) coming near to them and standing before them, (te) all of them (utthāya) stood up (praṇipatya) and offered their obeisances (atha) whereafter (abhinandya ca) they welcomed him.

(pūjayitvā) Then they offered worship to him (yathādeśaṁ) in the prescribed manner of protocol. (sukhāsīnam) Once the Saint Narada occupied his seat comfortably, (ābruvan) the Pracetas said to him in the following manner.

Stanza 5

*pracetasa ūcuḥ
svāgataṁ te surarṣe 'dya
diṣṭyā no darśanaṁ gataḥ
tava caṅkramaṇaṁ brahmann
abhayāya yathā raveḥ*

(pracetasa ūcuḥ) The Pracetas said to the Saint Narada:

(surarṣe) Hey the great Saint! (te svāgataṁ) We welcome you. (adya) Today (diṣṭyā) we are very fortunate (darśanaṁ gataḥ) to have you here before (naḥ) us.

(brahman) Hey the very form of Brahman! (tava) The purpose of your (caṅkramaṇaṁ) going round everywhere is (abhayāya) to eradicate the fear arising out of ignorance (raveḥ yathā) just like the Sun God removes the fear of darkness by spreading His shining light.

Stanza 6

*yad ādiṣṭam̐ bhagavatā
śivenādhokṣajena ca
tat gr̥heṣu prasaktānām̐
prāyaśaḥ kṣapitam̐ prabho*

(prabho) Hey the great knowledgeable Saint! (prasaktānām̐) As we got engaged ourselves (gr̥heṣu) with the household activities (the daily routine of worldly activities), (prāyaśaḥ) most of (yat) whatever (ādiṣṭam̐) have been advised to us (śivena ca) by Shri Rudra and (adhokṣajena) by Shri Hari, (bhagavatā) Who are the very knowledge personified, (tat) have all been (kṣapitam̐) forgotten by us.

Stanza 7

*tan naḥ pradyotayādhyātma-
jñānam̐ tattvārtha-darśanam̐
yenāñjasā tariṣyāmo
dustaram̐ bhava-sāgaram*

(tat) Therefore, (pradyotaya) please enlighten (naḥ) us (adhyātma-jñānam̐) about the knowledge of self realization (tattvārtha-darśanam̐) which shall take us through the path for reaching to the ultimate Principle/Truth. (yena) Equipped with this knowledge (tariṣyāmaḥ) we shall be able to tide over (āñjasā) with ease (bhava-sāgaram) this ocean of worldly life, (dustaram̐) which is difficult to cross over.

Stanza 8

*maitreya uvāca
iti pracetasām̐ pṛṣṭo
bhagavān nārado munīḥ
bhagavaty uttama-śloka*

āviṣṭātmābravīn nṛpān

(maitreya uvāca) Maitreya Maharshi said to Vidura:

(pracetasām) As the Pracetas (pṛṣṭaḥ) had put forward their question (iti) in this manner (nāradaḥ muniḥ) to Saint Narada,

(bhagavān) who is the most knowledgeable (āviṣṭātmā) and the one whose heart and soul is always placed (uttama-śloke) on the praiseworthy (bhagavati) Bhagavan Shri Hari, (abravīt) replied as follows (nṛpān) to those kings:

Note : Through the following stanzas Saint Narada is explaining about how the foolish people are wasting their life by only involving themselves in the routine household activities alone. He takes pity on such people.

Stanza 9

nārada uvāca

*taj janma tāni karmāṇi
tad āyus tan mano vacaḥ
nṛṇām yeneha viśvātmā
sevyate harir īśvaraḥ*

(nārada uvāca) Saint Narada replied:

(iha) In this world, (nṛṇām) when the human beings happen to engage themselves (yena) through such means by which (hariḥ) Shri Hari,

(viśvātmā) Who is the inherent source of/for everything in this world (īśvaraḥ) and Who is the Controller of the entire universe,

(sevyate) is worshipped,

(tat) their life in that birth (janma) has the real meaning and purpose;

(tāni) those deeds of worship to Shri Hari (karmāṇi) are the real fruitive deeds;

(tat) the life span in that birth, where the human being is engaged in the worship of Shri Hari, (āyuh) is the real life time period;

(manah) and the real mind (vacah) and words (tat) are those which are engaged in such worship.

Stanza 10

*kiṁ janmabhis tribhir veva
śaukla-sāvitra-yājñikaiḥ
karmabhir vā trayī-proktaiḥ
puṁso 'pi vibudhāyuṣā*

(kiṁ vā) What special benefits are there for a person (iha) in this world (tribhiḥ) due to three kinds of (janmabhiḥ) births like, (śaukla-sāvitra-yājñikaiḥ) being born through good parentage, getting good knowledge through education at the appropriate time, and getting trained in conducting various kinds of Yajnas?

(puṁsaḥ kiṁ vā) Again, what special benefits are there for a person in this world (karmabhiḥ) when he indulges in the fruitive activities (trayī-proktaiḥ) as prescribed by the Vedas,

(vibudhāyuṣā api) and having the long life span as that of the divine beings?

Stanza 11

*śrutena tapasā vā kiṁ
vacobhiś citta-vṛttibhiḥ
buddhyā vā kiṁ nipuṇayā
balenendriya-rādhasā*

(kiṁ vā) What are the great uses (śrutena) in having acquired the knowledge of the Vedas, (tapasā) having conducted penances, (vacobhiḥ) having the flair of conveying through beautiful words, (citta-vṛttibhiḥ) and having the mental capacity to remember various subjects ?

Again, what are the advantages (nipuṇayā) of having acquired very capable (buddhyā) intelligence, (balenena) very good physical power (indriya-rādhasā) and very sensitive sense organs?

Stanza 12

*kiṁ vā yogena sāṅkhyena
nyāsa-svādhyāyayor api
kiṁ vā śreyobhir anyaiś ca
na yatrātma-prado hariḥ*

(kiṁ vā) What is the use (yogena) of undergoing various yogic exercises like Pranayama etc., (sāṅkhyena) of acquiring the means of self realization, (nyāsa-svādhyāyayor api) of accepting the Sannyasa as a way of life, of learning all the aspects of the Vedas, (na) when one is not able to reach (yatra) through all of those learnings and methods upto (hariḥ) Shri Hari,

(ātma-pradaḥ) Who is the Supreme Conscious Bliss in each and every one?

(kiṁ vā) Similarly what uses one can have by undertaking (śreyobhiḥ) very many pious activities (anyaiḥ ca) and such other austere ways of life, when one is not able to reach upto Shri Hari through them?

Note : Saint Narada goes on to explain through the following stanza that when one undertakes any and all the deeds, as mentioned in the above two stanzas, if there is a single exception that is the absence of the devotional service to Shri Hari in any of them, all such deeds become only routine activity without in any way being useful to the doer.

Stanza 13

*śreyasām api sarveṣām
ātmā hy avadhir arthataḥ
sarveṣām api bhūtānām
harir ātmātmadaḥ priyaḥ*

(hi) Why I am saying this is because,

(arthataḥ) in the real sense, (sarveṣām) the result of all (śreyasām api) the pious fruitive deeds (avadhiḥ) is to reach to the real and ultimate destination (ātmā) which is the Self (Atma) or the inherent Entity.

(hariḥ) It is this Shri Hari alone who (sarveṣām) resides within each and every (bhūtānām) living being as their intrinsic Self,

(ātmadaḥ) the Initiator of the very Self, (priyaḥ) and the One Who is very much dear to every being.

Note : It is an established fact that the ultimate result of whatever a person does in the form of pious deeds is to achieve satisfaction for oneself. That very Self is none other than Shri Hari Himself. Any action carried out leaving this “Self” factor, shall lead to anything other than “Self satisfaction”. To elaborate this aspect, one can add many things as examples. If one carries out the pious deeds with the intention of seeking pride, ego, position, or only to acquire more wealth and comforts and many such other things,

leaving aside the devotional service to the Self (Shri Hari), all activities shall go in vain.

The extreme satisfaction one can get is only when one does deeds which shall please Shri Hari. More than all these, when one indulges in worship of different kinds of divine beings through various pious activities, the One Who gets pleased through such deeds is only Shri Hari, Who is the ultimate Supreme Being. All other divine beings are only His own different potencies, who are entrusted with the responsibility of creation, sustenance and dissolution according to the time flow factor. In fact it is Shri Hari alone Who work through all of them.

Therefore, when one worships Shri Hari, Who is the single and only entity of everything, it is equal to worshipping all other divine beings.

This is being explained through the following with example.

Stanza 14

*yathā taror mūla-niṣecanena
trpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā*

(yathā) The manner in which (tat-skandha-bhujopaśākhāḥ) the trunk, branches, leaves and all other parts of a tree (trpyanti) get nourished (mūla-niṣecanena) when one pours water to its roots (taroḥ) of the tree;

(yathā) the manner in which (endriyāṇām) all the organs of the body get nourished (prāṇopahārāt) through the energising of the air of life because of the intake of food;

(*tathaiva*) in the same manner, (*acyutejyā*) the worship to Sri Hari (*sarvārhaṇam*) is equal to the worship of all the divine beings.

Note : Saint Narada is explaining the above concept through another example.

Stanza 15

***yathaiva sūryāt prabhavanti vāraḥ
punaś ca tasmin praviśanti kāle
bhūtāni bhūmau sthira-jaṅgamāni
tathā harāv eva guṇa-pravāhaḥ***

(*yathā eva*) In which manner (*vāraḥ*) the water (*prabhavanti*) takes the form of rain (*sūryāt*) because of the sun, (*punaḥ ca*) and again (*tasmin praviśanti*) re-enters as rain (*kāle*) during the summer days;

(*yathā*) and in which manner, (*sthira-jaṅgamāni*) all the moving and non moving (*bhūtāni*) life forms (*bhūmau*) happen to originate from the earth and ultimately get merged into it;

(*tathā*) in the very same manner, (*guṇa-pravāhaḥ*) this entire cosmic universe (which consists of energetically active and energetically non active material elements) originates from and dissolves (*harau eva*) into Shri Hari alone.

Note : By mentioning above as “*harāv eva guṇa-pravāhaḥ*” meaning thereby that the entire cosmic universe originates from and dissolves unto Him, it can be interpreted that it is Shri Hari Who holds the entire universe or the source of the entire universe. However, this statement can create a doubt as to Shri Hari having some peculiar attribute or distinguishing title, which means in Sanskrit “□□□□□□”. This can also be interpreted as Shri Hari having been restricted by some condition or limitation or stipulation.

This doubt is being cleared by Saint Narada through the following stanza.

Stanza 16

*etat padaṁ taj jagad-ātmanah param
sakṛd vibhātaṁ savitur yathā prabhā
yathāsavo jāgrati supta-śaktayo
dravya-kriyā-jñāna-bhidā-bhramātyayah*

(etat) This universe (tat padaṁ) is the form and shape (jagad-ātmanah) of Shri Maha Vishnu (Shri Hari) alone, Who is the very intrinsic Principle of this universe, (param) without any separate or distinctive features within it other than Him.

(vibhātaṁ) When this universe is seen manifested (sakṛt) during some period of time (prabhā yathā) it is just like the sunshine (savituh) of the sun. (The sunshine cannot be separated from the sun and vice versa)

(jāgrati) The manifestation of the universe as stated above, is just like our sense organs getting themselves ever ready to carry out actions during our awakening stage, (asavaḥ) and the same sense organs within us (supta-śaktayah) getting themselves withdrawn into inaction during our sleeping stage.

(dravya-kriyā-jñāna-bhidā-bhramātyayah) Therefore, that Supreme Principle, known as Shri Maha Vishnu or Sri Hari, in the real sense, is beyond the three categories like the physical material elements, their activities, and knowledge and also beyond the consequential interaction between these material elements.

Note : Therefore, when it was said earlier that the Bhagavan is the source of the universe, one should not consider that the Supreme Principle is conditioned by any factor. When we use the term “source” it should not be treated as the “instrument”. When we say that the entire universe is His own form and shape, we cannot limit Him to the universe, as He is limitless and surpasses all the universes. The universe is contained in Him and not the other way around.

The cosmic universe shines and manifests. It is like the sunshine of the sun. Then sunshine and the sun are not separate. Similarly, the Bhagavan and the universe are not separate.

The sense organs get into action when a person is awake. When he is in sleeping stage, the very same organs withdraw unto the same person. Similarly, this universe manifests during the creation, and withdraws unto Him during the dissolution.

However, the Bhagavan is beyond all these manifestations and interactions of the material elements in the universe. Hence He is very independent.

Saint Narada goes on to explain what is the meaning of saying that the Bhagavan is independent of everything. There can be a doubt that when everything like the creation, sustenance and dissolution take place right here. How come, then, that the Bhagavan remains independent of these factors? This doubt is being cleared through the following stanza.

Stanza 17

***yathā nabhasy abhra-tamaḥ-prakāśā
bhavanti bhūpā na bhavanty anukramāt
evaṁ pare brahmaṇi śaktayas tv amū***

rajas tamaḥ sattvam iti pravāhaḥ

(bhūpāḥ) Hey the kings!

(yathā) The manner in which (abhra-tamaḥ-prakāśā) the clouds, darkness and brightness (bhavanti) appear one by one (nabhasiḥ) in the sky (anukramāt) from time to time (na bhavanti) and disappear as well, (evaṁ) in the same manner, (amū śaktayaḥ) the energies of (rajas tamaḥ sattvam) Rajas, Tamas and Sattva characteristics appear and disappear (pare brahmaṇi) in the Supreme Brahman/the Ultimate Reality or the Ultimate Truth. (iti) This is how (pravāhaḥ) the flow of creation of the universe take place.

Note : We know that the clouds, darkness, brightness all appear in the sky. They also get dissolved and disappear in due course of time. However, the sky remains as such without any trace of these factors sticking on to it. In the same manner, when the energies arising out of Rajas, Tamas and Sattva characteristics (the creation, sustenance and dissolution of the universe) happen or even when they do not happen on that Supreme Being/that Supreme Ultimate Reality, there is absolutely no impact of them on It, and, therefore, It is totally independent of them all, and It is never subject to any transformation or variation.

Stanza 18

*tenaikam ātmānam aśeṣa-dehinām
kālaṁ pradhānaṁ puruṣaṁ pareśam
sva-tejasā dhvasta-guṇa-pravāham
ātmaika-bhāvena bhajadhvam addhā*

(tena) Therefore, (ātmaika-bhāvena) with the constant thinking within yourself that He is not at all separate from you each time and every time, (addhā bhajadhvam) you all must perfectly

**worship (*pareśam*) that Supreme Controller known as the
Iswara,**

**(*ekam*) Who is the single (*ātmānam*) conscious effulgence
(*aśeṣa-dehinām*) within the life of all the living and nonliving
beings;**

**(*kālam*) Who is the power of the flow of the eternal time
factor responsible for the presence of the entire universe;**

**(*pradhānam*) Who is the very source and cause factor of the
material nature;**

**(*puruṣam*) Who is the Supreme Being and the Controller of
each and every thing;**

**(*sva-tejasā*) and Who, with His own powers of the terrific flow
of the eternal time factor,**

**(*dhvasta-guṇa-pravāham*) is responsible for the dissolution of the
universe as a result of the transformation of the
characteristics like Sattva etc.**

**Note : Saint Narada goes on to explain as to how to do the
worship of that Supreme Being, Sri Hari.**

Stanza 19

*dayayā sarva-bhūteṣu
santuṣṭyā yena kena vā
sarvendriyopāśāntyā vā
tuṣyaty āśu janārdanaḥ*

**(*janārdanaḥ*) The Bhagavan Shri Hari, Who is very
compassionate to His devotees, (*āśu*) instantly (*tuṣyaty*)
becomes very happy when the devotees worship Him,**

**(dayayā) keeping in their mind total compassion (sarva-
bhūteṣu) towards all the life forms;**

**(santuṣṭyā) satisfying their requirements and thereby
attaining happiness (yena kena vā) through whatever little
they get from this material nature without in any way going
beyond that in matters of material enjoyment;**

**(sarvendriyopaśāntyā vā) remaining themselves constantly
contented without having any grouse in any manner
whatsoever by turning back their sense organs from
reaching out towards material pleasures.**

Note : Shri Hari, Who becomes very much pleased with his devotee in the manner in which it has been described above, shall never leave that devotee thereafter (till such qualifications are always available with that devotee). This is being described below by Saint Narada.

Stanza 20

**apahata-sakalaiṣaṇāmalātmany
aviratam edhita-bhāvanopahūtaḥ
nija-jana-vaśa-gatvam ātmano 'yan
na sarati chidravad akṣaraḥ satām hi**

(akṣaraḥ) That Bhagavan,

**Who is ever permanent, Who has no beginning or end, and
Who shall always be there when nothing else remains,**

**(edhita-bhāvanopahūtaḥ) when placed firmly through the
attitude of increased devotion (satām) within the hearts of
the devotees, (aviratam) constantly and continuously,**

(apahata-sakalaiṣaṅāmālātmani) whose inclination for all the material desires have totally subsided because of such devotion,

(ayan) assumes (nija-jana-vaśa-gatvam) Himself the position of subservience (ātmanah) to his devotees,

(na sarati hi) and never leaves from the hearts of such devotees (chidravat) just like the visible sky overhead does not leave us ever.

Note : Saint Narada reiterates through the above stanza that Sri Hari can be inherited/imbibed within the hearts of only the pure thinking people. As far as the others, whose hearts are not clean, are concerned, Sri Hari shall never accept their worship, however much such worships may assume grandeur and fame.

Stanza 21

**na bhajati kumanīṣiṅām sa iyyām
harir adhanātma-dhana-priyo rasa-jñah
śruta-dhana-kula-karmaṅām madair ye
vidadhathi pāpam akiñcaneṣu satsu**

(saḥ hariḥ) That Shri Hari,

(adhanātma-dhana-priyah) becomes so much pleased with those devotees who may not have material wealth, but who consider having Shri Hari alone firmly remaining in their hearts as their most precious wealth,

(rasa-jñah) and, more importantly, that Shri Hari, understands and enjoys the essence of the real devotion of His devotees.

(na bhajati) At the same time He shall never accept (iyyām) any form of worship (ye) from such persons, (kumānīṣiṇām) whose minds are corrupt (madaiḥ) and who take pride (śruta-dhana-kula-karmaṇām) in their education, material wealth, the family lineage, position of power in society etc., (vidadhati) and who inflict (pāpam) trouble (akiñcaṇeṣu) to the poor and innocent (satsu) devotees (or innocent lives).

Stanza 22

**śriyam anucarātīm tad-arthinaś ca
dvipada-patīn vibudhāṁś ca yat sva-pūrṇaḥ
na bhajati nija-bhr̥tya-varga-tantraḥ
katham amum udvisrjet pumān kṛta-jñāḥ**

(sva-pūrṇaḥ) Sri Hari is that Supreme Being Who remains enjoying in Himself in His own form and is complete, self contented and self sufficient in all respects all by Himself.

(yat) It is for this reason (śriyam) Shri Lakshmi (anucarātīm) does her service to Sri Hari constantly and continuously.

(Sri Hari does not seek any favours from Shri Lakshmi, the Goddess of Fortune, as all the fortunes and prosperities including Shri Lakshmi are encompassed into Him.)

(na bhajati) Therefore, Shri Hari does not desire nor needs the favours of Shri Lakshmi, (dvipada-patīn) neither He cares for the kings (vibudhān ca) nor the divine beings (tad-arthinaḥ) who all in fact seek favours from Shri Lakshmi for their material prosperities and fortune.

(nija-bhr̥tya-varga-tantraḥ) Despite remaining in this exalted position, Shri Hari does not mind assuming the role of a servant to His real and true devotees, neglecting even Shri Lakshmi, the powerful kings, and the divine beings.

(*katham*) How can (*pumān*) any devotee, (*kṛta-jñāḥ*) who has some gratefulness still left in him, (*udvisrjet*) remove even for a little while from his mind (*amum*) this very compassionate Shri Hari?

Stanza 23

maitreya uvāca

iti pracetaso rājann

anyāś ca bhagavat-kathāḥ

śrāvayitvā brahma-lokaṁ

yayau svāyambhuvo munīḥ

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

(*rājan*) Hey Vidura! (*munīḥ*) The Saint Narada, (*svāyambhuvāḥ*) the son of Lord Brahma, (*śrāvayitvā*) having explained

(*pracetasah*) to the Pracetas (*iti*) these very significant and important (*bhagavat-kathāḥ*) principles about the Supreme Being, (*anyāḥ ca*) and also very many other relevant principles about Shri Hari, (*yayau*) returned (*brahma-lokaṁ*) to the world of Lord Brahma.

Note : In Chapter 12, Stanza 40, Volume 4 there was a reference to Saint Narada explaining to the Pracetas about the relevance of Dhruva and his devotional achievements. The reference to “*anyāḥ ca bhagavat-kathāḥ*” meaning these and very many other principles about Shri Hari is to be linked here. Apart from explaining various aspects and principles about that Supreme Being, Saint Narada also explained to the Pracetas about the great achievements of Dhruva. This is the connection in this statement.

Stanza 24

te 'pi tan-mukha-niryātāṁ

*yaśo loka-malāpaham
harer niśamya tat-pādam
dhyāyantas tad-gatiṁ yayuḥ*

*(niśamya) Upon listening thus (yaśaḥ) about the great fame
(hareḥ) of Shri Hari,
(tan-mukha-niryātam) which came out through the words of
Saint Narada, and (loka-malāpaham) which is capable of
removing all the dirts from the minds of the people,
(te api) the Pracetas (dhyāyantaḥ) meditated (tat-pādam) upon
the pious lotus feet of the Bhagavan, (yayuḥ) and attained
(tad-gatiṁ) His abode.*

Stanza 25

*etat te 'bhihitam kṣattar
yan mām tvam pariprṣṭavān
pracetasām nāradasya
saṁvādam hari-kīrtanam*

*(kṣattaḥ) Hey Vidura ! (abhihitam) I have explained (te) to
you (etat) all these (hari-kīrtanam) aspects of the glories of Shri
Hari (saṁvādam) in the form of the discourse (nāradasya)
between Saint Narada (pracetasām) and the Pracetas, (yat)
about which (tvam) you (pariprṣṭavān) had asked (mām) me
earlier.*

Note : The discourse which started between Maitreya Maharshi and Vidura in the third volume earlier is getting concluded now. Shri Sukha Brahma Rishi is explaining to King Pareekshit about this through the following stanzas.

Stanza 26

*śrī-śuka uvāca
ya eṣa uttānapado*

*mānavasyānuvarṇitaḥ
vaṁśaḥ priyavratasyāpi
nibodha nrpa-sattama*

**(śrī-śuka uvāca) Shri Sukha Brahma Rishi said to King
Pareekshit:**

**(nrpa-sattama) Hey the most honoured King Pareekshit! (yaḥ)
All the relevant details about the history (uttānapadaḥ) of the
King Uttanapada, (mānavasya) the son of Svayambhuva
Manu, (vaṁśaḥ) and about the descendants like their sons
and grandsons, (eṣaḥ) have all been (ānuvarṇitaḥ) explained
to you in very many detail.**

**(nibodha) Now, please listen from me (priyavratasya api) the
details about the history of Priyavrata, the second son of
Svayambhuva Manu.**

Stanza 27

*yo nāradād ātma-vidyām
adhigamya punar mahīm
bhuktvā vibhajya putrebhya
aiśvaram samagāt padam*

**(yaḥ) This Priyavrata (adhigamya) learned (ātma-vidyām) the
lessons of self realization (nāradāt) from the Saint Narada,
(punaḥ) whereafter (mahīm) he ruled his kingdom (bhuktvā)
and enjoyed the worldly life.**

**(vibhajya) Subsequently he divided his kingdom and
prosperities (putrebhya) among his sons (samagāt) and
attained (padam) the abode (aiśvaram) of the Supreme Being.**

Stanza 28

*imāṁ tu kauṣāraviṇopavarṇitām
kṣattā niśamyājita-vāda-sat-kathām*

*pravṛddha-bhāvo 'śru-kalākulo muner
dadhāra mūrdhnā caraṇaṁ hṛdā hareḥ*

*(tkṣattā u) As far as Vidura was concerned,
(niśamya) after listening (imāṁ) to these pious stories
(upavarṇitāṁ) highlighting (ājita-vāda-sat-kathām) the fame and
greatness of the Bhagavan explained in detail (kauṣāraviṇā)
by Maitreya Maharshi,
(pravṛddha-bhāvaḥ) he became overwhelmed with devotion
towards Shri Hari,
('śru-kalākulo) and with tears of joy flowing down from his
eyes,
(dadhāra) adorned the pious lotus feet (muneḥ) of Maitreya
Maharshi (mūrdhnā) on his head,
(caraṇaṁ) and the pious lotus feet (hareḥ) of Shri Hari (hṛdā)
in his heart.*

Stanza 29

*vidura uvāca
so 'yam adya mahā-yogin
bhavatā karuṇātmanā
darśitas tamasah pāro
yatrākiñcana-go hariḥ*

*(vidura uvāca) Vidura said to Maitreya Maharshi:
(mahā-yogin) Hey the great saint! (karuṇātmanā) You are very
very compassionate towards me. (yatra) It is in you,
(akiñcana-gaḥ) because of your piousness and purity of heart,
(hariḥ) Shri Hari resides. (bhavatā) You have been (darśitaḥ)
kind enough to show me (adya) now (pāraḥ) the pathway to
reach to the other shore (saḥ ayam) of this (tamasah) great
dark ocean of ignorance.*

Stanza 30

śrī-śuka uvāca
ity ānamya tam āmantrya
viduro gajasāhvayam
svānām didrkṣuḥ prayayau
jñātīnām nirvṛtāsayaḥ

**(śrī-śuka uvāca) Sri Suka Brahma Rishi said to King
Pareekshit:**

**(iti) After saying these words (tam) to Maitreya Maharshi,
(viduraḥ) Vidura (ānamya) prostrated before him, (āmantrya)
and took leave of him.**

**(nirvṛtāsayaḥ) He became very clear in his mind about each
and everything (prayayau) and started off his travel (*gajasāhvayam*) to Hastinapura (*didrkṣuḥ*) with the desire to
meet (*svānām*) his own (*jñātīnām*) relatives and friends.**

Stanza 31

etad yaḥ śṛṇuyād rājan
rājñām hary-arpitātmanām
āyur dhanam yaśaḥ svasti
gatim aiśvaryam āpnuyāt

**(rājan) Hey King! (yaḥ) A person (śṛṇuyāt) who listens (etat)
to these kind of histories (rājñām) of those kings,
(hary-arpitātmanām) who had their hearts placed upon Shri
Hari,
(saḥ) that person will achieve (āyuh) long life, (dhanam)
prosperities, (yaśaḥ) fame, (svasti) happiness, (gatim) right
path, (āpnuyāt) and the attainment (aiśvaryam) of merging
with the Bhagavan.**

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***This concludes the thirty first chapter of Volume four of
Srimad Bhagavatam.***

Hari Om

***THIS ALSO CONCLUDES THE FOURTH VOLUME OF SRIMAD
BHAGAVATAM***

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