



**A JOURNEY TOWARDS THE  
INSIGHT INTO  
SRIMAD BHAGAVATAM  
ENGLISH INTERPRETATION  
PART 1  
(Mahatmyam, Volume 1 and 2)  
A humble presentation through  
Sangameswaran Nurani**

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**Om Gurubhyo Namaḥ  
INTRODUCTION TO  
SRIMADBHAGAVATAM THROUGH BHAGAVATA  
MAHATMYAM**

*Srimad BHAGAVATAM is considered as the manifestation of Bhagavan in words. This sacred Mahapurana does not require any introduction as it is one of the greatest scriptures and, if properly heard, read and understood, generates in one's heart such a great devotion towards Sri Hari which sees no bounds. Apart from this aspect of devotion, it is the complete knowledge treasure for any seeker of excellence. Thus, combined with knowledge and*

*devotion the scripture enables a person to view things in this world in the right perspective. This enables one to carry on with one's life activities normally but at the same time root one's mind always on The Supreme Reality which is the very Source of Life.*

*Normally, it is taken for granted that the study of such scriptures have to be undertaken by persons who are retired from active life. However, once I had entered into the subject of Srimad BHAGAVATAM, I have fully realized that this vast ocean of knowledge have to be understood and studied at a very young age. In any case, it is still not too late, as I realize now. Thus there is no age bar for studying this subject. Certainly it is not reserved only for older people.*

*This great work was written by Sri Veda Vyasa, in circumstances in which he himself was not satisfied after his writing the great Mahabharata. He was not satisfied because he felt he had not done full justice in generating in peoples' minds the total devotion towards Sri Hari through the work of Mahabharata.*

*When he was feeling sad due to this situation, Sri Narada Maharshi appeared before him and advised him to do such a work by which people will feel devoted to Sri Hari automatically. The result was his creation of SrimadBHAGAVATAM.*

*The best introduction to Srimad BHAGAVATAM is in Padma Purana. Six chapters deal with the greatness - "Mahatmya" - of this great scripture. Most of the books on Srimad BHAGAVATAM carry this introduction.*

*The Mahatmyam starts with invocation to the Almighty. The discussions between Saint Narada and the personified "Bhakti" in the first chapter is very thought provoking. It is followed by the discussions between Saint Narada and Sanat Kumaras in the second chapter. The third chapter deals with the relief "Bhakti" gets from her difficulties. The chapters four and five deal with the great deeds of Gokarna. Chapter six details as to how this great scripture, Srimad BHAGAVATAM, is to be conducted in the course of seven days, if one undertakes to programme such a discourse known as Saphthaham.*

*This apart, it also deals with the method in which this great scripture is to be heard, studied and ingrained in one's memory.*

*The essence of Srimad BHAGAVATAM is dealt with in the Mahatmyam. A concentrated study of Mahatmyam really helps the seeker to understand this sacred scripture in the right perspective. I bow my respects to all the great saints who were responsible in elucidating the values and principles of our scriptures.*

**= HARI OM =**

### **A NOTE ON HOW I GOT INVOLVED IN THE STUDY OF SRIMADBHAGAVATAM**

*About four years ago, I had only a very vague idea of what SrimadBHAGAVATAM was. Having come into contact with Swami Krishnatmananda, due to his profound knowledge about our scriptures and*

*his capacity to espouse not only the contents but relating them to Vedas, made me realise what I had been missing in my life for all these years.*

*By attending to his articulate lectures on Srimad BHAGAVATAM regularly in the past three years helped me to understand certain basics. The first one of these basics is that I have realised I do not know anything and whatever I should have learned are yet to start from now on.*

*Through his lectures I could get just a peep into what is SrimadBHAGAVATAM and certainly I cannot claim to have understood in depth knowledge. Thus I claim to be only a student of this vast ocean of knowledge and prefer to remain so for ever. I am sure that approach will help me to delve deeper and deeper into this treasure of knowledge and devotion and try to grasp and improve the understanding of this great scripture as fresh and sweet on every time basis. This is particularly so taking into account the fact that SrimadBHAGAVATAM is more than an ocean of knowledge having 12 Volumes and more than 18000 stanzas.*

*About Swami Krishnatmananda, any explanation would be insufficient. For those who do not know about him, I have prepared a separate note following this preface.*

*I have tremendously relied upon the Sanskrit to Malayalam word to word translation work done by learned scholar Sri C.G.narayanan Embranthiri and published by M.N.Ramaswamy Iyer Memorial Edition. The excellent scholarly work done by them in Malayalam language is the very base for my presentation in English. Therefore, while the inspirational thoughts came to me through Swami Krishnatmananda, the actual contents of Srimad Bhagavatam, as far as word to word interpretations from Sanskrit to Malayalam are concerned, they are from this Malayalam publication.*

*I have made a humble attempt to present certain concepts from SrimadBHAGAVATAM, as I understood them. What I started this way to present the concepts while working through Volume 1 and Volume 2 made me realise that I should work on the Mahatmyam chapter also in detail. As I reached the subject of Lord Brahma's vision of Sriman Narayana in Chapter 9 of Volume 2, I could not but switch over to word to word interpretations thereafter. The descriptions about Sriman Narayana word by word were so enchanting that I could not condense them. Therefore, I switched over to a pattern explaining the meaning of each word from the original text as I could reach out to them because of the Malayalam interpretation available in the above book. It also made me realise that from Volume 3 onwards I should carry on with word to word interpretations and thus going into the subject in detail. Since the presentation is in English it has its own limitations.*

*While explaining word to word, as mentioned above, I have also presented the equivalent Sanskrit words in English script in bracket. The flow of interpretation, at the same time, has been kept in proper sentence form so that if one reads the English part, there will be continuation of the contents.*

*I am not a scholar nor I have basic training in writing articles. Whatever I have attempted is only for my own interest. Since this work is out of devotion to Sri Hari, I am making it available in ebook form to any one interested in it. Finally, if there are any mistakes in this work, they are exclusively mine, for which I seek pardon.*

*Om Namo Bhagavate Vasudevaya,  
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*August 2014 - the starting month of this work.*

*HARI OM*

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### **ABOUT SWAMI KRISHNATMANANDA**

*A philanthropist and an erudite scholar, Swami Krishnatmananda, is doing a yeoman service for the uplift of the neglected children of the society, apart from espousing the the Vedic literature and Puranas and Itihasas to interested people. He has such a zeal and energy, single minded focus, and dedication in whatever work he undertakes as he feels he is only an instrument in the hands of God. He is thus a monk with a mission and vision.*

*For the sake of occupation he is in-charge of Dayananda Ashram, Olassery-678551, Palakkad (Kerala). In a countryside in Palakkad District of Kerala State, just about 10 kilometers from the town, near Chittoor, there is a place called Olassery. On the banks of the river Gayatri (which subsequently on the flow further is known as Kannadi river, which again merges with Bharathapuzha) in a small piece of uneven land, where Swamiji is presently building the Ashram.*

*There are 65 children (only boys as at present) from Attappady hills who are under his care in the Ashram. The age of these boys range from 6 to 17. All of them are studying in different government schools. However, they are housed in the Ashram where the Swamiji is their guardian. They are given excellent food, clothing and education in the Ashram, all with the efforts of Swamiji.*

*With the inspiration and guidance of Swami Ji most of the children are outstanding in their respective classes and pass out with flying colours. This is as far as academics are concerned. Apart from this, there are daily routines for them in the Ashram which are strictly adhered to. Starting with prayers in the morning, explanation of our sacred scriptures to them by Swamiji, school studies, cleanliness, hygiene, etc. they are also taught to recite Vedic hymns.*

*Over a period of time most of the students have mastered the Vedic verses and other recitations in Sanskrit as well as in Malayalam. One is astounded to see how these children have picked up these areas of knowledge. And in fact they are as good at it as any other learned professional pundits.*

*Games and play activities are given equal importance as Swamiji feels physical health is the utmost requirement for any growing child. Since there is a river nearby and lots of trees all around, the children get the feeling of closeness to Nature, in which atmosphere they have been brought up in Attappady hills.*

*Swamiji's aim is to make these children responsible citizens. When they come up of age and occupy responsible positions in the society, he is confident that they will discharge their respective functions with clean mind and devotion.*

*When some of them become public servants, Swamiji is quite sure that they will perform their duties keeping the suffering sections of the society in mind.*

*This is a social reformation which Swamiji intends bringing about through these children.*

*Apart from these activities in the Ashram, Swamiji goes to various places (permanently in some locations and others on request) giving lectures on SrimadBHAGAVATAM, Bhagavad Gita, and any of our scriptures as per the demand of the people as per a fixed schedule. He has such a majestic voice that he does not need a mike to address a small audience. His lectures have helped many in understanding our scriptures properly and I have personally derived the benefits in a very small way his profound and meticulous presentation of our valuable scriptures.*

*The most important viewpoint of Swamiji is that he does not seek any publicity or donations. According to him these are immaterial. The project is important and carrying them out to the satisfaction of the concerned people is his prime task. He is doing it as a passion and not for any name, fame or money. However, since money is also important in such a huge task, if any one gives whatever, he takes it as the blessing of God. According to him, he will continue with his efforts and it is for the God to show the way to strengthen his activities.*

*Listening to his lectures is a treat. By being constantly in touch with his lectures, it opens up one's mind towards clarity of thoughts and proper understanding of the principles advocated behind each and every word in our scriptures. Thus his discourses are not a rhetoric, but they are like attending to lectures in a University.*



(Swami Krishnatmananda giving a lecture programme)

*These types of selfless work towards the uplift of the society need to be highlighted as more and more people should be aware that such work is also happening, though in a small way. That is the reason I have portrayed about Swami Krishnatmananda on my own volition and not on his saying. May God bestow Swamiji more and more strength to carry out his mission as society needs plenty of such well meaning persons in our midst. Swamiji's contact number is: 9349012478.*

*August 2014*



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## SRIMAD BHAGAVATA MAHATMYAM

### Chapter 1

(Bhakti Narada Samvadam)

*The discussions between Bhakti and Saint Narada*

*The first and the second stanzas are reverence to the Lord and also the great poet and writer Sri Ved Vyas. From the third stanza onwards, the stage is set between Sanaka saints and Sutha in Naimisharanya for a great discussion which have been enumerated all through.*

*sac-cid-änada-riipäya viçvotpatty-ädi-hetave /*

*täpa-traya-vinäçäya çré-kãñëäya vayaà numau //1//*

*Oh the One who is “Sat” “Chit” and “Ananda” ! Who is ever permanent, the pure conscious intelligence, and the one who has no beginning or end/or who is the elixir of bliss; Who is the cause factor of the creation, sustenance and dissolution of this universe; Who is the destroyer of all the three kinds of hurdles - Adhyatmika, Adhibhuta and Adi Deivikam - to that Sri Krishna we submit ourselves and worship.*

*yaà pravrajantam anupetam apeta-kätyaà*

*dvaipäyano virahakätara äjuhäva /*

*putreti tan-mayatayä taravo 'bhinedus taà*

*sarva-bhüta-hädayaà munim änato 'smi //2//*

*The one who has not been solemnised with the ceremony of sacred thread; (Upanayanam - also means bringing one closer, apart from the meaning of wearing ceremony of sacred thread. Bringing one closer to knowledge. ) The one who has discarded all the duties - Karma marga - and opted for sainthood - Sanyasa - , and thus leaving to undisclosed and unknown destination. Seeing that son, the father Sri Vedavyasa, scared due to the fear of separation of his son Sri Sukhdev Ji Maharaj, started running after him calling loudly “Oh my son” “Oh my son”. At that time, Sri Sukhdev Ji Maharaj did not hear his calls but all the trees around heard them. To that Sri Sukhdev Ji Maharaj, who is omnipresent in all the life forms, we submit ourselves and worship.*

*In order to give little more explanation to the above para, I am adding a note under the heading - “All that matters is perception”.*

**ALL THAT MATTERS IS PERCEPTION:**

*Sri Veda Vyasa, who wrote Srimad BHAGAVATAM, Ramayana etc. had told an interesting episode about his experience in Srimad BHAGAVATAM (Volume 1, Chapter 4, Stanza 5).*

*The story goes like this: Sri Ved Vyasji was calling his son Sukhadev Ji Maharaj, who was walking away from him, without wearing any clothes, into the woods. He was an Avadhoota. He was all knowledgeable and perfectly in tune with the Nature around. He did not distinguish himself away and apart*

*from Nature. Veda Vyasa started running after Sukhadev Ji Maharaj calling him "O ! son" "O ! son". But he did not respond. It appears all the trees, birds, and everything in nature started listening to the call because Sukhdevji was one with all of them. The implication of this message, it appears, is that Sukhdevji became all knowledgeable and the long sixteen years he took before he was born was the self learning period for him. Now, we can construe the concept in any way we want, but the story is told to impress upon the fact that the knowledge is inherent in the consciousness itself and sometimes it is full blown even when a person takes birth. But the interesting part is the following story.*

*During the chase calling Sukhdevji, it seems Ved Vyas Ji happened to cross a small lake, where some women were taking bath. Seeing Ved Vyas Ji, the women felt shy and covered themselves with their clothes. Ved Vyas Ji asked them as to why they were behaving like this because he was an old man wearing necessary clothes, whereas, Sukhdev ji who was in his teens and without wearing any clothes, was just walking few steps away from him. The women explained to him that they did not find anything wrong with Sukhdev Ji Maharaj because, though he was not wearing any clothes, he was not at all bothered about the women taking bath. He did not have any distinct perception between men and women. But Ved Vyas Ji, though much older and matured, knowledgeable and an author of well known scriptures, looked differently for them.*

*Now, as far as the story format is told to us, it is very clear. But just imagine, the great person in Ved Vyas Ji, did not [mind](#) belittling himself in front of the [whole world](#) just to prove a point for the benefit of the [people](#) at large. The incidence is not significant, but the message is important. There is no one born yet to surpass Ved Vyas Ji as far as his writings go. Even such a great person makes himself as a target to present before the people as a person who did certain mistake so that people can know that no one is exempt from negativity. In the case of Sukhdevji, since he was already in tune with Nature, for him it did not matter at all whether the women were taking bath, whether there was water in the lake, what was happening around the lake etc. So, while showing the example between the two personalities, there cannot be any other person other than Ved Vyas Ji to belittle himself. Such are our great saints and seers who did not mind undermining themselves for the sake of public good.*

***naimiṇe sūtam āśenam abhivādya mahā-munim  
kathāmāta-rasāsvāda-kuçalau çāunako 'bravét //3//***

*Shaunaka, who is always eager to listen, enjoy and digest the nectar of the descriptions about the glories of the Lord, after prostrating before the all knowledgeable Sri Sutha, who was seated in the Naimisharanya, started putting forward the questions to him.*



*çaunaka uvāca*  
*ajjāēa-dhvānta-vidhvaāsa koōi-sūrya-samaprabha /*  
*sūtākhyāhi kathā-sāraā mama karēa-rasāyanam //4//*

Saunaka said:

*Oh the great Sutha ! You are the one radiant with the brightness equivalent to one crore suns in mitigating the darkness of ignorance ! Please explain to me the essence of those stories - or the glories of the Lord - which will give me such a pleasure to my ears equivalent to the elixir of bliss.*

*bhakti-jūāna-virāgāpta-viveko vardhate katham*  
*māyā-moha-nirāsaç ca vaiñēavaiù kriyate katham //5//*

*How the greatest knowledge attained through devotion - “Bhakti” - knowledge or intelligence - “Jnam” - and the act of distancing oneself from the worldly matters - “Virakti” - assumes more and more profound proportions in oneself. How come those who are devoted to Lord Vishnu get the ability to completely mitigate the so endearing worldly desires?*

*iha ghore kalau präpte jēvaç cāsuraatāà gataù /*  
*kleça-klāntasya tasyaiva çodhane kiā parāyaēam //6//*

*During this gory time of Kali mostly the human beings exhibit the characteristics of demons. Which are the useful ways by which we can transform such beings into good humans as they are already inflicted with lots and lots of miseries?*

*çreyasāà yad bhavec chreyaù pävanānāà ca pävanam /*  
*kāñēa-prāpti-karaā çaçvat-sādhanaā tad vadādhunā //7//*

*Please explain to me the one which is the most auspicious among all the auspicious ones, the one which is the purest of the pure, the one which is ever permanent, and the one which is the most useful one in imbibing totally in oneself Lord Sri Krishna.*

*cintā-maēir loka-Sukhaā surendraù svarga-saàpadam*  
*prayacchati guruù préto vaikuēōhaā yogi-durlabham //8//*

*Chintamani - the fabulous gem which is supposed to yield its possessor all his desires - can ensure the deliverance of all the worldly pleasures. The Kalpvriksh - the tree that grants any boon - can provide all the wealth of the heavens. However, a great guru who is satisfied with the performance of a devoted student enables him to have the vision of Vaikunta - Lord Vishnu’s heaven - which is even inaccessible to the greatest of the yogis !*

*sūta uvāca*  
*prétiù çaunaka citte te yato vacmi vicārya ca /*  
*sarva-siddhānta-niñpannaā saāsāra-bhaya-nāçanam //9//*

Sri Sutha said:

*Hey Saunaka Mune ! In your heart there is deep rooted devotion to the Lord. Therefore, I shall analyse and let you know what is the most suitable one which will be useful to mitigate the gory effects of the worldly living and also*

the one which is the essence of all the great scriptures and established principles.

*bhaktyogha-varhdhanaà yac ca kãñëa-saàtoña-hetukam /  
tad ahaà te 'bhidhäsyämi sävadhänatayä çãëu //10//*

I shall explain to you the one which will nourish the flow and growth of devotion - Bhakti - and the one which is most endearing to Lord Sri Krishna. Please listen with complete attention.

*käla-vyäla-mukha-gräsa-träsa-nirnäça-hetave /  
çrémad-bhägavataà çästraà kalau kéreëa bhäñitam //11//*

In these times of Kali, with the intention of rescuing from the fear of being baits in the trap of the mouth of the powerful snake known as Kali, Sri Sukha Brahmarshi had discoursed the Mahapurana known as SrimadBHAGAVATAM.

*etasmäd aparaà kiàcin manaù-çuddhaiù na vidyate /  
janmäntare bhavet puëyaà tadä bhägavataà labhet //12//*

For the purification of the mind there is nothing better than this. Only those humans, who have the accumulated balances of good deeds during their previous births, can get Srimad BHAGAVATAM in their hands.

*parékñite kathäà vaktuà sabhäyää saàsthite çuke /  
sudhäkumbhaà gähétväiva deväs tatra samägaman //13//*

When Sri Sukha Brahmarshi came and sat in the assembly of great saints and other people to give discourse of Srimad BHAGAVATAM to King Pareekshit, the devas reached there along with the pot of the nectar - Amrit - .

*çukaà natvävan sarve sva-kärya-kuçaläù suräù /  
kathä-sudhäà prayacchasva gähétvaiva sudhäm imäm //14//*

The devas, who are experts in getting their work done, after worshipping Sri Sukha Brahmarshi started saying : “ Please take this pot of nectar - Amrit - and instead give us that nectar of the Mahapurana “ - meaning SrimadBHAGAVATAM - .

*evaà vinimaye jäte sudhä räjäü prapéyatäm /  
prapäsyaämo vayaà sarve çrémad-bhägavatämätam //15//*

“ By bartering like this, King Pareekshit can have the pure nectar of Amrit. All of us shall drink the nectar of the Srimad Bhagavata Mahapurana. “

*kva sudhä kva kathä loke kva käcaù kva maëir mahän /  
brahma-räto vicäryeti tadä deväü jahäsa ha //16//*

Sri Sukha Brahmarshi pitifully smiling within himself about the devas, thought about the comparison between Srimad Bhagavata Purana and the Amrit - nectar - brought by the devas. He thought how the nectar can be compared as greater than this scripture ! He wondered about their cleverness in demanding SrimadBHAGAVATAM through their barter proposal. In this world SrimadBHAGAVATAM is far far superior than the nectar. At best if the nectar is a precious pearl Srimad BHAGAVATAM is far superior diamond.

*abhaktäàs täàç ca vijäya na dadau sa kathämätam /  
çrémad-bhägavaté värtä suräëäm api durlabhä //17//*

*Having known that the devas do not have the real devotion to Lord Sri Krishna, Sri Sukha Brahmarshi did not hand over to them the nectar of SrimadBHAGAVATAM. It is said that Srimad BHAGAVATAM is very rare to access even for the devas.*

*räjjo moknäà tathä vékñya purä dhätäpi vismitau /  
sa ca loka tuläà baddhvätolayat sädhanänyajaù //18//*

*King Pareekshit got nirvana - Moksha - due to the listening of Srimad Bhagavata Mahapurana. Even Lord Brahma wondered about this. Lord Brahma, in the Satya loka, tied up a weighing scale and started weighing each and every item.*

*laghüny anyäni jätäni gauraveëa idaà mahat /  
tadä äñi-gaëü sarve vismayaà paraà yayuù //19//*

*All other materials were very light in relation to their weight. Only Srimad Bhagavata Purana was very heavy. All the saints assembled there were surprised to observe this.*

*menire bhagavad-rüpaà çästraà bhägavataà kñitau11 /  
paöhanäc chravaëät sadyo vaikuëoha-phala-däyakam //20//*

*They concluded unanimously that Srimad Bhagavata Purana is the real Mahapurana, it is the embodiment of the Bhagavan Himself, and during the times of Kali if someone reads or listens to this great Mahapurana, they will definitely attain due deliverance from the miseries of the worldly life - Moksha.*

*saptäha-çravaëenaiva sarvathä mukti-däyakam /  
sanakädyaü purä proktaà nãradäya dayäparaiù //21//*

*If this scripture is heard in the prescribed manner of “Saptaham” - the programme of hearing discourse of Srimad BHAGAVATAM within the prescribed seven day schedule - the persons will definitely attain due deliverance from the miseries of the worldly life. Once earlier, the most compassionate Sanaka Rishis had told this truth to Saint Narada.*

*yady api brahma-saàbandhac chrutam etat surarñiëä /  
saptäha-çravaëa-vidhiù kumãrais tasya bhäñitau //22//*

*Though Saint Narada had understood this fact earlier from Lord Brahma, the prescribed norms of giving the discourse within the seven day schedule have been advised to him by Sanaka Rishis.*

*çäunaka uväca  
loka-vigraha-yuktasya nãradasyästhiraasya ca /  
vidhi-çrave kutaù prétiù saàyogaù kutra taiù saha //23//*

*How come Saint Narada, who stands away from the worldly matters and not affected by them and also who never stays put in one particular place or location, evinced interest in listening to the norms and methods of conducting*

*the discourse of Srimad BHAGAVATAM as a seven day programme ? Where did he meet the Sanaka Rishis ?*

*süta uväca*

*atra te kértayiñyami bhakti-puñöaà kathänakam /  
çukena mama yat proktaà rahaù çinñyaà vicärya ca //24//  
ekadä ti viçäläyää catvära rñayo 'maläù /  
sat-saigärthaà samäyätä dadäçus tatra nãradam //25//*

*Sri Sutha said:*

*In relation to this subject, I shall explain in detail a story which has the mix of total devotion. This story has been explained to me, as a matter of privy, by Sri Sukha Brahmarshi accepting me as his student.*

*Once, all the four pious Sanaka Rishis reached Visalapuri for the purpose of assembly with great men for devotional prayers - Satsangha - . At that place they happened to meet Saint Narada.*

*kumärä ücuù*

*kathaà brahman déna-mukhaù kutaç cintäparo bhavän /  
tvaritaà gamyate kutra kutaç cãgamanaà tava //26//  
idänéà çünnya-citto 'si gata-vitto yathä janaù /  
tavedaà mukta-saigasya nocitaà vada kãraëam //27//*

*The Sanaka Rishis asked :*

*Hey Brahman - Hey Narada - ! Why your face is devoid of the usual glow ?  
What is the reason for your feeling dejected and involved in deep thoughts ?  
Where you are going away in such a hurry ? From where you are coming ?  
You are looking as a person with broken heart as if you have been deprived of all your wealth. This characteristic is not suitable to you as you are a person who do not get involved in worldly matters. Please explain to us the reasons thereof.*

*nãrada uväca*

*ahaà tu pãthivéà yäto jïätvä sarvottamäm iti /  
puñkaraà ca prayägaà ca käçéà godävaréà tathä //28//  
hari-kñetraà kuru-kñetraà çré-raiga-setubandhanam /  
evam ädiñu tértheñu bhramamäëa itas tataù //29//  
näpaçyaà kutracic charma manaù-saätoña-kãrakam /  
kalinädharma-mitreëa dhareyaà bädhitädhunä //30//*

*Saint Narada said:*

*I reached this earth thinking that it is the most appropriate place. I travelled around all the sacred places like Pushkar, Prayag, Kasi, the banks of Godavari river, Haridwar, Kurukshetra, Srirangam, Ram Sethu etc. However, I could not find happiness of mind or mental peace anywhere. Today this earth is badly afflicted with the Kali, which is a copartner for non righteous activities.*

*satyaà nästi tapaù çaucaà dayä na vidyate /  
udaraabhariëo jévä varäkäù küöa-bhãñiëaù //31//*



Nowhere there is truth; penance; cleanliness; compassion and charity. The people have turned into gluttons. They have become weak and afflicted with diseases. Not only that, they tell all sorts of lies.

*mandäü sumanda-matayo manda-bhägyä hy upadrutäü /  
päkhaëða-niratäü santo viraktäü saporigrahäü //32//*

The people have become lazy, dull headed, devoid of divine prosperities, and prone to various types of illness. Those who pretend to be saints turn against the righteous principles. Those claiming themselves to be detached from the worldly affairs, in fact enjoy their lives with their wives.

*taruëé-prabhutä gehe çyälako buddhi-däyakaü /  
kanyäyävikrayiëo lobhäd dampaténäà ca kalkanam //33//*

The family affairs are ruled over by the ladies. The brother of the wife is the deciding man. Due to greed for money the girl children are being sold. There are constant quarrels and discords between the husband and wife.

*äçramä yavanai ruddhäs térthäni saritas tathä /  
devatä-yatanäny atra duñöair nañöäni bhüriçau //34//*

The Ashrams, sacred places, rivers etc. have been occupied by the non righteous Yavanas - people who are opposed to Lord Sri Krishna -. Most of the places of worships have been spoiled by them.

*na yogé naiva siddho vä na jüané sat-kriyo naraü /  
kali-dävänalenädya sädhanaà bhasmatäà gatam //35//*

There are no Yogis, no Sidhas, no Gyanis, and no one doing good deeds. The forest fire of Kali has made everything into ashes.

*aöoa-çülä jana-padäü çiva-çülä dvijätayaü /  
käminyaü keça-çülinyaü saabhavanti kaläv iha //36//*

In the countryside people are selling food ! The Brahmins are selling the Vedas ! The women are losing their character - all these are happening in these times of Kali.

*evaà paçyan kaler doñän paryaöann avaném aham /  
yämunaà taöam äpanno yatra lälä harer abhüt //37//*

As I travelled on this earth seeing the bad effects of Kali, like the ones described above, I reached the banks of Yamuna River where once Sri Krishna played his pastimes.

*taträçcaryaà mayä dāñöaà çriyatäà tan munéçvaräü /  
ekä tu taruëé tatra niñpannä khinna-mänasä //38//*

At that place I saw a great wonder. Hey the greatest of the Rishis ! Please listen it from me. There a young woman was seated, who was very sad and mentally tormented.

*dvau vaddhau patitau pärçve niü-çvasantäv acetanau /  
çuçrüñanté prabodhanté rudanté ca tayou puraü //39//*

On her both sides, two old men were lying unconscious but breathing heavily. The woman was trying to help them to wake up by patting them and trying



everything from her side. She sat in front of them crying profusely and totally saddened.

*daçadikñu nirékñanté rakñitāraà nijaà vapuù /  
véjyamānā çata-strébhīr bodhyamānā muhur munuù //40//*

That young woman was looking around in all the ten directions looking for a someone towards the protection of her body. There were hundreds of women who were fanning her. They repeatedly comforted her.

*dāñövā dūrād gataù so 'haà kautukena tad-antikam /  
māà dāñövā cotthitā bālā vihvälā cābravéd vacaù //41//*

Viewing all these from a distance, I approached her with curiosity. Upon seeing me, that young woman got up and helplessly started talking to me like this.

*bälovāca*

*bho bho sādho kñāëaà tiñōha mac-cintām api nāçaya /  
darçanaà tava lokasya sarvathāgha-haraà paraà //42//*

The young woman said:

Hey the great soul ! Please stop for a moment. I request you to help me in removing my predicament. Your presence helps in discarding all the sins of the world.

*bahudhā tava väkyena duùkha-çāntir bhaviñyati /  
yadā bhāgyaà bhaved bhūri bhavato darçanaà tadā //43//*

Through your kind words I can get relief from my difficulties. Only when one gets divine blessings it is possible to have an opportunity to be before you.

*nārada uvāca*

*kāsi tvaà kāv imau cemā nāryaù käu padma-locañu /  
vada devi savistāraà svasya-duùkhasya kārāëam //44//*

Saint Narada said:

Oh Devi ! Who are you ? Who are these two persons ? Who are these beautiful women surrounding you ? Please explain to me the cause of your sorrows in detail.

*bälovāca*

*ahaà bhaktir iti khyätā imau me tanayau matau /  
jāëa-vairāgya-nāmānau kāla-yogena jarjarau //45//*

The young woman said:

My name is “Bhakti” - devotion - . These two are my progenies. Their names are “Jnanam” - knowledge - and “Vairagya” - detachment from the worldly living . Due to the flow of time, these two have become very old, very weak and thus got tired.

*gaigädyaù saritaç cemā mat-sevārthaà samāgatāù /  
tathāpi na ca me çreyaù sevityāù surair api //46//*

These women are various rivers starting from the Ganges. They have assembled here to be of service to me. Despite that, even after being serviced by the divine powers like them, I am not getting any relief from my sorrows.

*idänéà çäëu mad-värtää sacittas tvaà tapodhana /  
värtä me vitatäpy asti täà çrutvä Sukham ävaha //47//*

*Oh the great Saint ! Please listen to me now my explanations with your focused mind. My story is very big. Please listen to it and provide happy remedy to me.*

*utpannä òravide sähaà vâddhià karnäöake gatä /  
kvacit kvacin mahäränöre gurjare jérëatää gatä //48//*

*I was born in Tamil Nadu; brought up in Karnataka; I was respected in certain places in Maharashtra. As I reached Gujarat I became very old.*

*tatra ghora-kaler yogät päkhaëdaiù khaëditäigakä /  
durlabhähaà ciraà yätä puträbhyää saha mandatäm //49//*

*At that place, due to the gory effect of Kali, those who are not devoted to the Lord tortured me to the extent of crippling and deforming my body. Despite all these, along with my these two sons, I had kept silence for a long time.*

*vändävanaà punaù präpya navéneva surüpiëé /  
jätähaà yuvaté samyak preñoha-rüpä tu säàpratam //50//*

*Thereafter, after reaching Vrindavan, I felt as if I have become a new person and transformed into a very beautiful and young woman.*

*imau tu çayitäv atra sutau me kliçyataù çramät /  
idaà sthänää parityajya videçää gamyate mayä //51//*

*These two children of mine lying here are suffering from acute weakness. Now I would leave this place and go to some other far off location.*

*jaraöhatvaà samäyättau tena duùkhena duùkhitä /  
sähaà tu taruëé kasmät sutau vâddhäv imau kutaù //52//*

*You can see that these two children have become old persons. I am extremely saddened because of this misery. How come I became very young and beautiful.*

*träyääà sahaçäritväd vaiparétyaà kutaù sthitam /  
ghaöate jaraöhä mäta taruëau tanayäv iti //53//*

*When all the three of us have been walking together how this contradiction came into being ? “It should naturally be that the mother should be old and the children should be young” This is how it should be.*



*The image of Bhakti, with her two sons Jnana and Vairagya who are much older than their mother, pleading in front of Saint Narada.*

*ataù çocämi cätmänaà vismayäviñöa-mänasä /  
vada yoga-nidhe dhéman káraëaà cätra kià bhavet //54//*

*Due to this I get distressed with painful heart and stuck with wonder. Hey the knowledgeable and the greatest Yogi ! What is the reason for this happening ? Please explain to me.*

*närada uväca*

*jüänenätmani paçyämi sarvam etat tavänaghe /  
na viñädas tvayä käryo hariù çaa te kariñyati //55//*

*Saint Narada said:*

*Hey the pious one ! I am able to see through my inner intuition whatever has happened to you. Do not get worried. I am sure good things will happen with the blessings of Bhagavan.*

*süta uväca*

*kñäëa-mätreëa taj jüätvä väkyam üce munéçvaraù /*

*Sutha said to Shaunaka :*

*The greatest of the Saints, Sri Narada, within a short span of time understood the situation, and started saying further.*

*närada uväca*

*çäëuñvävahitä bäle yugo 'yaà däraüaù kaliù //56//*

*Saint Narada said:*

*Hey the young woman ! Please listen carefully. This is the gory Kali Yuga.*

*tena luptaù sadäcäro yoga-märgas tapäsi ca /  
janä aghäsüräyante çöhya-duñkarma-käriëaù //57//*

*Therefore, righteous activities have ceased to exist. The path of Yoga, penance etc have gone. Most of the humans are resorting to shortcuts, indulging in negative activities, and assuming the demonic characteristics.*

*iha santo viñédanti prahñyanti hy asädhavaù /*

*dhatte dhairyaà tu yo dhémän sa dhéraù paëòito 'thavä //58//*

*The good people around the world are really suffering. The bad elements are enjoying. Some who are intriguingly and pretentiously clever are recognized as very knowledgeable or very great scholars.*

*aspäçyän avalokyeyaà çëña-bhära-karé dharä /  
varñe varñe kramäj jätä maigalaà näpi dächyate //59//*

*This earth has become one which cannot be touched or viewed. With every passing year it is becoming a burden for Adi Sesha in a progressive manner. One cannot see any good things in any of the places.*

*na tväm api sutaiù säkaà ko 'pi paçyati säàprataà /  
upekñitänurägändhair jarjaratvena saàsthitä //60//*

*You are not even being looked at by any one, though you are moving around with your two sons. As the people have got blinded themselves totally in their own endearing worldly matters, they have rejected you and hence you have become weak and old.*

*vândävanasya saâyogät punas tvaà taruëé navä /  
dhanyaà vândävanaà tena bhaktir nätyati yatra ca //61//*

*You became again a young woman because of your being in Vrindavan. Therefore, Vrindavan is the very sacred place and a permanent stage where Bhakti - devotion - dances at all times.*

*atremau grähakäbhävän na jaräm api muïcataù /  
kiàcid ätma-Sukhaenaha prasuptir manyate 'nayoù //62//*

*However, since there is no one who is giving a helping hand to both your sons, they are not able to come out of their weakness and old age situations. However, after reaching here - Vrindavan - they feel slightly comfortable and I feel they that they are sleeping.*

*çré-bhaktir uväca  
kathaà parékñitā räjä sthāpito hy açuciù kaliù /  
pravatte tu kalau sarva-säraù kutra gato mahän //63//  
karuëä-pareëa hariëäpy adharmaù katham ékñyate /  
imaà me saàçayaà chindhi tvad väcä Sukhaitäsmy aham //64//*

*Bhakti said:*

*Why King Pareekshit sustained this cruel Kali in his kingdom? As the Kali had entered now the most esteemed inner truth and all the good thinking and good deeds have gone away ?*

*How come that even the compassionate Sri Krishna also tolerated this non righteous thing and carried on. Please remove my doubt about these. Let me attain my mental peace upon listening to your kind words.*

*närada uväca  
yadi pãñöas tvayä bäle premataù çravaëäà kuru /  
sarvaà vakñyami te bhadre kaçmalaà te gamiñyati //65//*

*Saint Narada said:*

*Hey the young woman ! Since you are asking me these questions, please listen to me attentively. I shall explain to you everything. Oh the pious one! Therefore, all your miseries shall get mitigated.*

*yadä mukundo bhagavän kñmäà tyaktvä sva-padaà gataù /  
tad dinät kalir äyätàù sarva-sädhana-bädhakaù //66//*

*As Sri Krishna discarded this earth and went to Vaikunta Loka, since that day, the Kali which affected each and everything had already reached here.*

*dãñöo dig-vijaye räjä dénavac charaëäà gataù //  
na mayä märaëéyo 'yaà säraiga iva sära-bhuk //67//*

*During the time when King Pareekshit conquered the world - after his Ashvamedha Yagna - he came into contact with Kali. That Kali surrendered to him and took shelter under him seeking his compassion. As the king was like the bee who was an expert in extracting the honey, thought that 'let he not be killed by me'.*

*yat phalaà nästi tapasä na yogena samädhinä /  
tat phalaà labhate samyak kalau keçava-kértanät //68//*



*This is because, the results which cannot be achieved through penance, yoga, and meditation can easily be earned only through the devotion to Bhagwan in the times of Kali.*

*ekākāraà kalià dāñövä sāravatsāranérasam /  
viññeu-rātaù sthāpitavān kalijānāà Sukhaāya ca //69//*

*Upon seeing the Kali as a single form of combination of both the provider of the great results and at the same time very damaging due to bad effects, King Pareekshit thought of sustaining the Kali for the benefit of those born in the Kali Yuga.*

*kukarmācaraëät sārāù sarvato nirgato 'dhunā /  
pādārthāù saasthitā bhūmau béja-hénās tuñā yathā //70//*

*In these days, due to non righteous deeds, everything in this world is devoid of their real inner content. All the materials on this earth are like the husk without the grain.*

*viprair bhāgavaté vārtā gehe gehe jane jane /  
kāritā kaëa-lobhena kathā-sāras tato gataù //71//*

*The brahmins, due to their desire for money, give discourses about Bhagavan in all the homes and to all the people. The real content of the such great discourses had been destroyed that way.*

*praty-ugra-bhūri-karmāëo nāstikā rauravā janāù /  
te 'pi tiññohanti tértheñu tértha-sāras tato gataù //72//*

*Many who are non believers in God and who do very many cruel deeds have occupied all the sacred places. The greatness of the sacred places have been destroyed that way also.*

*kāma-krodha-mahā-lobha-tāññä-vyākula-cetasāù  
te 'pi tiññohanti tapasi tapaù-sāras tato gataù //73//*

*Those who are afflicted with the thinking of lust, anger, enormous desires, and greed have started sitting on penance. Therefore, the inner content of the prescribed norms for penance had already destroyed that way.*

*manasaç cājayāl lobhād dambhāt pākhaëða-saàçrayāt /  
çāstrānabhyasanāc caiva dhyāna-yoga-phalaà gatam //74//*

*The result of the Dhyana Yoga had also got destroyed because of uncontrolled mental situations, greed, false pride, having association with people who are opposite to the Vedas, and non practice of the established prescribed living principles.*

*paëòitās tu kalatreëa ramante mahiññā iva /  
putrasyotpādane dakñā adakñā mukti-sādhane //75//*

*The learned and knowledgeable persons are enjoying with their wives like buffalos. They are in fact famous in the reproduction activities. They are incapable of following the path of nirvana - Moksha.*

*nahi vaiññävatā kutra saàprādaya-purāù-sarā /  
evaà pralayatāà prāpto vastu-sārāù sthale sthale //76//*



*There is no place in which people follow the prescribed methods of the righteousness linking oneself to Sri Maha Vishnu. In this manner, in each and every place the real content and meaning of life got destroyed.*

*ayaà tu yuga-dharmo hi vartate kasya dũñaëaà /  
atas tu puëðarékäkñau sahate nikaöe sthitaù //77//*

*This is the established principle of the flow of time. Therefore, who is responsible for these faults ? That is why Bhagavan, ever being seated in our company, is tolerating everything.*

*sũta uväca*

*iti tad vacanaà çrutvä vismayaà paramaà gatä /  
bhaktir üce vaco bhüyaù çrüyatäà tac ca çaunaka //78//*

*Sri Sutha said:*

*Hey Shaunaka ! Upon hearing these words from Saint Narada, Bhakti Devi, who wondered about these situations, continued to say further. Please listen to them also.*

*çré-bhaktir uväca*

*surarñe tvaà ca dhanyo 'si mad-bhäggena samägataù /  
sädhünäà darçanaà loka sarva-siddhi-karaà param //79//*

*Hey the Deva Rishi ! You are a saviour. Because of my fortune you have come here. The very presence of the great souls like you bring about all good things for the world.*

*jayati jayati mäyää yasya käyädhavas te  
vacana-racanam ekaà kevalam cäkalya /  
dhruva-padam api yäto yat-käpätö dhruvo 'yaà  
sakala-kuçala-pätraà brahma-putraà natäsmi //80//*

*In this world you are the only one, having listened to your advice only once, Prahlada won over the Maya Shakti, and only because of your extreme compassion Druva attained his permanent position. I am now prostrating before you, who is the son of Lord Brahma, and who always thinks of the universal well being at all times.*

*iti çré-padma-puräëe utara-khaëöe çrémad-bhägavata-mähätmye bhakti-  
näraða-samägamo näma prathamö 'dhyäyaù*

*This completes the first chapter in “Bhakti Narada samagamam” in Srimad Bhagavata Mahatmyam.*

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*SRIMAD BHAGAVATA MAHATMYAM*

*Chapter 2*

*dvitéyo 'dhyäyaù*

*The discussions between Sanat Kumar Rishis and Narada*

*näraða uväca*

*vähä khedäyase bäle aho cintäturä katham /  
çré-känëa-caraëämbhojaà smara duùkhaà gamiñyati //1//*

*Saint Narada said:*

*Hey the young woman ! You are unnecessarily getting disturbed. I take pity on you. Why are you so thoughtful ? Mentally be with the holy lotus feet of Sri Krishna Bhagavan; all your miseries shall get mitigated.*

*draupadé ca pariträtä yena kaurava-kaçmalät /  
pälitä gopa-sundaryau sa kãñëau kväpi no gatau //2//*

*That Sri Krishna who had rescued Panchali from the cruel actions of Kaurava and who had protected the Gopa women has not gone anywhere.*

*tvaà tu bhakte priyà tasya satataà präëato 'dhikä /  
tvayähüitas tu bhagavän yäti néca-gãheñv api //3//*

*You are after all the real Bhakti Devi. You are so endearing to Bhagavan even more than the Prana. If you call Him He will reach even to the homes of the most cruel persons.*

*satyädi-tri-yuge bodha-vairägyau mukti-sädhakau /  
kalau tu kevalaà bhaktir brahma-säyujya-käriëé //4//  
iti niçcitya cid-rüpaù sad-rüpaà tväà sasarja ha /  
paramänada-cin-mürtiù sundarëà kãñëa-vallabhäm //5//*

*" Jnana and Vairagya were the instruments for Mukti in Krita, Treta, and Dwapara yuga. However, in the Kali yuga, it is only Bhakti which enables a person to achieve Brahma Sayoojyam - Mukti." Knowing this, that Bhagavan who is Sat Chit and Ananda, created you who is so pious by nature, beautiful and so endearing to Sri Krishna.*

*baddhväjialiä tvayä päñöaà kià karométi caikadä /  
tväà tadäjüäpayat kãñëo mad-bhaktän poñayeti ca //6//*

*One day you had asked Bhagavan " What I am supposed to do." Then Bhagavan instructed you this " Nourish all my devotees."*

*aigé-kåtaà tvayä tad vai prasanno 'bhüid dharis tadä /  
muktiä däsëà dadau tubhyaà jüana-vairägyakäv imau //7//*

*Bhagavan was very happy when you obeyed His instructions. He gave you Mukti as your maid, Jnana and Vairagya as your sons.*

*poñaëaà svena rüpeëa vaikuëöhe tvaà karoñi ca /  
bhümau bhakti-vipoñäya chäyä-rüpaà tvayä kåtam //8//*

*You, in your actual self, nourish the Bhakti in Vaikunta. In this earthly world, you have assumed your shadow form for the nourishment of Bhakti.*

*muktiä jüanaà viraktiä ca saha kåtvä gatä bhuvi /  
kåtädi-dväparasyäntaà mahänandena saàsthitä //9//*

*Like this you remained on this earth from Krita Yuga till Dwapara Yuga so happily along with Mukti, Jnana and Vairagya.*

*kalau muktiù kñayaà präptä päkhaëöämaya-pëditä /  
tvad-äjüayä gatä çéghraà vaikuëohaà punar eva sä //10//*

*As Kali yuga dawned, Mukti got afflicted with decay, due to the non righteous deeds of people. According to your instructions, she returned instantly to Vaikunta.*

*smätä tvayäpi cätraiva muktir äyäti yäti ca /  
putré-kätya tvayemau ca pärçve svasyaiva rakñitau //11//*

Only upon your remembering her Mukti comes back to the earth; thereafter goes back. However, these two (Jnana and Vairagya) have been with you in the form of your sons, and you are taking care of them and protecting them in your own arms.

*upekñatau kalau mandau vaddhau jättau sutau tava /  
tathäpi cintäa muica tvam upäyaà cintayämy aham //12//*

These two sons of yours, due to the neglect in the times of Kali, are without any initiative, and have also attained old age. Still, you need not worry. Let me think about the ways and means to recover them.

*kalinä sadäçau ko 'pi yugo nästi varänane /  
tasmiäs tväa sthäpayiñyami gehe gehe jane jane //13//*

Hey the one with beautiful face ! There is no yuga equivalent to Kali. In this yuga, I shall establish you in each and every home, and in each person's heart.

*anya-dharmäas tiras kätya puras kätya mahotsavän /  
täda nähaà harer däso loke tväa na pravartaye //14//*

Setting aside all other methods back, the celebrations with Bhakti alone shall be brought to the front by me and propagated in this world. Otherwise I am not the servant of Sri Hari.

*tad-anvitäç ca ye jévä bhaviñyanti kaläv iha /  
päpino 'pi gamiñyanti nirbhayäu kãñëa-mandiram //15//*

In this Kali Yuga, the persons, however much sinners they are, but who associate themselves with you shall attain the world of Sri Krishna, discarding their fears of this worldly life.

*yeñäa citte vased bhaktiü sarvadä prema-rüpié /  
na te paçyanti kénäçaa svapne 'py amala-mürtayau //16//*

In whosoever inner self the love of Bhakti gets always instituted, such of them become pure in their hearts; they do not see "Andhaka" even in their dream. (Andhaka was a powerful demon).

*na preto na piçaco vä räknäso väsuro 'pi vä /  
bhakti-yukta-manaskänäa sparçane na prabhur bhavet //17//*

Till the time one has Bhakti in one's heart, no ghost, devil, demon, or evil can even touch.

*na tapobhir na vedaiç ca na jänenäpi karmaëä /  
harir hi sädhyate bhaktyä pramänaà tatra gopikäu //18//*

Sri Krishna can be reached only through Bhakti. Not possible through penance, reciting of Vedas, knowledge, deeds - Tapas, Veda Adhyayanam, jnanam, Karma -. Gopa women are the examples for this.

*näëäa janma-sahasreëa bhakttau prëtir hi jäyate /  
kalau bhaktiü kalau bhaktir bhaktyä kãñëau puraü sthitaü //19//*

*Human beings get involved in Bhakti only due to their good deeds done over thousands of their births. In Kali yuga only Bhakti is the foundation; Bhakti is the only one which gives shelter. Through Bhakti Sri Krishna comes and stands in front.*

*bhokti-droha-karä ye ca te sädanti jagat-traye /  
durväsä duükham äpannaü purä bhakti-vinindakaü //20//*

*Anyone who indulges in giving trouble to Bhakti will suffer in all the three worlds. Once upon a time even the Saint Durvasa got into trouble because he disrespected a devotee of Sri Krishna.*

*alaà vratair alaà térthair alaà yogair alaà makhaiü /  
alaà jüäëa-kathä-läpair bhaktir ekaiva muktidä //21//*

*Observances of various penances, going to various sacred places, doing different types of yogas, performing rituals, conducting intellectual discourses, all of them are in vain. Bhakti alone is the only one which leads to Mukti.*

*süta uväca  
iti nārada-nirëëtaà sva-mähätmyaä niçamyä sä /  
sarväiga-puñöi-saâyuktä nāradaà väkyam abravét //22//*

*Sri Sutha said:*

*That Bhakti Devi, who heard from Saint Narada about Her own importance and specialties, could recover the desired strength in all parts of Herself and started saying to Saint Narada.*

*çré-bhaktir uväca  
aho nārada dhanyo 'si prëtis te mayi niçcalä /  
na kadäcid vimuicämi citte sthäsyämi sarvadä //23//*

*Bhakti Devi said:*

*Hey Saint Narada ! You are the most pious one. Your interest in me is very deep rooted. I shall be residing in your consciousness at all times. Never shall separate myself.*

*käpälunä tvayä sädho mad-bädhä dhvaäsitä kñäëät /  
putrayoç cetanä nästi tato bodhaya bodhaya //24//*

*Hey the greatest one ! My miseries got removed within seconds due to your compassion. However, my children (Jnana and Vairagya) are still in unconscious stage. Therefore, please wake them up very soon.*

*süta uväca  
tasyä vacaü samäkarëya käruëyaà nārado gataü /  
tayor bodhanam ärebhe karägreëa vimardayan //25//*

*Sri Sutha said:*

*Upon listening to the words of Bhakti Devi Saint Narada became more compassionate. He shook them with his bare hands and started trying to wake them up.*

*mukhaà saàyojya karëante çabdam uccaiù samuccaran /  
jïana prabudhyatää çéghraà re vairägya prabudhyatäm //26//*

*He started saying loudly into their ears, after bringing them close to his face, like this: "Hey Gyana, please wake up; Hey Vairagya, wake up."*

*veda-vedänta-ghoñaiç ca gétä-päöhair muhur muhuù /  
bodhyamänau tadä tena kathaàcic cotthitau balät //27//*

*Thereafter, by reciting and declaring the portions from the sacred Vedas, by discoursing the portions from the Gita, when Saint Narada continuously started waking them up, both of them sluggishly got up and sat with lot of struggle.*

*netrair anavalokantau jämbhantau sälasäv ubhau /  
bakavat patitau präyaù çuñka-käñöha-samäügakau //28//*

*Both of them were yawning lazily. They were not opening their eyes still. Their hair on their head were so white like the stalk. All their bodily organs were dry like dead wood.*

*kñut-kñämau tau nirékñyaiva punaù sväpa-paräyaëau /  
ãñiç cintäparo jätaù kià vidheyaà mayeti ca //29//*

*Both of them were so tired and hungry. They were still sleeping. Seeing this Saint Narada became worried deeply. - "What I am supposed to do now ? "*

*aho nidrä kathaà yäti vädhatvaà ca mahattaram /  
cintayann iti govindaà smärayäm äsa bhärgava //30//*

*"How to eradicate their sleep? More than that how their more horrible old age shall go away? " Hey Saunaka ! Thinking like this, Saint Narada meditated upon the Bhagavan.*

*vyoma-väëé tadaiväbhün mä äñe khidyatäm iti /  
udyamaù sa-phalas te tu bhaviñyati na saàçayaù //31//*

*At that time he heard some voice from the sky. "Hey the Saint ! Do not worry. Your efforts will definitely fructify. There is no doubt about it."*

*etad-arthaà tu sat-karma surarñe tvaà samäcara /  
tat te karmäbhidhäsyanti sädhavaù sädhu-bhüñäëü //32//*

*"Hey the greatest of the great Saint ! For this you will have to undertake a good deed. You will be told about what it is by the most ardent and pious devotees."*

*sat-karmaëi käte tasmin sanidrä vädhatänayoù /  
gamiñyati kñäëäd bhaktiù sarvataù prasariñyati //33//*

*" Once you are able to do that good deed, their sleepy condition and the old age both will go away instantly. Bhakti will get popular everywhere."*

*ity äkäça-vacaù spañöaà tat sarvair api viçrutam /  
närado vismayaà lebhe nedaà jätam iti bruvan //34//*

*Everyone also heard very clearly these words of the voice from the sky. As far as Saint Narada was concerned, he said in great wonder " I am not able to understand the meaning of these words."*



*nārada uvāca*

*anayākāṣa-vāēyā 'pi gopyatvena nirūpitam /  
kiā vā tat sādhanaā kāryāā yena kāryāā bhavet tayou //35//*

Saint Narada said:

*These words of the voice from the sky has concealed the real meaning while conveying them. What I am supposed to undertake in order to help them to achieve the objective ?*

*kva bhaviñyanti santas te kathaā dāsyanti sādhanam /  
mayātra kiā prakartavyāā yad uktaā vyoma-bhāñyā //36//*

*Where those great ardent and pious devotees be ? How they are going to tell me the ways and means for this ? According to the words of the voice from the sky what I am supposed to do specifically here ?*

*sūta uvāca*

*tatra tāv api saāsthāpya nīrgato nārado muniū /  
térthaā térthaā viniñkramya pācchan mārge munéçvarān //37//*

Sri Sutha said :

*Saint Narada, leaving both Jnana and Vairagya there, started travelling to various sacred places. On his way, he asked all the saints the exact intent and meaning of the words he heard from the sky.*

*vātāntāū çriyate sarvaiū kiācin niçcitya nocyate /  
asādhyāā kecana procur durjēyam iti cāpare /  
müké bhütās tathānye tu kriyantas tu palāyitāū //38//*

*Some people, after listening to the questions from Saint Narada, expressed helplessness. Some others excused themselves saying they did not know. Yet some others did not say anything. So many people, after listening to the questions, went away from their places hurriedly.*

*hāhākāro mahān asēt trailokye vismayāvahaū /  
veda-vedānta-ghoñaiç ca gētā-pāōhair vibodhitam //39//  
bhakti-jūāna-virāgāēā nodatiñōhat trikaā yadā /  
upāyo nāparo 'stēti karēe karēe 'japaī janāū //40//*

*This topic spread like wildfire in all the three worlds generating utter surprise.*

*" Repeating the recitation of the Vedas in the prescribed manner, reading of the Gita scripture, could not bring about the Bhakti, Jnana and Vairagya to the conscious stage. That being so there cannot be any other method to energize them." People started discussing like this among themselves secretly.*

*yoginā nāradenāpi svayāā na jūyate tu yat /  
tat kathaā çakyate vaktum itarair iha mānuñaiū //41//  
evam āñi-gāēaiū pāñōaiā nīrnēyoktuā durāsadam //42//*

*"How anyone could understand what could not be understood even by the greatest of the Yogis, Sri Narada." - All the Rishis to whom Saint Narada approached started talking like this, and they all determined that this is an impossible task.*

*tataç cintäturaù so 'tha badaré-vanam ägataù /  
tapaç carämi cätreti tad-arthaà kâta-niçcayaù //43//*

Therefore, Saint Narada, who became very concerned, went to Badrinath forests and decided to do penance to achieve what has been aimed at.

*tävad dadarça purataù sanakädén munéçvarän /  
koöi-sürya-samäbhäsän uväca muni-sattamaù //44//*

At that time he happened to see in front of him the Sanaka Rishis, who were radiating the brightness equal to one crore sun. Saint Narada asked them.

*närada uväca*

*idänèà bhüri-bhägyena bhavadbhiù saigamaù sthitaù /  
kumärä vadatää19 çéghraà kâpäà kâtvä manopari //45//*

Saint Narada said:

Hey Sanaka Kumara Rishis ! I could meet all of you only because of my great fortune. Please be compassionate to me and explain to me very fast.

*bhavanto yoginaù sarve buddhimanto bahu-çraväù /  
païca-häyana-saâyuktäù pürveñäm api pürvajäù //46//*

*sadä vaikuëöha-nilayä hari-kértana-tat-paräù /*

*lélämäta-rasonmattäù kathä-mätraïka-jévinaù //47//*

All of you are very intelligent and great Gyanis and you are also the greatest of the Yogis. Even though you look like only five year old, you are the ancestors to the ancestors. You always reside in Vaikunta, always have immense aptitude in singing the glories of Sri Hari through his different names, always deeply interested in listening and enjoying to the nectar of the pastimes of Sri Hari, and live for the sole purpose of being involved in the stories of Sri Hari.

*hariù çaraëam eva hi nityaà yeñää mukhe vacaù /  
ataù kâla-samädiñöä jarä yuñmän na bädhate //48//*

"Surrender unto Sri Hari" are the only words generated from your face constantly. Because of that, the old age which happens due to the flow of time, does not affect you at all.

*yeñää bhrü-bhaïga-mätreëa dvära-pälau hareù purä /  
bhümau nipatitau sadyo yat-kâpätaù paraà gatau //49//*

Once upon a time because of your quivering eyebrows the Dwarapalakas, the gatekeepers of Vishnu, Jaya and Vijaya, instantly fell down to the earth. Only because of your compassion they returned back to Vaikunta loka.

*aho bhägyasya yogena darçanaà bhavatäm iha /  
anugrahas tu kartavyo mayi déne dayäparaiù //50//*

I can only say that it is very surprising ! Only because of my fortune I could meet you all now. I request you to kindly bestow your blessings on this helpless person.

*açaréra-giroktaà yat tat kià sädhanam ucyatäm /  
anuñöheyaà kathaà tävat prabruvantu savistaram //51//*

Please explain to me the actual meaning and content of the words from the sky. How to follow the prescribed methods for this. Please advise me in detail.

*bhakti-jñāna-virāgēēā Sukham utpadyate katham /  
sthāpanā sarva-varēēnu prema-pūrvaā prayatnataū //52//*

How can the wellbeing of Bhakti, Jnana and Vairagya be ensured. How can they be instilled and established in all the human beings belonging to all walks of life.

*kumārā ūcuū  
mā cintāā kuru devarñe harñāā citte samāvaha /  
upāyaū Sukha-sādhyā 'tra vartate pūrva eva hi //53//*

Sanaka Rishis said :

Hey the Rishi of all the Devas ! Do not be perturbed. Feel happy in your mind. In this matter there already exists an explicit and easy solution.

*aho nārada dhanyo 'si viraktānāā çiromaēiū /  
sadā çré-kāñēa-dāsānām agrāēer yoga-bhāskaraū //54//*

Hey Narada ! You are the blessed one; You are the ultimate among the persons who have detached themselves from the worldly desires; always you are the first among the devotees of Sri Krishna; you are the sun in the path of devotion - Bhakti Yoga.

*tvayi citraā na mantavyaā bhakty-artham anuvartini /  
ghaōate kāñēa-dāsasya bhakteū sthāpanatā sadā //55//*

You are working for the establishment of devotion - Bhakti - and therefore, as far as you are concerned, there is no need to consider this as very difficult.

The one who is the devotee of Sri Krishna, for him it is ever most appropriate to carry out the work of the establishment and sustenance of devotion - Bhakti.

*āñibhir bahvo loka panthānāū prakaōé kātāū /  
çrama-sādhyāç ca te sarve prāyaū svarga-phala-pradāū //56//*

In this world, there are many ways prescribed and presented by the Rishis. However, they are all difficult to follow and ultimately enable one to attain the heavenly comforts - Swarga phala -.

*vaikuōha-sādha-kāū panthāū sa tu gopyo hi vartate /  
tasyopadeñōā puruñāū prāyo bhāgyena labhyate //57//*

There is one way which enables one to attain the Vaikunta. But that is very rare. Those who follow this method, in almost all cases, are the ones who get them due to their fortune only.

*sat-karma tava nirdiñōāā vyoma-vācā tu yat purā /  
tad ucyate çāēuñvādya sthira-cittāū prasanna-dhēū //58//*

We shall make it clear the content and meaning of the words from the sky instructed to you just before. Please listen to it with peaceful mind and steady thinking.

*dravya-yajjäs tapo-yajjü yoga-yajjäs tathäpare /  
svädhyäya-jjüna-yajjäç ca te tu karma-visücakäù //59//*

All the Yagnas done through the materials - Dravya Yagnas -, the Yagnas done through penance - Thapo Yagnas -, the Yagnas done through Yogas - Yoga Yagnas -, etc. determine the benefits towards the attainment of heavenly comforts.

*sat-karma sücako nünaà jjüna-yajjäu smäto budhaiù /  
çrémad-bhägavatäläpäù sa tu gétaù çukädibhiù //60//*

The learned men have considered good deeds as equal to the real knowledge in practice. Those good deeds are nothing but the reading of Srimad Bhgavatam which has been sung by Sri Sukha Brahmarshi and many others.

*bhakti-jjüna-virägäëää tad-ghoñeëa balaà mahat /  
brajijñyati dvayou kañöaà Sukhaà bhakter bhaviñyati //61//*

Upon listening to the great Srimad BHAGAVATAM, Bhakti, Jnana and Vairagya shall get the greatest power. The two - Jnana and Vairagya - will get relief from their miseries. Bhakti will also be happy.

*pralayaà hi gamiñyanti çrémad-bhägavata-dhvaneù /  
kali-doñä ime sarve siàha-çabdäd väkä iva //62//*

Like the disappearance of the fox when it hears the roaring sound of the lion, due to the sound generated by the reading of Srimad BHAGAVATAM all the faults of Kali will disappear.

*jjüna-vairägya-saâyuktä bhaktiù prema-rasävahä /  
prati-gehaà prati-janaà tataù krëdäà kariñyati //63//*

When this happens, along with Jnana and Vairagya, Bhakti will reside in each and every home and in each and every heart of the humans overflowing with the elixir of Bhakti - devotion - with pure love.

*närada uväca*

*veda-vedänta-ghoñaiç ca gétä-päöhair prabodhitam /  
bhakti-jjüna-virägäëää nodatiñöhat trikaà yadä //64//  
çrémad-bhägavatäläpäù tat kathaà bodham eñyati /  
tat-kathäsu tu vedärthau çloke çloke pade pade //65//*

Saint Narada said:

All the three of them, Bhakti, Jnana and Vairagya, did not get up despite waking them up through the recitation of Veda mantras and discoursing the Gita in their presence. Then how come they will wake up due to the recitation of Srimad BHAGAVATAM ? This is particularly so when in Srimad BHAGAVATAM too, the contents in each stanza, and in each word are the same essence of Vedas.

*chindantu saàçayaà hy enaà bhavanto 'mogha-darçanäu /  
vilambo nätra kartavyau çaraëägata-vatsaläu //66//*

Please remove my doubts from their roots ! It is not in vain that I have met all of you. Please do not delay. I know you are the protectors of those who surrender unto you.



*kumärä ücuh  
vedopaniñadää säräj jätä bhägavaté kathä /  
aty-uttamä tato bhäti päthag-bhütä phalonnatiü //67//*

*Sanaka Rishis replied :*

*Srimad Bhagavata Mahapurana has originated from the inner essence of Vedas and Upanishads. Therefore, as it stands as an identity providing the same resultant effects, one should understand that it is much more greater.*

*ämülägraà rasas tiñöhann äste na khädate yathä /  
saàbhüya sa päthag-bhütaü phale viçva-manoharaü //68//*

*The essence of the fruit is spread over right from its root in a tree throughout all its places till the end point. However no one can enjoy that essence in that manner. But, if the same essence is contained separately in its fruit the peoples' minds get attracted towards it.*

*yathä dugdhe sthitaà sarpir na khädäyopakalpate /  
päthag-bhütaà hi tad divyaà devänää rasa-varadhanam //69//*

*Though ghee is naturally inherent in the milk, one cannot taste it as such in the form of milk. But, if the milk is churned and thereafter in the process the ghee is separated, it is very endearing even to the Devas.*

*ikñüëäm api madhyäntaà çarkarä vyäpya tiñöhati /  
päthag-bhütä ca sä miñöä tathä bhägavaté kathä //70//*

*Sugar cubes are inherent as a material in the sugar cane till the edge of its plant. However, when the sugar gets separated by due process the taste is altogether enjoyable. This is exactly the situation as far as Srimad BHAGAVATAM is concerned.*

*idaà bhägavataà näma puräëää brahma-saàmitam /  
bhakti-jüana-virägäëää sthapanäya prakäçitam //71//*

*This Srimad Bhagavata Mahapurana, which is equivalent to Vedas, has been presented only for the establishment of Bhakti, Jnana and Vairagya.*

*vedänta-veda-susnäte gétäyü api kartari /  
paritäpavati vyäse muhyaty ajüana-sägare //72//  
tadä tvayä purä proktaà catuü-çloka-samanvitam /  
tadéya-çravaëät sadyo nirbädho bädaräyaëäü //73//*

*Once when, Sri Veda Vyasa, who is all in all as far as Vedas and Vedantas are concerned, and who was instrumental in creating the great Bagavadgita, was churning up and down within the ocean of ignorance, you had only advised him the essence of Srimad BHAGAVATAM just within four stanzas. Upon listening to that Sri Veda Vyasa became free from his ignorance.*

*tatra te vismayaü kena yataü praçna-karo bhavän /  
çrémad-bhägavata-çrave çoka-duükha-vinäçanam //74//*

*Therefore, why you are so stunned about this matter ? You wanted answers to these questions from us to find proper ways and means ! You must discourse and make others listen Srimad Bhagavata Mahapurana which has the capability to mitigate all the sorrows and miseries. (Sanaka Rishis*



conveyed to Saint Narada to sing and propagate Srimad BHAGAVATAM so as to eradicate the difficulties of Bhakti, Jnana and Vairagya.)

*nārada uvāca*

*yad darçanaà ca vinihanty açubhāni sadyau  
çreyas tanoti bhava-duùkha-davārditānām /  
niùçeña-çeña-mukha-géta-kathaikapānū  
prema-prakāça-kātaye çaraëaà gato 'smi //75//*

Saint Narada said:

Hey the great saints ! You are the ones who always drink the nectar of the stories of Sri Bhagavan which were sung by Sri Adi Sesha through all His mouths ! Seeing you helps in the instant removal of one's troubles; those who are trapped in the forest fire of the miseries of the world get due relief. To that great Saints like you, I bow myself and undertake to propagate for the development of pure devotional love - Prema Lakshana Bhakti Yoga.

*bhāgyodayena bahu-janma-samarjitena  
sat-saigamaà ca labhate puruño yadā vai /  
ajjāna-hetu-kāta-moha-madāndha-kāra-  
nāçanaà vidhāya hi tadodayate vivekaù //76//*

Only due to the derivation of the accumulated fortunes on account of good deeds done over a period of several births human beings get the opportunity to be in the company of good people. In those situations the total darkness of ego and desires risen on account of ignorance shall be removed with the rising of the sun known as rational thinking.

This completes the second chapter in Bhagavata Mahatmyam involving the discussions between Saint Narada and Sanaka Rishis.

*Hari Om*

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**SRIMAD BHAGAVATA MAHATMYAM**

**Chapter 3**

*tātéyo 'dhyāyau*

*nārada uvāca*

*jjāna-yajiaà kariñyāmi çuka-çāstra-kathojjvalam /  
bhakti-jjāna-virägäëäà sthāpanārthaà prayatnataù //1//*

Saint Narada said (to Sanaka Saints) :

In order to firmly establish Bhakti, Jnana and Vairagya I shall be conducting the penance of knowledge - Jnana Yagna - through the stories of the Mahapurana known as Srimad BHAGAVATAM, which has been discoursed by Sri Sukha Brahmarshi.

*yatra kārयो mayā yajiaù sthalaà tad väcyatām iha /  
mahimā çuka-çāstrasya vaktavyo veda-pāragaiù //2//*

However, where shall I do this Yagna ? Please determine that place. You are the embodiment of the Vedas; so please explain to me the importance - Mahatmyam - of Sri Sukha's science known as Srimad BHAGAVATAM.

*kiyadbhir divasaiù çrävyä çrémad-bhägavaté kathä /  
ko vidhas tatra kartavyo mamedaaà vadatäm itaù //3//*

*In how many days the stories of Srimad BHAGAVATAM have to be told ?  
What are the prescribed methods to discourse them ? Please explain to me  
about all these.*

*kumärü ücuù  
çäëu nârada vakñyâmo vinamräya vivekine /  
gäigä-dvära-samépe tu taöam änanda-nämakam //4//*

*Sanaka Rishis said:*

*Hey Saint Narada ! You are the most humble and the most knowledgeable  
person. For your benefit we shall explain. Near to the gateway to the Ganges  
(Haridwar) there is a river bank known as "Ananda Ghattam".*

*nänä-âñi-gaëair juñöaà deva-siddha-niñevitam /  
nänä-taru-latä-kérëaà nava-komala-välukam //5//*

*That place is inhabited by very many groups of Saints and also serviced by  
many Devas and great men. Moreover that place is flourished with so many  
trees and creepers, apart from having the earth surface of fertile and soft  
sand.*

*ramyam ekänta-deça-sthaà haima-padma-suçobhitam /  
yat-samépa-stha-jévänäà vairaà cetasi na sthitam //6//*

*There is absolutely no enmity or conflict of interests among the beings living  
in this and surrounding place. This place radiates with the fragrance of the  
golden lotus flowers, having very serene atmosphere and is the most peaceful.*

*jüana-yajias tvayä tatra kartavyo hy apraynataù /  
apürvä rasa-rüpä ca kathä tatra bhaviñyati //7//*

*You can go to that place without any difficult and start the knowledge of  
penance - Gyana Yagna -. In that please you will see the rarest of the rare  
and containing the elixir of the stories of Sri Hari taking place in the form of  
discourse.*

*purau-sthaà nirbalaà caiva jarä-jérëaà kalevaram /  
tad dvayaà ca puras kätya bhaktis tatra gamiñyati //8//*

*Leading both the Jnana and Vairagya, who are helpless and having the  
decayed and dilapidated bodies, Bhakti Devi shall reach that spot along with  
them.*

*yatra bhägavaté värtä tatra bhakty-ädikaà vrajet /  
kathä-çabdaà samäkarëya tat trikaà taruëäyate //9//*

*That is because, wherever there is a discourse of Srimad Bhagavata  
Mahapurana, at that place Bhakti, Jnana and Vairagya reach on their own.  
As they listen to the discourse all the three regain their new youthfulness.*

*süta uväca  
evam ukvä kumäräs te nâradena samaà tataù /  
gäiä-taöaà samäjagmuù kathä-pänäya satvaräù //10//*

*Sri Sutha said :*

*The Sanaka Rishis, who are the child saints, upon having advised Saint Narada like this, along with Saint Narada departed from that place and reached the banks of the Ganges very fast in order to listen and enjoy the discourse of Srimad BHAGAVATAM.*

*yadä yätäs taöaà te tu tadä kolähalo 'py abhüt /  
bhür-loke deva-loke ca brahma-loke tathaiva ca //11//*

*As they reached the banks of the Ganges, there was great enthusiasm at all the places on the earth, the world of the Devas and the world of Lord Brahma.*

*çré-bhägavata-péyüña-pänäya rasa-lampaöü /  
dhävanto 'py äyayuü sarve prathamaà ye ca vaiñëavüü //12//*

*All the devotees of Lord Vishnu, who take pleasure in enjoying to the listening of the glories of the Lord, firstly came rushing to that place in order to drink the nectar of the stories from Srimad BHAGAVATAM.*

*bhågur vasiñöhaç cyavanaç ca gautamo  
medhätithir devala-devarätäu /  
rämas tathä gädhisutaç ca çäkalo  
måkaëda-putro 'trija-pippalädäu //13//  
yogeçvarä vyäsa-paräçarau ca  
chäyä-çuko jäjali-jahnu-mukhyüü /  
sarve 'py amé muni-gaëü saha-putra-çiñyüü  
sva-strébhír äyayur ati-praëayena yuktäu //14//*

*Starting with Brigu, Vasishta, Chyavana, Goutama, Medhatithi, Devala, Devaratha, Parasurama, Viswamitra, Saakala, Markandeya, Dattatreya, Pippalada, the Yogeshwars known as Vyasa Parasara, Chayasuka, Jaajali, Jahnu, all the saints and sages along with their sons, disciples, with the greatest inclination of listening to Srimad Bhagavata Mahapurana, reached there along with their respective wives.*

*vedäntäni ca vedäç ca manträs tantrüü sa-mürtayäu /  
daça-sapta-puräëäni ñaö-çästräëi tathäyayuü //15//*

*This apart, the Upanishads, the Vedas, the Holy Hymns, the Rituals, all the seventeen Puranas, six sciences - Sastras - etc. assuming their own respective forms, reached that place.*

*gaigädyaü saritas tatra puñkarädi-sarääsi ca /  
kñeträëi ca diçau sarvä daëðakädi-vanäni ca //16//  
nagädayo yayus tatra deva-gandharva-kinnaräu /  
gurutvät tatra näyântän bhåguü saëbodhya cänayat //17//*

*Those who made their presence there were all the rivers starting with the Ganges, all the lakes starting with the Pushkar, all the holy places, all the directions, all the forests starting with the Dandaka, all the mountains starting with the Himalayas, all the Devas, all the Gandharvas, all the*

demons. Those did not turn up due to their ego were brought there by Bhrigu Maharshi after convincing them.

*dékñitā nāradenātha dattam āsanam uttamam /*

*kumārā vanditāu sarvair niñeduū kãñēa-tat-parāu //18//*

Thereafter, the Sanaka Saints who were the devotees of Sri Hari, duly honoured by every one, and who were keenly interested in listening to the discourse of Srimad BHAGAVATAM, were made to sit by Saint Narada in their appointed places.

*vaiñēavāç ca viraktāç ca nyāsino brahma-cāriēaū /*

*mukhya-bhāge sthitās te ca tad-agre nāradaū sthitaū //19//*

The front space was occupied by Vaishnavas, those who got detached from the worldly desires known as Viraktas, Saints, Brahmacharis. In front of all of them Saint Narada got himself seated.

*eka-bhāge āñi-gaēāç tad-anyatra divaikasaū /*

*vedopaniñado 'nyatra tērthāny atra striyo 'nyataū //20//*

On the one side the Rishis, on the other the Devas; on the other side the devas of Vedas and Upanishads, and at another side the devas of all the Holy places; at yet another place the women, like that all of them got themselves seated in proper order.

*jaya-çabdo namaū-çabdaū çaikha-çabdas tathaiva ca /*

*cūrēa-lājā-prasūnānā nikñepaū sumahān abhūt //21//*

The sounds like " Jay, Jay - Namō Namaha " , the sounds from the conch shell reverberated the entire place. Various powders bearing good fragrance, flowers, and jasmine etc. were showering the entire place aplenty.

*vimānāni samārudya kiyanto deva-nāyakāu /*

*kalpa-vākñā-prasūnāni<sup>32</sup> sarvāas tatra samākiran //22//*

Plenty of important Devas, seated themselves in various airplanes, started showering on all the people assembled there with the flowers of the Kalpa tree.

*sūta uvāca*

*evaà teñv eka-citteñu çrēmad-bhāgavatasya ca /*

*māhātmyam ücire spañōaà nāradya mahātmane //23//*

Sri Sutha said :

After conducting the prescribed forms of worship etc. when all of them assembled there with their concentrated attention, Sanaka Saints explained the importance and relevance of - the Mahatmyam of - Srimad BHAGAVATAM in clear terms.

*kumārā ücuū*

*atha te saāpravakñyāmo mahimā çuka-çāstra-jaū /*

*yasya çravaēa-mātreēa muktiū kara-tale sthitā //24//*

*Sanaka Saints said :*

*Now we shall explain to you in detail the importance relating to Sukha's sastra of Srimad BHAGAVATAM. Even if someone listens to it he will definitely attain Moksha.*

*sadä sevyä sadä sevyä çrémad-bhägavaté kathä /  
yasyäü çravaëa-mätreëa hariç cittaà samäçrayet //25//*

*Always inherit the contents of Srimad Bhagavatha Mahapurana. Always enjoy them. Even if one listens to them Sri Hari permanently stays in one's heart.*

*grantho 'yaà añööadaça-sähasro dvädaça-skandha-saàmitaü /  
parékñic-chuka-saävädaü çäëu bhägavataà ca tat //26//*

*This great Mahapurana is presented in the form of dialogue between Sri Sukha Brahmarshi and King Pareekshit in 18000 stanzas in 12 volumes. Please listen to that great scripture.*

*tävat saäsära-cakre 'smin bhramate 'jünataü pumän /  
yävät karëa-gatä nästi çuka-sästra-kathä kñaëam //27//*

*The Bhagavata Mahapurana as discoursed by Sri Sukha Brahmarshi, if not heard even just for a few seconds, makes this life circle around this wheel of worldly matters due to the affliction of ignorance.*

*kiä çrutair bahubhiü çästraiü puräëaiç ca bhramävahaiü /  
ekaà bhägavataà çästraà mukti-dänena garjati //28//*

*What is the use of listening to various shastras and puranas which generate great awe? It is only Srimad BHAGAVATAM which proclaims loudly the granting of Mukti.*

*kathä bhägavatasyäpi nityaà bhavati yad gähe /  
tad gähaà tértha-rüpaà hi vasatää päpa-näçanam //29//*

*In which home Srimad Bhagavata discourse is taking place regularly, that home is a very sacred place. The sins of the people living in that home are removed from their roots.*

*açva-medha-sahasräëi väjapeya-çatäni ca /  
çuka-çästra-kathäyäch ca kalää närhanti ñödaçém //30//*

*Thousands of Ashwamedha Yagna, hundreds of Vajapeyam do not constitute even one sixteenth of Srimad Bhagavata Mahapurana.*

*tävat päpäni dehe 'smin nivasanti tapodhanäü /  
yävän na çrüyate samyak çrémad-bhägavataà naraiü //31//*

*Hey the great penance worthy persons ! So long as people do not listen to Srimad Bhagavata Mahapurana the sins will stay rooted within them.*

*na gaigä na gayä käçé puñkaraà na prayägakam /  
çüka-çästra-kathäyäch ca phalena samatää nayet //32//*

*In the matter of bestowing benefits the Ganges, Gaya, Kashi, Pushkaram, Prayag etc. cannot be equated with that of Srimad Bhagavata discourse. (Srimad BHAGAVATAM bestows much more).*



*çlokärdhaà çloka-pädaà vä nityaà bhägavatodbhavam /  
paöhasva sva-mukhenaiva yadécchasi paräà gatim //33//*

*If you are really interested in the supreme sacred path, one should read every day all by himself at least any one stanza, or even less than half stanza or even little less than quarter stanza from the inner contents of Srimad BHAGAVATAM.*

*vedädir veda-mätä ca pauruñäà süktam eva ca /  
trayé bhägavataà caiva dvädaçäkñara eva ca //34//  
dvädaçätmä prayägaç ca kälaù saävatsarätmakaù /  
brähmaëç cägnihotraà ca surabhir dvädaçé-kathä //35//  
tulasé ca vasantaç ca puruñottama eva ca /  
eteñäà tattvataù präjäair na päthag-bhäva iñyate //36//*

*The great Mantra of "Om Kara", Gayatri Mantra, Purusha Suktam, all the three Vedas (Rig, Yajus, Sama), BHAGAVATAM, Dwadasakshari Mantra (Om Namó Bhagavate Vasudevaya), Aditya Bhagavan, Prayaga, the powerful flow of time churning into thousands and thousands of years, Brahmins, Agnihotra, Cows, Dwadasi, Tulsi, Vasanta Ritu, Bhagavan Purushothama - in reality there is no difference among all these. This is the firm belief of the knowledgeable - Jnanis - persons.*

*yaç ca bhägavataà çästraà väcayed arthato 'niçam /  
janma-koöi-kätaà päpaà naçyante nätra saàçayaù //37//*

*A person who always reads Srimad Bhagavata Mahapurana with proper meaning extinguishes the sins done through his crores of births; there is absolutely no doubt about this.*

*çlokärdhaà çloka-pädaà vä paöhed bhägavataà ca yaù /  
nityaà puëyam aväpnoti räjasüyächvamedhayoù //38//*

*When a person reads every day half the stanza, or quarter stanza, in any manner, from Srimad BHAGAVATAM he gets the good deeds equivalent to conducting Rajasuya Yagna or Ashwamedha Yagna.*

*uktaà bhägavataà nityaà kätaà ca hari-cintanam /  
tulasé-poñaëää caiva dhenünää sevanaà samam //39//*

*Read daily Srimad BHAGAVATAM, instill Sri Hari in one's heart, plant and nurture Tulsi plant, upbringing the cows with love and affection - all these actions are equal.*

*anta-käle tu yenaiva çrüyate çuka-çästra-väk /  
prätyä tasyaiva vaikuëöhaà govindo 'pi prayacchati //40//*

*At the time of death, the one who is fortunate to listen to the words from Srimad BHAGAVATAM, alone gets the opportunity of getting Vaikunta loka through Bhagavan.*

*hema-siäha-yutaà caitad vaiñëäväya dadäti ca /  
käñëena saha säyujyaà sa pumääl labhate dhruvaà //41//*

*The one who keeps this Srimad BHAGAVATAM on a throne of gold and along with that donates to a Vaishnava Brahmin gets assimilated - Sayoojyam - with Sri Krishna.*

*äjanna-mättram api yena çäöhena kiàcic  
cittaà vidhäya çuka-çästra-kathä na pétü /  
cäëöälavac ca kharavad bata tena nétaà  
mithyà sva-janma janané-jani-duükha-bhäjä //42//*

*A person who does not enjoy the nectar of Srimad Bhagavata Mahapurana, at least a little, during his lifetime wastes his life like a donkey, or vagabond. Such a person has taken birth as human being only to give labour pain to his mother.*

*jévac chavo nigaditaù sa tu päpa-karmä yena  
çrutaà çuka-kathä-vacanaà na kiàcit /  
dhik taà naraà paçu-samaà bhuvi bhära-rüpan  
evaà vadanti divi deva-saroja-mukhyäù //43//*

*One has to say that the sinful person who passes his time without listening at least a little of Srimad Bhagavata Mahapurana is a mortal, though living. Even though human, he is a burden on this earth and equivalent to animal. Such a person is treated as a condemned one as per the considered opinion of the the seniors in the Deva Loka.*

*durlabhaiva kathä loke çrémad-bhägavatodbhavä /  
koöi-janma-samutthena puëyenaiva tu labhyate //44//*

*In this world the stories of Srimad BHAGAVATAM are very rare. They can be attained only after doing good deeds over crores of births.*

*tena yoga-nidhe dhéman çrotavyä sä prayatnataù /  
dinänää niyamo nästi sarvadä çravaëää matam //45//*

*Therefore, Hey the Saint Narada, repository of all the Yogas and the very knowledgeable one ! You must listen to the stories of Srimad BHAGAVATAM putting all your efforts. There is no condition as to the number of days within which you must listen to them. In fact one must listen to them always.*

*satyena brahma-caryena sarvadä çravaëää matam /  
açakyatvät kalau bodhyo viçeño 'tra çukäjäyä //46//*

*One must listen to this with purity of mind (Satya Nishta) and with clean habits (Brahmacharya). Since this is not possible in the times of Kali, please understand the prescribed special methods by Sri Sukha Brahmarshi.*

*mano-vätti-jayaç caiva niyamäcaraëää tathä /  
déknää kartum açakyatvät saptäha-çrvaëää matam //47//*

*It is not possible to keep under control and carry out all the work in purity and disciplined way in these times. It is also not possible to take a vow to conduct such things for a long time with discipline and conduct. Because of all these it is considered more favourable to listen to Srimad BHAGAVATAM within seven days known as Sapthaham.*

*çraddhätàù çravaëe nityaà mäghe tävad dhi yat phalam /  
tat phalaà çuka-devena saptäha-çravaëe kätam //48//*

*Sri Sukhdev Ji has determined that when one listens regularly to Srimad BHAGAVATAM with total attention, and especially in the month of Magh, bestows immensely that much benefits equal to the one prescribed by listening during the seven days known as Sapthaham.*

*manasaç cäjayäd rogät puäsää ca caiväyuñäù kñayät /  
kaler doña-bahutväc ca saptäha-çravaëää matam //49//*

*Because of the want of mind control, diseases, the depletion of the age of the humans etc. and apart from these, due to the affliction of the bad effects of the times of Kali, it is better to listen to this great scripture through the Sapthaham.*

*yat phalaà nästi tapasä na yogena samädhinä /  
anäyäsena tat sarvaà saptäha-çravaëe labhet //50//*

*The results which cannot be attained through penance, yoga, meditation etc. can all be easily achieved through the listening of the Sapthaham.*

*yajäd garjati saptähaù saptäho garjati vratät /  
tapaso garjati proccais térthän nityaà hi garjati //51//  
yogäd garjati saptäho dhyänäj jänäc ca garjati /  
kiä brümo garjanaà tasya re re garjati garjati //52//*

*Sapthaham is greater than Yagnas; Sapthaham is greater than all penances; even greater than Thapas; greater than visiting and serving all the sacred places. Thus Sapthaham is much greater than Yogas, Meditation and Knowledge (Jnana). What can we say about its greatness ! Ha Ha ! It is greater than anything else, greater than anything else.*

*çäunaka uväca  
säçcaryam etat kathitaà kathänakaà  
jäädädi-dharmän vigaëayya säàpratam /  
niüçreyase bhägavataà puräëää  
jätaà kuto yoga-vidädi-sücakam //53//*

*Saunaka said to Sri Sutha :*

*Hey Sutha ! It is wonderful to hear from you these stories. How come that this Srimad Bhagavata Mahapurana, though discusses about Sri Krishna Who is the primary source of even the great seeds of Yogas such as Brahma etc., surpasses all the ways of spiritual knowledge towards attaining Moksha and thus useful in these times ?*

*süta uväca  
yadä kãñëo dharää tyaktvä sva-padaà gantum udyataù /  
ekädaçaà pariçrutyaüpy uddhavo väkyam abravét //54//*

*Sri Sutha replied:*

*Even Sri Uddhava asked the same question, despite having heard the advice of knowledge contained in the 11th volume (of Srimad BHAGAVATAM) directly from Sri Bhagavan's face, when Bhagavan Sri Krishna was*

preparing himself to leave his mortal body from this world to his permanent place.

*uddhava uvāca*

*tvaà tu yāsyasi govinda bhakta-kāryaà vidhāya ca /  
mac-citto mahatē cintā tāà çrutvā Sukham āvaha //55//*

Sri Uddhava said:

Hey Govinda ! After fulfilling the requirements of your devotees, you are now proceeding towards your journey. However, my mind is bothered with certain issues. Please listen to them and console me.

*āgato 'yaà kalir ghorō bhaviñyanti punaù khalāù /  
tat-saigenaiva santo 'pi gamiñyanty ugratāà yadā //56//  
tadā bhāravatē bhūmir go-rūpeyaà kam āçrayet /  
anyo na dāçyate trātā tvattaù kamala-locana //57//*

The gory times of Kali, you see, has already come. There will be more and more cruel persons. Because of the association with them even the good people shall inherit the habit of the cruel. At that time, to whom the mother earth, who is in the form of the cow, due to the unbearable burden on account of these people, shall seek her protection ? Hey the One who is having the eyes like that of the lotus flower ! I do not see anyone else other than you who shall be the protector.

*ataù satsu dayāà kātvā bhakta-vatsala mā vraja /  
bhaktārthāà saguēō jāto nirākāro 'pi cin-mayaù //58//*

Hey the One who is fond of his devotees ! Therefore, taking pity on good people, you should not leave this place. Even though You are the one without any physical form and in fact the embodiment of Sat, Chit and Ananda, for the sake of the devotees you had manifested yourself in this form.

*tvad-viyogena te bhaktāù kathaà sthāsyanti bhū-tale /  
nirguēōpāsane kañōam ataù kiācid vicāraya //59//*

How those devotees live in this world without you being here ? It is difficult to worship the One without any form. Therefore, be concerned with this at least a little.

*ity uddhava-vacaù çrutvā prabhāse 'cintayad dhariù /  
bhaktāvalambanārthāya kiā vidheyaà mayeti ca //60//*

Upon listening to these words from Uddhava at the sacred place of Prabhasa, Bhagavan started thinking : " For the purpose of the protection of the devotees what I am supposed to do."

*svakēyaà yad bhavet tejas tac ca bhāgavate 'dadhāt /  
tirodhāya praviñōo 'yaà çrēmad-bhāgavatārēavam //61//*

Bhagavan assimilated all his powers into the Srimad Bhagavata Mahapurana. He disappeared from here and entered into the great ocean of Srimad BHAGAVATAM.

*teneyaà vāi-mayē mūrtiù pratyakñā vartate hareù /  
sevanāc chravaēt pāōhād darçanāt pāpa-nāçiné //62//*



Therefore, Srimad BHAGAVATAM is the embodiment of Sri Krishna in the form of words in real terms. Through serving this great Mahapurana, listening to it, reading it and looking at it annihilates all the sins in the human beings.

*saptäha-çravaëà tena sarvebhyo 'py adhikaà kâtam /  
sädhanäni tiras kâtya kalau dharmo 'yam éritaù //63//*

Because of this reason, listening to Srimad BHAGAVATAM in full within seven days has been determined as the most greatest. In this time of Kali, discarding all other methods, following this path alone has been considered as the most appropriate.

*duùkha-däridya-daurbhägya-päpa-prakñälanäya ca /  
käma-krodha-jayârthà hi kalau dharmo 'yam éritaù //64//*

Sorrows, poverty, bad luck, sins etc. get washed out. Wins over the lust and anger. This (following Srimad BHAGAVATAM listening, reading and remembering) has been prescribed as the most suitable one in the times of Kali.

*anyathä vaiñëavé mäyà devair api sudustyajä /  
kathà tyäjä bhavet puàbhiù saptäho 'taù prakértitaù //65//*

Thinking in another way, when even the Devas cannot discard the Maya Shakti of Bhagavan, how can the human beings discard them ? Therefore, (to overcome the affliction of the effects of the Maya) it has been prescribed to undergo the listening of Srimad Bhagavatha Saptaham.

*süta uväca  
evaà nagäha-çravaëoru-dharme  
prakäçyamäne añibhiù sabhäyää /  
äçcaryam ekaà samabhüt tadänëà  
tad ucyate saàçäëu çaunaka tvam //66//*

Sri Sutha said :

As the Sanaka Rishis were explaining like this in the assembly in clear cut terms the importance and the relevance of listening to Srimad Bhagavatha Saptaham , one wonderful development took place there. I shall explain to you what was that.

*bhaktiù sutau tau taruëau gâhévä  
premaika-rüpä sahasävir-äsét /  
çré-kãñëa govinda hare muräre  
nätheti nämäni muhur vadanté //67//*

The Bhakti Devi, who is the embodiment of purity and love, along with her two sons acquiring their youthfulness, reciting the pious names constantly, "Sri Krishna ! Govinda ! Hare ! Murare ! Natha ! " etc. suddenly appeared there.

*tää cägatää bhägavatârtha-bhiñää  
sucäru-veñää dadäçuù sadasyäù /  
kathà praviñöü katham ägateyää*



*madhyaà munénäm iti tarkayantaù //68//*

Upon seeing her reaching there, fully decorated with the ornaments of the meaning and contents of Srimad BHAGAVATAM, and looking so attractive, the men assembled there were surprised. All the saints there started pondering : " How come she could reach here ? How come she could reach in the midst of all the saints ? "

*ücuù kumärä vacanaà tadänéà  
kathärthato niñpatitädhuneyam /  
evaà giraù sä sasutä niçamyä  
sanat-kumäraà nijagäda namrä //69//*

At that time the Sanaka Saints said : " This Bhakti Devi has just come down from the stories of Srimad BHAGAVATAM. " Bhakti Devi, considered as equal to their daughter, upon listening to these words started saying to Sanat Kumara Saints.

*bhaktir uväca  
bhavadbhir adyaiva kätäsmi puñöä  
kali-pranañöopi kathä-rasena /  
kvähaà tu tiñöhämy adhunä bruvantu  
brähmä idaà täà giram ücire te //70//*

Bhakti Devi said:

"Even though I got destroyed due to the bad effects of the times known as Kali, you great men could nourish and resurrect me on account of your pouring the essence of the stories of Srimad Bhagavtam. However, where I am supposed to be seated ? Please explain to me ? The sons of Lord Brahma, Sanaka Saints, then started talking to Bhakti Devi like this.

*bhakteñu govinda-sariüpa-kartré  
premaika-dhartré bhava-roga-hantré /  
sa tvaà ca tiñöhasva sudhairya-saàçrayä  
nirantaraà vaiñëava-mänasäni //71//*

" Initiating the thinking about Bhagavan in the devotees, injecting immense love within them, uprooting from them the disease of the worldly affairs, you Bhakti Devi shall remain with full courage in the hearts of the Vishnu devotees and stay there."

*tato 'pi doñäù kalijä ime tväà  
drañöuà na çaktäù prabhavo 'pi loke /  
evaà tadäjüvasare 'pi bhaktis  
tadä niñaëëä hari-däsa-citte //72//*

" However, the bad effects originating in this world in the times of Kali, however much effective they might be, will not have the capacity to find where you are. " As she got instructions like this from the Sanaka Saints, Bhakti Devi resided within the hearts of the devotees of Vishnu.

*sakala-bhuvana-madhye nirdhanäs te 'pi dhanyä  
nivasati hädi yeñäà çré-harer bhaktir ekä /*

*harir api nija-lokaà sarvathäto vihäya  
praviçati hädi teñää bhakti-sütropnaddhaù //73//*

*In whomsoever hearts there exist with single point attention the devotion towards Sri Hari, such persons, even if they are penniless, in the midst of all the people in this world, are very resourceful. Because, due to the binding of the thread of Bhakti, Bhagavan Sri Hari, Himself leaving His own place, definitely stays permanently in the hearts of the devotees.*

*brümo 'dya te kim adhikaà mahimänam evaà  
brahmätmakasya bhuvi bhägavatäbhidhasya /  
yat saàçrayän nigadite labhate suvaktä çrotäpi  
kãñëa-samatäm alam anya-dharmaïù //74//*

*How can we explain more than this about the importance and relevance - Mahatmyam - of Srimad Bhagavata Mahapurana, which is the actual embodiment of that Ultimate Truth - Parabrahma Swaroop - in this world ? When the discourse of this great Srimad Bhagavata Mahapurana is conducted the person discoursing and the listeners become one with Bhagavan. Therefore, there is no need for any other action.*

*This completes the third chapter dealing with the removal of the troubles of Bhakti, in Srimad Bhagavata Mahatmyam of Sri Padma Purana.*

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*Hari Om*

**SRIMAD BHAGAVATA MAHATMYAM**

**Chapter 4**

**INTRODUCTION**

*The entire description of Mahatmyam is seen through the eyes of Saint Narada. Sanaka Rishis play an important role in bringing out the concept of Srimad BHAGAVATAM and its relevance and importance. When the discourse of Srimad BHAGAVATAM starts Bhakti enters into each one's heart. Through that situation the Jnana and Vairagya, the sons of Bhakti, get nourished.*

*It is said that Sri Krishna Himself enters into each one's heart at that time.*

*Chapter 4 deals with the question of who are eligible to listen to the discourse of Srimad BHAGAVATAM. It also deals with the story about Atmadev and the birth of Gokarna. The interesting story about how Gokarna was born is really amazing. The principles enunciated through these stanzas are very valuable.*

*caturtho 'dhyäyau*

*süta uväca*

*atha vaiñëava-citteñu dãñövä bhaktim alaukikém /  
nija-lokaà parityajya bhagavän bhakta-vatsalaù //1//  
vana-mälé ghana-çyämaù péta-väsä manoharaù /  
käicé-kaläpa-rucirollasan mukuöa-kuëöalaù //2//  
tri-bhaiga-lalitaç cäru-kaustubhena viräjitaù /*

*koöi-manmatha-lävaëyo hari-candana-carcitaù //3//  
paramänanda-cin-mürtir madhuro muralé-dharaù /  
äviveça sva-bhaktänää hädayäny amaläni ca //4//*

**Sri Sutha said:**

*At that time, upon seeing the immense and unparalleled flow of devotion, which was far away from the routine worldly matters, within the hearts of the devotees of Vishnu, He who is the most compassionate towards His devotees, that Bhagavan, who is the actual entity of Sat, Chit and Anant, leaving His own place entered into their purified hearts. He appeared to his devotees, in their hearts, in the following form and shape:*

*He was wearing the garland of forest flowers; His body was having the colour of the clouds; He was wearing the yellow silk clothes; all His body parts were so attractive to the mind; He was sparkling bright with the decoration of golden ornaments around His waist; He was wearing the brightest golden head gear (Kireetam) and also the shining ear ornaments (Kundalas); He was standing slightly bent towards the front and thus looking so beautiful in his bodily appearance; He was wearing the beautiful Kaustubh Mani; He was having the beauty of one crore Manmadas; He was adorning the sandal mark on his forehead; He was holding his enchanting flute; He was so enchanting to the mind in His look; - thus He entered into the hearts of the devotees in this form and shape.*

*vaikuëöha-väsino ye ca vaiñëavä uddhavädayaù /  
tat-kathä-çravaëärthaà te güda-rüpeëa saàsthitäù //5//*

*Those Vaishnavas who reside in the Vaikunta including Uddhava etc., assembled there in their invisible forms for the purpose of listening to the Srimad Bhagavata Mahapurana.*

*tadä jaya-jayärävo rasa-puñöir alaukiké /  
cürëa-prasiüna-vãñöiç ca muhuù çaikha-ravo 'py abhüt //6//*

*At that time, there was the wonderful flow of the elixir of devotion. The repeat sounds of "Jay Jay" and the resounding echoes from the blowing of the conch shells electrified the atmosphere. The showering of flowers took place repeatedly.*

*tat-sabhä-saàsthitänää ca deha-gehätma-vismätü /  
dãñövä ca tan-mayävasthäà nãrado väkyam abravét //7//*

*Those assembled there had very great feelings within their bodies, senses and their consciousness. Seeing the situation of being within their own self by all the people assembled there, Saint Narada said like this.*

*alaukiko 'yaà mahimä munéçvaräù  
saptäha-janyo 'dya vilokito mayä /  
müöhäù çäöhä ye paçu-pakñiëo 'tra  
sarve 'pi niñpäpatamä bhavanti //8//*

*"Hey the Greatest of the Rishis ! I have explained and proved to you the resultant benefits of listening to the Sapthaham and its relevance in standing*

apart from the worldly matters. Those idiots, obstinate ones, animals, birds etc. have got relieved of all their sins in the greatest manner. "

*ato nã-loke nanu nãsti kiãcic  
cittasya çodhãya kalau pavitram /  
agaugha-vidhvaàsa-karaà tathaiva  
kathã-samãnaà bhuvì nãsti cãnyat //9//*

Therefore, there is nothing in this human world to purify the minds in these times of Kali other than this. For the eradication of all the evils and difficulties, there is nothing on this earth like Srimad Bhagavata Mahapurana.

*ke ke viçudhyanti vadantu mahyaà  
saptãha-yajïena kathãmayena /  
kãpãlubhir loka-hitaà vicãrya  
prakãçitaù ko 'pi navãna-mãrgaù //10//*

By conducting the discourse containing all the glories of Sri Hari in the Yagna known as Saptaham, which are the types of people who get purified? Please explain to me this. You, the compassionate ones, have certainly created and presented a new method for the purpose of blessing the whole world.

*kumãrã ücuù*

*ye mãëavãù päpa-kãtãs tu sarvadã  
sadã durãcara-ratã vimãrga-gãù /  
krodhãgni-dagdhãù kuõilãç ca kãminaù  
saptãha-yajïena kalau punanti te //11//*

The Sanaka Saints said:

Those who have continuously engaged in sinful activities, those who indulge in non-righteous activities, those who deviate and do things which are not said to be good deeds, those who inflame themselves with the fire of anger, those who cheat, those who are ripened with lust - all these types of people, during the times of Kali, with the help of Saptaha Yagnam, can attain purification.

*satyena hãnãù pitã-mãtã-düñakãs  
tãñëãkulãç cãçrama-dharma-varjitãù /  
ye dãmbhikã matsariëo 'pi hiãsakãù  
saptãha-yajïena kalau punanti te //12//*

Those who have departed from the truth, those who abuse parents, those who fry themselves with greed, those who indulge in wrong deeds not suitable for their vocation and status, those who have pride, those who compete for selfish reasons, those who are violent by habit - all these types of people, during the times of Kali, with the help of Saptaha Yagnam, can attain purification.

*pañcogra-pãpãç chala-chadma-kãriëãù  
krürãù piçãcã iva nirdayãç ca ye /*

*brahma-svapuñöä vyabhicära-kärinau  
saptäha-yajäna kalau punanti te //13//*

*Those who killed Brahmins and/or cows, those who are drunkards, those who have stolen gold, those who misbehaved with the wife of the teacher, those who indulge in the great five sins starting with treachery, those who are involved in manipulations, those who are cruel, those who are merciless like the ghosts, those who have fattened themselves with the forceful loot of the materials given to the Brahmins, those who indulge in adultery - all these types of people, during the times of Kali, with the help of Saptaha Yagnam, can attain purification.*

*käyena väcä manasäpi pätaakä  
nityaä prakurvanti çathä haöhena ye /  
parasva-puñöä malinä duräçayäu  
saptäha-yajäna kalau punanti te //14//*

*Those who indulge every day in bad deeds purposely with their body, words and mind; those who have come up with other peoples' wealth, those cruel persons who are dirty in their actions and hot headed - all these types of people, during the times of Kali, with the help of Saptaha Yagnam, can attain purification.*

*atra te kértayiñyäma itihäsaà purätanam /  
yasya çravaëa-mätreëa päpa-häniü prajäyate //15//*

*In support of the above declarations, we shall explain to you an old incident in detail. Even if you listen to that incident all the sins shall get washed away.*

*tuigabhadrä-taöe pürvam abhüt tanum uttamam /  
yatra varëäu sva-dharmeëa satya-sat-karma-tat-paräu //16//*

*Once upon a time, on the banks of the river Tungabhadra, there was a beautiful town. In that town, the different strata of people starting with the Brahmins etc. on their own volition and according to the prescribed norms, were keenly following the righteous principles and involving themselves only in good deeds.*

*ätma-devau pure tasmin sarva-veda-viçäradau /  
çrauta-smärteñu niñëäto dvitéya iva bhäskaraü //17//*

*In that town there lived a Brahmin named Atmadev, who was an expert in all the Vedas and very talented in conducting the prescribed methods of all deeds as prescribed in our Puranas and Upanishads. He was so bright like another sun as far as his personality was concerned.*

*bhikñuko cittavän loke tat-priyä dhundhulé smätä /  
sva-väkya-sthäpikä nityaä sundaré sukulodbhavä //18//*

*The Brahmin (Atmadev) was very wealthy; but, he was looked upon by everyone in the society as a beggar. His wife, Dhundli, was beautiful and belonged to a respectable family. However, she was very obstinate and always felt in the theory, "Everything has to be vouched only as per my statement".*



*loka-värtä-ratä krürä präyaço bahu-jalpikä /  
çürä ca gâha-kâtyeñu kâpaëä kalaha-priyâ //19//*

*She liked in indulging in gossip about other people's affairs. She was cruel by nature. Many times she used to murmur about things without having any meaning. She was not much interested in the household activities. She was very miserly. Quarrels and disputes had become entertaining to her.*

*evaà nivasatoù premëä dampatyo ramamëëayoù /  
arthäù kâmäs tayor äsan na Sukhaäya gâhadikam //20//*

*While that couple lived lovingly like this, all their wealth, material comforts, house etc. did not give them the required pleasure.*

*paççäd dharmäù samârabdhäs täbhyäà santâna-hetave /  
go-bhü-hiraëya-väsäasi dénebhyo yacchataù sadä //21//*

*After passage of some period like this, that Brahmin couple started giving charity with the intention of begetting children. They gave to the poor in charity cows, land and clothes.*

*dhanârdhaà dharmamâtreëa täbhyäà nétaà tathäpi ca /  
na putro näpi vä putré tataç cintäturo bhâçam //22//*

*Half of their wealth were spent like this through the charity. Despite that they did not have either a son or a daughter. Because of this the Brahmin got thoughtfully tensed.*

*ekadä sa dvijo duùkhäd gâhaà tyaktvä vanaà gataù /  
madhyähne tâñito jätas taòägaà samupeyivän //23//*

*One day due to extreme sorrow that Brahmin left his home and went to the forest. There he wandered around and became very thirsty in the afternoon where-after he reached the banks of a lake.*

*pétvä jalaà viñäëäs tu prajä-duùkhena karçitaù /  
muhürtäd api tatraiva saànyäsé kaçcid ägataù //24//*

*Totally distressed and depressed, because of not having his progeny, the Brahmin drank some water and sat over there. After a little while, there reached a Saint at that place.*

*dãñövä péta-jalaà taà tu vipro yätas tad-antikam /  
nätvä ca pädayos tasya niuçvasan saàsthitaù puraù //25//*

*That Brahmin reached up to the Saint, who was relaxing after drinking water. He prostrated at his feet and stood before him perspiring.*

*yatir uväca*

*kathaà rodiñi vipra tvaà kä te cintä baléyasé /  
vada tvaà satvaraà mahyaà svasya duùkhasya kâraëam //26//*

*The Saint said :*

*Hey Brahmin ! Why are you crying ? What has befallen on you to feel so depressed and worried ? Please tell me fast the reason for your worries.*

*brähmaëa uväca*

*kià bravémi añe duùkhaà pürva-päpena saàcitam /  
madéyäu pürvajäs toyaà kavoñëam upabhüijate //27//*

*The Brahmin said :*

*Hey the Saint ! What do I say about my derivative sorrows arising out of my earlier sins. My deceased ancestors use the water that I offer as my obeisance by perspiring through mild warmth. (The Brahmin is meaning by this statement that after his departure from this world, there will be no one as his progeny to offer obeisance to departed souls and therefore, his ancestors are perspiring.)*

*mad-dattam naiva gāhnanti prétyā devā dvijätayaù /  
prajä-duùkhena çünyo 'haà präëäàs tyaktum ihägataù //28//*

*The Devas and the Brahmins do not accept with self satisfaction whatever I am offering to them. Due to the misfortune of not having my own child resulting in complete vanity in me, I have come here to sacrifice my own life.*

*dhig jévitaà prajä-hénaà dhig gāhaà ca prajää vinä /  
dhig dhanaà cānapatyasya dhik kulaà santatià vinä //29//*

*The life without progeny is total vain. The home without children is a total waste. The wealth of the one who does not have children is useless. The dynasty of the childless one is also worthless.*

*pälyate yä mayä dhenuù sä vandhyä sarvathä bhavet /  
yo mayä ropito vākñāù so 'pi vandhyatvam äçrayet //30//*

*Even the cow I keep does not get pregnant. The tree I plant and grow do not flower nor give fruits.*

*yat phalaà mad-gāhäyātaà tac ca çéghraà viçuñyati /  
nirbhägyasyānapatyasya kim ato jévitena me //31//*

*If by chance any fruit reaches my home, that too get spoiled very fast. What is the use for me of having this life when I am so unfortunate not to have children.*

*ity uktvä sa rurodoccais tat-pärçvaà duùkha-péðitaù /  
tadä tasya yateç citte karuëäbhüt garéyasé //32//*

*After saying this much, that Brahmin over came with sorrow and started crying very loudly near the Saint. At that time the Saint took great pity on him.*

*tad-bhäläkñāra-mälää ca väcayäm äsa yogavän /  
sarvaà jätvä yatiù paççäd vipram üce savistaram //33//*

*That Saint, who was a great Yogi and Gyani, could read what has been written on the forehead of the Brahmin. ( He could read the fate of the Brahmin due to his divine knowledge and power. ) After knowing all these, He started explaining to the Brahmin.*

*yatir uvāca  
muicäjüanaà prajä-rüpaà baliñöhä karmaëo gatiù /  
vivekaà tu samäsädya tyaja saäsāra-vāsanām //34//*

*The Saint said :*

*Please discard your desire for progeny. The path of the effect of one's own Karma (one own actions) is very powerful. Please endow upon yourself the required knowledge and give up your desire towards worldly matters.*

*çäëu vipra mayä te 'dya präabdhaà tu vilokitam /  
sapta-janmävadhi tava putro naiva ca naiva ca //35//*

*Hey Brahmin ! Listen. I have just seen what is written on your forehead. For another seven births you will never have a son; not at all you will have and that is very firm.*

*saätateu sagaro duùkham aväpügaù purä tathä /  
re muïcädya kuöumbäçäà saànyäse sarvathä Sukham //36//*

*Don't you know the miseries once undergone by the kings of Sagara and Anga due to their children ? Do not have the inclination towards the family life; better leave it. It is permanent happiness in Sanyasa.*

*brähmaëa uväca  
vivekena bhavet kià me putraà dehi baläd api /  
no cet tyajämy ahaà präëääs tvad-agre çoka-mürcchitaù //37//*

*The Brahmin said :*

*What I am going to get with the knowledge of Tatwa (Tatwa Gyanam). Please bless me some how to have a son. Otherwise, I shall take my life away right in front of you.*

*puträdi-Sukha-héno 'yaà saànyäsaù çuñka eva hi /  
gähasthaù saraso loke putra-pautra-samanivitaù //38//*

*Without having the enjoyment of having a son, this Sanyasa is mere absence of any delight. The real delight lies in the family life along with the sons and the grandsons.*

*iti viprägrahaà dãñövä präbravét sa tapo-dhanaù /  
citraketur gataù kañöaà vidhi-lekhävimärjanät //39//*

*Upon seeing the desires of that Brahmin like this, the Saint once again said :  
" There was an incidence where what had been written on his forehead by Lord Brahma was removed once by the king known as Chitraketu thereby trapping himself into difficulties.*

*na yäsyasi Sukhaà puträd yathä daiva-hatodyamaù /  
ato haöhena yukto 'si hy arthinaà kià vadämy aham //40//*

*Similar to the efforts of the one who is bound by his fate, you will also not benefit the happiness from having a son. Even then you are not leaving your determination. What else can I say to you, the one who is standing before me seeking my protection ? "*

*tasyägrahaà samälokya phalam ekaà sa dattavän /  
idaà bhakñaya patnyä tvaà tataù putro bhaviñyati //41//*

*Upon seeing the desire of the Brahmin, the Saint gave him a fruit. " Make your wife eat this. Then a son will be born.*

*satyaà çaucaà dayä dänam eka-bhaktaà tu bhojanam /  
varñävadhî striyâ käryaà tena putro 'tinirmalaù //42//*

Your wife should observe at least for the next one year truthfulness, purity of mind and body, compassion towards the needy, charitable deeds, eating only at one time. Then there shall a son, most pure and clean. "

*evam uktvä yayau yogé vipras tu gâham ägataù /  
patnyäù päëau phalaà dattvä svayaà yätas tu kutracit //43//*

The Saint took leave of the Brahmin after saying these words. As far as the Brahmin was concerned, he returned to his home. After giving the fruit in the hands of his wife, he went to some other place.

*taruëé kuöilä tasya sakhy-agre ruroda ha /  
aho cintä mamotpannä phalaà cähaà na bhakñaye //44//*

The Brahmin's young wife was not a person of straightforward nature. She went to her close friend and submissively said to her :

" Oh! Friend, I have got a proposal. I am not going to eat this fruit.

*phala-bhakñyeëa garbhaù syäd garbheödara-vâddhitä /  
sv-alpa-bhakñyaà tato 'çaktir gâha-käryaà kathaà bhavet //45//*

Eating the fruit shall lead to pregnancy. The abdomen shall bulge if there is a pregnancy. Thereafter, one should eke with very little food. Because of that the strength of the body will get deteriorated. Then how come the household work shall take place ?

*daiväd dhäöé vrajed gräme paläyed garbhiëé katham /  
çukavan nivased garbhas taà kukñeù katham utsâjet //46//*

By chance if there is an attack by thieves in the village how a pregnant woman can run and escape ? If the baby gets trapped in the abdomen like a caged parrot, how to bring it out from the abdomen ?

*tiryak ced ägato garbhas tadä me maraëaà bhavet /  
prasütäù dâruëaà duùkhaà sukumäré kathaà sahe //47//*

If, for some reason, the baby stays put within I shall die then. Can I, who is beautiful, bear the pains of labour at the time of delivery ?

*mandäyää mayi sarvasvaà nanändä saäharet tadä /  
satya-çaucädi-niyamo durärädhyaù sa dâçyate //48//*

When I lie down helplessly, my husband's brother shall take away everything from here. Apart from that, I cannot observe truthfulness, hygiene etc. in a strict manner.

*lälane pälane duùkhaà prasütäyâç ca vartate /  
vandhyä vä vividhä näré Sukhainé ceti me matiù //49//*

All these are apart from the difficulties of the mother to take care and bring up the baby. In my opinion, the woman who does not get pregnant or the one who does not have a husband is enjoying the life most. "

*evaà kutarka-yogena tat phalaà naiva bhakñitam /  
patyâ pñöaà phalaà bhuktaà bhuktaà ceti tayor éritam //50//*



Having these types of illogical thinking, she did not eat the fruit at all. Her husband asked her if she had eaten. She said yes to that.

*ekadä bhaginé tasyäs tad gāhaà svecchayägatä /  
tad-agre kathitaà sarvaà cinteyaà mahaté hi me //51//*

As these things were developing, her younger sister on her own happened to reach there once. At that time she said everything to her sister - " I am entrapped in very difficult miserable thoughts.

*durbalä tena duùkhena hy anuje karaväëi kim /  
säbravén mama garbho 'sti taà däsyämi prasütitaù //52//*

Hey my younger sister ! I am totally depressed because of that sorrow. What I am supposed to do now ? " On listening to this, her younger sister said - " I am pregnant now. I shall give you that baby after delivery.

*tävat kälaà sa-garbheva guptä tiñöha gāhe Sukham /  
vittaà tvaà mat-pater yaccha sa te däsyati bälakam //53//*

Till that time you can pretend to be pregnant and remain happily at home without the knowledge of others. My husband needs to be given only money. He shall definitely give my child.

*ñän-mäsiko mätö bälä iti loko vadiñyati /  
taà bäläà poñayiñyämi nityam ägatya te gāhe //54//*

After six months people will say that my kid has expired. (I shall find the ways and means for this story to spread). Not only that, I shall stay put in your house and shall daily look after it.

*phalam arpaya dhenvai tvaà parékñärthaà tu sämpratam /  
tat tadäcaritaà sarvaà tathaiva stré-svabhävataù //55//*

For the sake of an experiment you give the fruit to the cow for it to eat. "She listened and followed whatever her younger sister told her as a matter of the habit of women.

*atha kälena sä näré prasütä bälakaà tadä /  
änéya janako bäläà rahasye dhundhuléà dadau //56//*

Thereafter, at the appointed time, that woman (the younger sister of Dhundli) delivered a baby boy. The father of the boy, without knowledge of any one, brought the baby boy and handed over to Dhundli.

*tayä ca kathitaà bhartre prasütäù Sukham arbhakaù /  
lokasya Sukham utpannam ätmadeva-prajodayät //57//*

Dhundli informed her husband that she had delivered very comfortably a baby boy. All the people in the neighbourhood went into happy mood because Atmadev thus got a son.

*dadau dānaà dvijätibhyo jäta-karma vidhäya ca /  
géta-väditra-ghoño 'bhüt tad-dväre bahu //58//*

Atmadev conducted the required rituals in a fit way for the new born baby boy. He gave in charity many gifts to the Brahmins. In front of his house there were big celebrations with people singing songs with accompanying drums, apart from bestowing blessings to the newborn.



*bhartur agre 'bravéd väkyaa stanyaà nästi kuce mama /  
anya-stanyena nirdugdhä kathaà puñëämi bälakam //59//*

*Dhundli went in front of her husband and said - " I do not have milk in my breasts. How can I bring up my child, who does not have any milk to drink, by feeding some others' breast milk ?*

*mat-svasäyäu prasütäyâ mâto bälakas tu vartate /  
täm äkärya gâhe rakña sä te 'rbhaà poñayiñyati //60//*

*My younger sister's son, who was born recently, is no more. Let us invite her and make her stay in our house. She will feed and take care of your son. "*

*patinä tat kâtaà sarvaà putra-rakñaëa-hetave /  
putrasya dhundhukäréti nämä mätrü pratiñöhitam //61//*

*Keeping the protection of his son in mind as the foremost consideration, the Brahmin obeyed everything that were told to him. The mother (Dhundli) named his son as "Dhundhukari".*

*tri-mäse nirgate cätha dhenuù suñuve 'rbhakam /  
sarväiga-sundaraà divyaa nirmalaà kanaka-prabham //62//*

*Three months thereafter, the cow delivered a human baby boy. The baby was so beautiful and enchanting, very divine, very pure, and having the colour of gold.*

*dãñövâ prasanno vipras tu saaskärän svayam ädadhe /  
matväçcaryaa janäu sarve didäkñärthaà samägatäu //63//*

*On seeing this, the happy Brahmin did all the rituals for the newborn. All the people determined that this is a wonder birth and thus started coming there to see the newborn.*

*bhäg्यodayo 'dhunä jäta ätma-devasya paçyata /  
dhenvä bälau prasütas tu deva-rüpéti kautukam //64//*

*"See the fortune stars of Atmadev rising high in the sky ! Even his cow has given birth to a very divine human boy - This is a very great wonder ! "*

*na jütaà tad rahasyaa tu kenäpi vidhi-yogataù /  
go-karëaà ca sutaà dãñövâ gokaäëaà nämä cäkarot //65//*

*Because of the divine intention, no one could understand the inner meanings of all these. As the baby boy's ears were like that of the ears of the cow he was named "Gokarna" as such.*

*kiyat kälena tau jätau tanayäv ubhau /  
gokarëo paëdïto jüané dhundhukäré mahä-khalaù //66//*

*These two sons, who were born in these ways, became youthful over the time. Gokarna became a Jnani (very knowledgeable person) and Pandit (a great scholar); Dhundhukari a rowdy with all bad habits and deeds.*

*snäna-çauca-kriyâ-héno dur-bhakñé krodha-saâyutaù /  
duñparigraha-kartä ca çavahas tena bhojanaù //67//*

*He ( Dhundhukari ) was not following the bathing schedule and ensuring proper hygiene as normally done by a Brahmin. He used to eat dirty food.*

*He was always overwhelming with great anger. He had everything on him which were very bad. Even he used to have food with the same hand after touching dead body.*

*coraù sarva-jana-dveñé para-veçma-pradépikaù /  
lälanäyärbhakän dhâtvä sadyaù küpe niñätayat //68//*

*He was a thief, nurturing anger against all the people, and used to set others' houses on fire. As if it was a play thing, he used to lift children and suddenly push them into the well.*

*hiäsakaù çastra-dhäré ca dénändhänää prapédakaù /  
cäädäläbhirato nityaà päça-hastaç ca saìgataù //69//*

*By nature he was violent. He always used to walk with some weapon. He used to trouble those who were helpless and those who were blind. He used to be always in the company of people doing bad deeds. He used to carry ropes and go for hunting along with dogs.*

*tena-veçyä-kusaìgena paitryaà cittaà tu näçitam /  
ekadä pitarau täöya päträëi svayam äharat //70//*

*Because of his association with prostitutes he lost all the wealth of his father. Once he had beaten up his parents. He lifted all the vessels and other materials from the house.*

*tat-pitü kâpäëaù proccair dhana-héno ruroda ha /  
vandhyatvaà tu samécénaà kuputro duùkha-däyakaù //71//*

*His father (Atmadev), who was even otherwise a miser, loudly cried when he saw that all his wealth has been plundered. "It would have been nice not have a son. Disoriented son gives miseries.*

*kva tiñöhämi kva gacchämi ko me duùkhaà vyapohayet /  
präëääs tyajämi duùkhena hä kañöää mama saàsthitam //72//*

*Where shall I stay now ? Where shall I go now ? Who is there to eradicate my sorrows ? I am dying because of my sorrows. This difficulty has engulfed me totally. "*

*tadänéa tu samägatya gokarëo jüana-saâyutaù /  
bodhayäm äsa janakaà vairägyaà paridarçayan //73//*

*At that time, there reached the knowledgeable Gokarna , and advised his father to detach himself from the worldly affairs.*

*asäraù khalu saäsäro duùkha-rüpe vimohakaù /  
sutaù kasya dhanaà kasya snehavän jvalate 'niçam //74//*

*" The worldly affairs are too silly. They generates miseries and also draw one by attracting towards them. Whose son ? Whose wealth ? Those who have love towards them burn themselves out day in day out.*

*na cendrasya Sukhaà kiàcin na Sukhaà cakravartinaù /  
Sukham asti viraktasya muner ekänta-jévinaù //75//*

*Even Lord Indra does not have happiness. Even the all-wealthy King does not have happiness. Only the Saint, who does not get involved himself with the worldly affairs and remains lonely, becomes happy.*

*muicäjüanaà prajä-rüpaà mohato narake gatiù /  
nipatiñyati deho 'yaà sarvaà tyaktvä vanaà vraja //76//*

*Discard the ignorant attachment like : "this is my son ". Travelling with attachment is the way towards hell. This body shall fall down one day. Throw away everything and go to forests. "*

*tad väkyà tu samäkarëya gantu-kämaù pitäbravét /  
kià kartavyaà vane täta tattvaà vada savistaram //77//*

*Upon listening to the words of wisdom from Gokarna, his father prepared himself for going to the forests. Then he again said to him: " My son ! After reaching the forests what I am supposed to do ? Please explain to me in detail.*

*andha-küpe sneha-päçair<sup>37</sup> baddhaù paigur ahaà çäöhaù /  
karmaëä patito nünaà mäm uddhara dayä-nidhe //78//*

*The fool I am, I have got trapped in the well of the household affairs, got twined in the rope of attachment to the family, and lamed in the path of my own deeds. Hey the compassionate one ! Please lift me out of all these and take me to the shores. "*

*gokarëa uväca*

*deho 'sthi-mäasa-rudhire 'bhimatià tyaja tvaà  
jäyäsutädiñu sadä mamatäà vimuica /  
paçyänicaà jagad idaà kñäëa-bhaiga-niñöhaà  
vairägya-räga-rasiko bhava bhakti-niñöhaù //79//*

*Gokarna said :*

*Please discard the thinking of "me" in your body which only contains bones, flesh and blood. Throw away the attachment to wife, children etc. Mentally remember always that this world extinguishes in split seconds. Accordingly, immerse yourselves and enjoy the path of total devotion keeping yourselves away from the worldly affairs.*

*dharmà bhajasva satataà tyaja loka-dharmän  
sevasva sädhu-puruñäi jahi käma-tañëäm /  
anyasya doña-guëa-cintanam äçu muktvä  
sevä-kathä-rasam aho nitaräà piba tvam //80//*

*Worship the real devotion. Discard the ways of the world. Be of service to the good people. Throw away the craving of taste for food. Without thinking about other peoples' difficulties and welfare, enjoy and worship the Bhagavan and drink the nectar of the stories about Bhagavan, as far as possible.*

*evaà sutokti-viçato 'pi gähaà vihäya yäto  
vanaà sthira-matir gata-ñañöi-varñaù /  
yukto harer anudinaà paricaryayäsau  
çré-kañëam äpa niyataà daçamasya päöhät //81//*

*That Brahmin who had crossed his sixty years of life, at least under the influence of the advice of his son, discarded his home and went away to the forest. He undertook, as per the prescribed norms and with focused mind, the*

worship and prayed Bhagavan every day. He also undertook the reading of the 10th chapter of Srimad BHAGAVATAM in due manner and in the end attained the merging of himself with Sri Krishna.

*iti çré-padma-puräëe uttara-khaëde çrémad-bhägavata-mähätmye vipra-  
mokño näma caturtho'dhyäyau*

This completes the 4th chapter dealing with the subject of the Moksha of the Brahmin.

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*Hari Om*

**SRIMAD BHAGAVATA MAHATMYAM**

**Chapter 5**

**INTRODUCTION**

This chapter is in continuation of the previous chapter. The bad deeds of Dhundhukari leads to his becoming a ghost after his death. How Gokarna helps him to get salvation through the discourse of Srimad BHAGAVATAM has been explained in detail. The values enunciated through these stanzas are very relevant in our day to day lives.

*süta uväca*

*pitary uparate tena janané täditä bhåçam /*

*kva vittaà tiñöhate brühi haniñye lattayä na cet //1//*

Sri Sutha said:

After the departure of his father, that Dhundhukari started beating his mother often. " Where you have kept the money ? Tell me. Otherwise I shall beat and kill you with a lighted fire wood. "

*iti tad väkya-saätträsj jananyä putra-duùkhataù /*

*küpe pätaù kåto rätrau tena sä nidhanaà gatä //2//*

These types of threats and tortures made her so much afraid of her son to such an extent that one night she went and jumped into the well. That way she died.

*gokarëas tértha-yätträthaà nirgato yoga-saàsthitaù /*

*na duùkhaà na Sukhaà tasya na vairé näpi båndhavaù //3//*

Gokarna, who was a disciplinarian in Yoga shastra, went away in pilgrimage. He did not have sadness; pleasure; enemies; friends.

*dhundhukaré gãhe 'tiñöhat païca-paëya-vadhü-vätaù /*

*aty-ugra-karma-kartä ca tat-poñaëa-vimüòha-dhéù //4//*

As far as Dhundhukari was concerned, he started staying with his five prostitutes in his own home. He got extremely mad in thinking as to find the means of how to take care of their requirements. He started doing very many cruel acts.

*ekadä kulaöäs täs tu bhüñaëäny abhilipsavaù /*

*tad-arthaa nirgato gehät kämändho mätyum asmaran //5//*

*One day those prostitutes expressed to him their desire of having some ornaments. To fulfill their wish and blinded with lust, he left his home without even thinking about death.*

*yatas tataç ca saàhàtya vittaà veçma punar gataù /  
täbhyo 'yacchat suvasträëi bhüñaëäni kiyanti ca //6//*

*He stole money from different sources and again reached home. He distributed to them plenty of new clothes and ornaments.*

*bahu-vitta-cayaà dãñövä rätrau näryo vicärayan /  
cauryaà karoty asau nityam ato räjä grahéñyati //7//*

*On seeing the accumulated wealth in plenty, the women thought in the night :  
" This fellow is regularly stealing things. Therefore he would be caught by the government authorities.*

*vittaà hätvä punaç cainaà märiñyati niçcitam /  
ato 'rtha-guptaye güòham asmäbhiù kià na hanyate //8//*

*On finding the stolen wealth, definitely he will be given death punishment in any way. Therefore, why not we kill him without the knowledge of any one and keep the concealed wealth ?*

*nihatyainaà gähétvärthaà yäsyämo yatra kutracit /  
iti tä niçcayaà kätvä suptaà saàbadhya raçmibhiù //9//  
päçàà kaëöhe nidhäyäsya tan mätyum upacakramuù /  
tvaritaà na mamäräsau cintä-yuktäs tadä 'bhavan //10//*

*After killing him and then taking over all the wealth, we can go somewhere else. " They started thinking like this. They tied him up at the time when he was fast asleep. They put a knot with rope around his neck and tightened. He did not die immediately. Then they got into some confusion.*

*taptäigära-samühääç ca tan-mukhe hi vicikñipuù /  
agni-jväätiduùkhena vyäkulo nidhanaà gataù //11//*

*They assembled plenty of burning coal in a bowl and forced them into his throat. On account of the unbearable pain arising out of the burns from its heat he died miserably.*

*taà dehaà mumucur garte präyaù sähasikäù striyaù /  
na jüataà tad rahasyaà tu kenäpédaà tathaiva ca //12//*

*They buried that dead body in a deep pit and filled it with sand. The women were known to show courage. No one knew about this secret as well.*

*lokaiù päñöä vadanti sma düraà yätaù priyo hi naù /  
ägamiñyati varñe 'smin vitta-lobha-vikarñitaù //13//*

*When the people enquired, the women said to them like this. " Our beloved person has gone to far off place with the intention of earning money. He will be returning by the end of this year. "*

*stréëää naiva tu viçväsaà duñöänää kärayed budhaù /  
viçväso yaù sthito müòhaù sa duùkhaiù paribhüyate //14//*



*Those who are intelligent should not trust such cruel women. Whomsoever trust such women without thinking, they get themselves entrapped in various types of miseries.*

*sudhā-mayaà vaco yāsāà kämināà rasa-varadhanam /  
hādayaà kñura-dhäräbhaà priyaù ko näma yoñitām //15//*

*Their words are like the nectar of Amrit; it encourages lustful thinking in the lustful persons. But, their mind is so sharp like a knife. Leaving that aside, do these women really love any one ?*

*saähätya vittaà tä yätäu kulaöä bahu-bhartäkäu /  
dhundhukäré babhüvätha mahän pretaù kukarmataù //16//*

*Those cruel women, who were having so many husbands, left that place taking away all the wealth of Dhundhukari. As far as Dhundhukari was concerned, he became a big ghost due to all his bad deeds.*

*vätyärüpa-dharo nityaà dhävan daça-diço 'ntaram /  
çétätapa-parikliñöo nirähäraù pipäsitaù //17//  
na lebhe çaraëaà kutra hä deveti muhur vadan /  
kiyat kälena gokarëo mätaà lokäd abudhyata //18//*

*That ghost took the shape of whirlwind, started moving around in all the ten directions, got troubled due to heat and cold, and due to hunger and thirst said frequently and loudly "Hey my God ! " He spread out and circled around in different places directionless. Then, after passage of few years, Gokarna came to know about the death of Dhundhukari through the people of the village.*

*anäthaà taà vidityaiva gayä-çräddham acékarat /  
yasmiàs térthe tu saàyäti tatra çräddham avartayat //19//*

*Thinking and being concerned that Dhundhukari was an orphan, Gokarna did Gaya Shraadh for him. (Doing Shraadh - offerings to the departed souls - in Gaya is considered very important for their salvation). Not only that, whichever sacred places Gokarna happened to visit, he did the prescribed offerings for the salvation of Dhundhukari.*

*evaà bhraman sa gokarëaù svapuraà samupeyivän /  
rätrau gähäigaëe svaptum ägato lakñitaù paraiù //20//*

*After travelling to various places like this, once Gokarna happened to reach his own village. He slept at the front space of his own house in the night without knowing about his presence by any one.*

*tatra suptaà sa vijäya dhundhukäré sva-bändhavam /  
niçéthe darçayäm äsa mahä-raudrataraà vapuù //21//*

*Knowing that his brother Gokarna was sleeping there, the ghost presented before him in the middle of the night his fearful gory form.*

*sakån meñaù sakäd dhasté sakâc ca mahiño 'bhavat /  
sakäd indraù sakâc cagnüù punaç ca puruño 'bhavat //22//*

*He manifested himself once as a goat, again as an elephant and then again as a buffalo. Once he appeared as Indra. Then once he took the shape of fire. Thereafter he assumed the form a human.*

*vaiparétyaà dāñövä gokarëo dhairya-saàyutaù /  
ayaà durgatikaù ko 'pi niçcityätha tam abravét //23//*

*The courageous Gokarna, upon seeing this contradiction, determined within himself, " this must be a soul which could not yet find the path of salvation." Then he started talking to it.*

*gokarëa uväca  
kas tvam ugrataro rätrau kuto daçäm imäm /  
kià vä pretaù piçäco räkñaso'séti çäsa nau //24//*

*Gokarna said :*

*Who are you who has come in the night in very gory form ? How come you have reached this stage ? Are you a ghost, devil or demon ? Tell me who you are ?*

*süta uväca  
evaà päñöas tadä tena rurodoccaiù punaù punaù /  
açakto vacanocçäre saäjü-mätraà cakära ha //25//*

*As Gokarna asked the ghost like this, the ghost started showing only some signs, as it could not make any sensible talk by shouting continuously.*

*tato 'ijalau jalaà kätvä gokarëas tam udérayat /  
tat-sekäd gata-päpo 'sau pravaktum upacakrame //26//*

*At that time, Gokarna sprinkled handful of water after reciting some Mantras. Getting little drenched with those sprinkled water, as if it mitigated some sin, the ghost started talking.*

*preta uväca  
ahaà bhrätä tvadéyo 'smi dhundhukäréti nämataù /  
svakéyenaiva doñeëa brahmatvaà näçitaà mayä //27//*

*The ghost said :*

*I am your brother by name Dhundhukari. I destroyed my own prescription of being a Brahmin due to my bad deeds.*

*karmaëo nästi saàkhyä me mahä-jüane vivartinaù /  
lokänäà hiäsakaù so 'haà strébhira duùkhena märitaù //28//*

*One cannot measure the innumerable bad deeds I had done in my life due to my intense worldly desires and attractions with which I had been circling around. That me, who was responsible for cruelty to the people around, was killed in a horrible by the women.*

*ataù pretatvam äpanno durdaçäà ca vahämy aham /  
vätä-häreëa jévämi daivädhéna-phalodayät //29//*

*Thereupon, after having become the form of ghost, I am suffering very badly like this since then. Due to the result of some little good work I might have done, with the blessings of Divine powers, I am carrying on with only air as my food.*

*aho bandho kâpâ-sindhô bhrâtar mäm açu mocaya /  
gokarëo vacanaà çrutvâ tasmai väkyam athâbravét //30//*

*Therefore, hey the compassionate brother of mine ! Please lift me from this pitiable condition and provide me safety ! On listening to these, Gokarna again said:*

*gokarëa uvâca  
tvad-arthaà tu gayâ-piëdo mayâ datto vidhânataù /  
tat kathaà naiva mukto 'si mamâçcaryam idaà mahat //31//*

*Gokarna said :*

*For your salvation, I had done the prescribed offerings of bowls of cooked rice in Gaya. How come you could not get salvation despite this ? I am really surprised about this.*

*gayâ-çrâddhân na muktiç ced upäyo näparas tv iha /  
kià vidheyaà mayâ preta tattvaà vada savistaram //32//*

*I do not see any other way out other than what I had offered for your salvation in Gaya, even by which you could not get the required salvation. Oh ghost, what shall I do now ? You yourself explain to me frankly.*

*preta uvâca  
gayâ-çrâddha-çatenâpi muktir me na bhaviñyati /  
upäyam aparaà kiàcid tat vicâraya säàpratam //33//*

*The ghost said :*

*I will not at all get salvation even if you offer the bowls of cooked rice for hundred times in Gaya. Please enquire and find out if there are any other ways.*

*iti tad-väkyam äkarëya gokarëo vismayaà gataù /  
çata-çrâddhair na mukteç ced asädhyaà mocanaà tava //34//  
idänëà tu nijaà sthänam ätiñöha preta nirbhayaù /  
tvan-mukti-sâdhakaà kiàcid äcariñye vicärya ca //35//*

*Gokarna got surprised on listening to the words of the ghost. " If you are not going to get salvation in spite of hundred offerings in Gaya, for the time being stay put in your own place fearlessly. Let me think about some other ways and means for your salvation and shall undertake to do the required action accordingly.*

*dhundhukäré nijaà sthânaà tenädiñöas tato gataù /  
gokarëaç cintayäm äsa tâà rätrià na tad adhyagät //36//*

*On the instructions of Gokarna, Dhundhukari left from there for his own place. As far as Gokarna was concerned, he thought again and again throughout that night; he could not get the grasp of the situation.*

*prätas tam ägataà dâñövâ lokäù prétyâ samägatäù /  
tat sarvaà kathitaà tena yaj jätaà ca yathä niçi //37//*

*When it became dawn, people who came to know about the arrival of Gokarna and started reaching that place. He explained to them whatever developments took place in the night.*

*vidväaso yoga-niñöhäç ca jünino brahma-vädinau /  
tan-muktià naiva paçyanti paçyantaù çästra-saàcayän //38//*

Among the people assembled were some great pundits, Yogis, Jnanis, and persons who had mastered the Vedas. Though they examined each and every available scripture they could not find a way out for the salvation of Dhundhukari.

*tataù sarvaiù sürya-väkyaa tan-muktau sthüpitaà param /  
gokarëaù stambhanaà cakre sürya-vegasya vai tadä //39//*

Thereafter, all of them decided to do things for the salvation of Dhundhukari as per advice of the Sun God. Immediately, Gokarna with his intense powers of meditation (Thapas), stopped the movement of the Sun.

*tubhyaà namo jagat-säkñin brühi me mukti-hetukam /  
tac chrutvä dürataù süryaù sphuöam ity abhyabhñata //40//  
çrémad-bhägavatän muktiù saptähe väcanaà kuru /  
iti sürya-vacaù sarvair dharma-rüpaà tu viçrutam //41//*

" Hey Lord ! The one who witness the whole world ! We prostrate before your good-self. Please advice me the ways and means for the salvation of Dhundhukari. " On listening to the prayers of Gokarna, within the hearing means of everyone present there, the Sun God very clearly and distinctly said - " His salvation is possible through Srimad BHAGAVATAM. Conduct the discourse of Saptaham (of Srimad BHAGAVATAM). " All the people accepted these words of the Sun God as the form of the Righteous deed and decided accordingly.

*sarve 'bruvan prayatnena kartavyaa sukaraà tv idam /  
gokarëo niçcayaà kätvä väcanärthaà pravartitaù /42//*

" This observance is very simple; however it has to be carried out with appropriate efforts. " said every one. Accordingly Gokarna decided to conduct the discourse of Srimad BHAGAVATAM and made necessary preparations.

*tatra saàçravaëärthäya deça-grämäj janä yuyuù /  
paigv-andha-väddha-mandäç ca te 'pi päpa-kñayäya vai //43//*

From different kingdoms and villages people reached there with the intention of listening to Srimad BHAGAVATAM. Lame persons, blind, old people, dull headed - like of them all reached continuously in order to get rid of the effect of their bad deeds.

*samäjas tu mahäijäto deva-vismaya-kärakaù /  
yadaiväsanam ästhäya gokarëo 'kathayat kathäm //44//  
sa preto 'pi tadä yätaù sthänäà paçyann itas tataù /  
sapta-granthi-yutaà taträpaçyat kécakam ucchritam //45//*

Even the Devas got surprised as to how so many people got assembled there. When Gokarna occupied the centre stage (Vyasa Peetam) and started the discourse, the ghost also reached there. When he started searching here and



there for himself to sit, he spotted a bamboo tree planted straight which had seven knot points, each one of them having one hole each.

*tan-mülacchidram äviçya çravaëärthaà sthito hy asau /  
vâta-rüpe sthitaà kartum açakto vaàçam äviçat //46//*

That ghost entered through the hole at the bottom of the bamboo and placed itself there for listening to the discourse. As the ghost was in the form of air, it was not in a position to station itself at one place. Therefore, it placed itself within that compartment of the bamboo.

*vaiñëavaà brähmaëaà mukhyaà çrotäraà parikalpya saù /  
prathama-skandhataù spañöam äkhyänaà dhenujo 'karot //47//*

As far as Gokarna, the son of the cow, was concerned, having made a Vaishnava Brahmin seated on the front as the prime listener, started the discourse of Srimad BHAGAVATAM from the first volume.



**Gokarna discoursing Srimad BHAGAVATAM**

*dinänte rakñitâ gâthâ tadä citraà babhüva ha /  
vaàçaika-granthi-bhedo 'bhüt sa-çabdaà paçyatäà satäm //48//*

As the evening approached, he stopped the discourse. At that time there occurred a wonderful development. As the people over there watched, making a big noise one compartment of the bamboo split open.

*dvitéye 'hni tathä säyaà dvitéya-granthi-bhedanam /  
tâtéye 'hni tathä säyaà tâtéya-granthi-bhedanam //49//*

At the end of the evening of the second day, the second compartment of the bamboo split in the same manner. Again, at the end of the evening of the third day, the third one also split.

*sapta-dinair vaàça-sapta-granthi-vidhedanam /  
kâtväpi dvädaça-skandha-çravaëät pretatäà jahau //50//*

Within these seven days all the seven compartments of the bamboo got split in the even manner. After listening to the 12th Volume of SrimadBHAGAVATAM, that Dhundhukari could discard his ghost form and thereby got liberated.

*divya-rüpa-dharo jätas tulasé-däma-maëöitaù /  
péta-väsä ghana-çyämö mukuöé kuëöälänvitaù //51//*

That Dhundhukari appeared there in a very divine form adorning the garland of Tulsi leaves, wearing the saffron clothes, having the body colour equal to



that of the clouds, wearing a beautiful head gear (Kireetam) and beautiful ear ornaments (Kundalas).

*nanäma bhrätaraà sadyo gokarëam iti cäbravét /  
tvayähaà mocito bandho kâpayä preta-kaçmalät //52//*

Immediately he prostrated before Gokarna, his brother, and said like this : " Brother ! Your benevolent compassion made me to get of my ghost form thereby liberating myself.

*dhanyä bhägavaté värtä preta-péòä-vinäçiné /  
saptäho 'pi tathä dhanyaù kânëa-loka-phala-pradaù //53//*

The BHAGAVATAM discourse is so sacred which destroys the ghostly afflictions ! The discourse which enables attainment of the world of Sri Krishna is so sacred !

*kampante sarva-päpäni saptäha-çravaëe sthite /  
asmäkaà pralayaà sadyaù kathä ceyaà kariñyati //54//*

When one gets opportunity to listen to the BHAGAVATAM discourse, all the sins shall think fearfully shivering thus and say: " this discourse is going to finish us instantly ! "

*ärdraà çuñkaà laghu sthülaà väi-manaù-karmabhiù kätam /  
çravaëää vidahet päpäà pävakaù samidho yathä //55//*

Even if it is wet, dry, light or heavy, the wood gets burnt by the fire. Similarly, even if they are new, old, small or big, in whichever category they belong, all the sins originated by deeds done through words, minds, actions etc. get annihilated by listening to the Saptaham of Srimad BHAGAVATAM discourse.

*asmin vai bhärate varñe süribhir veda-saàsadi /  
akathä-çraviëää puàsää niñphalaà janma kértitam //56//*

In this part of the world known as Bharat, those who have not listened to the discourse of Srimad BHAGAVATAM have in fact wasted their lives. This is the declaration unanimously made by the knowledge persons in the assembly of the divine.

*kià mohato rakñitena supuñöena baléyasä /  
adhruveëa çaréreëa çuka-çästra-kathää vinä //57//*

If one does not listen to the discourse of the Mahapurana of SrimadBHAGAVATAM by Sri Sukha Brahmarshi, what is the use of this body which is protected and maintained exclusively through human desires ?

*asthi-stambhaà snäyu-buddhaà määsa-çoëita-lepitam /  
carmävanaddhaà durgandhaà pätraà mütra-puréñayoù //58//  
jarä-çoka-vipäkärtaà roga-mandiram äturam /  
duñpüraà durdharaà duñöää sa-doñaà kñäëa-bhaigaram //59//  
kâmi-viò-bhasma-saäjätaà çaréram iti varëitam /  
asthireëa sthiraà karma kuto 'yaà sädhyen na hi //60//*

*What is after all this human body ? - it is the assembly of pillars of bones, intertwined with nerves and veins, applied and pasted with flesh and blood, on top of that covered with skin - giving emissions of bad air, is a vessel for excreta and urine, troubled in the end with the affliction of old age, the embodiment of all diseases, entrenched with all desires, emitting impure air, always bad, mixed with all impurities, destructible within split seconds, and cannot contain the description as to whether it is full of bacteria, excreta, ash etc.*

*Like this the human body is not permanent. However, with this impermanent body why not the humans undertake to do something which is permanent ?*

*yat prātaù saàskātaà cānnaà sāyaà tac ca vinaçyati /  
tadéya-rasa-saàpuñöe käye kü näma nityatā //61//*

*The food prepared in the morning gets impure by the evening. With the essence of these types of food intake, how can the body get permanent nourishment?*

*saptāha-çravaëül loke präpyate nikaöe hariù /  
ato doña-nivātty-artham etad eva hi sädhanam //62//*

*In this world, due to the listening of Srimad Bhagavatha Saptaham, Sri Hari reaches very close to you. Therefore, for eradication of all the impurities this is the only one method.*

*budbudä iva toyeñu maçakü iva jantuñu /  
jäyante maraëyaiva kathä-çravaëa-varjitäù //63//*

*Those who do not listen to the discourse of Srimad BHAGAVATAM are like the bubbles in the water, like the mosquitoes trying to be on the others' bodies, which have taken birth only with the purpose to die.*

*jaöasya çuñka-vaàçasya yatra granthi-vibhedanam /  
citraà kim u tadä citta-granthi-bhedaù kathä-çravät //64//*

*When even the mortal bamboo tree could split up itself upon listening to the discourse of Srimad BHAGAVATAM, will it be a wonder if the knots around the human hearts break after listening to them ?*

*bhidyate hädaya-granthiç chidyante sarva-çaàçayäù /  
kñéyante cäsya karmäëi saptāha-çravaëe kâte //65//*

*Listening to the discourse of Saptaham enables to untie the knots around the hearts, removes all doubts, promotes independence from all deeds.*

*saäsära-kardamälepa-prakñälana-paöéyasi /  
kathä-térthe sthite citte muktir eva budhaiù smätä //66//*

*When the sacred water of Srimad Bhagavatam discourse originates in one's heart, which is extremely capable of washing away all the inherited dirt arising out of the association with the worldly affairs, it helps the liberation of life - this has been sufficiently established by the knowledgeable persons. "*

*evaà bruvati vai tasmin vimānam agamat tadä /  
vaikuëöha-väsibhir yuktaà prasphurad dépta-maëòalam //67//*

As the ghost was saying all these, and airplane, as beautiful as the one smiling from all its parts, along with the people of Vaikunta Loka, landed there.

*sarveñää paçyatää bheje vimänaà dhundhulé-sutaù /  
vimäne vaiñëävän vékñya gokarëo väkyam abravét //68//*

As all the people were watching, Dhundhukari boarded the airplane. Looking at the followers of Lord Vishnu seated in the plane, Gokarna asked.

*gokarëa uväca*

*atraiva bahavaù santi çrotäro mama nirmaläù /  
änétäni vimanäni na teñää yugapat kutaù //69//  
çravaëää sama-bhägena sarveñää iha dâçyate /  
phala-bhedaù kuto jätaù prabruvantu hari-priyäu //70//*

Gokarna said:

Hey the followers of the most endearing Sri Bhagavan (or the followers who are loved immensely by Sri Bhagavan) ! There are many other pure thinking listeners for my discourse right over here. Why have you not brought the airplanes for them ? I have seen over here that all the people assembled before me have listened to the discourse equally. How come there is disparity in the result ? Please explain to me.

*hari-däsä ücuù*

*çravaëasya vibhedena phala-bhedo 'pi saàsthitaù /  
çravaëää tu kâtaà sarvair na tathä mananaà kâtam /  
phala-bhedas tato jäto bhajanäd api mänada //71//*

The followers of Lord Vishnu said :

The disparity in the result is due to the difference in the listening. It is true every one listened to the discourse equally; but they did not take the meaning into their minds equally. Hey the respectable one ! Apart from this, the difference in the result is also due to the disparity in their getting involved in the devotional content.

*sapta-rätram upoñyaiva pretena çravaëää kâtam /  
mananädi tathä tena sthira-citte kâtaà bhâçam //72//*

In all these seven days, this ghost had observed strict penance (without drinking or eating anything) and listened to the discourse. In the same manner, it had ingrained in its mind, with single focus, the contents of the discourse and had paid due attention in its mind to inherit the contents fully.

*adâðhaà ca hataà jïänaà pramädena hataà çrutam /  
saädigdho hi hato mantrö vyagra-citto hato japaù / //73//*

The knowledge which is not firmly rooted, the act of listening without proper attention, invoking the Mantras with doubts in one's mind, doing meditation with oscillating mind, all of them will not yield any result.

*avaiñëavo hato deço hataà çräddham apätrakam /  
hatam açrottriye dänam anäcära-hataà kulam //74//*

*The country/kingdom which has no devotees of Lord Vishnu gets destructed. Inviting and making seated a non-deserving person and performing the obeisance rituals to the ancestors, and giving in charity to a Brahmin who had not learnt or mastered the knowledge of Vedas in the prescribed manner, also shall not yield any result. The families which have given up the prescribed methods of worship get lost.*

*viçväsö guru-väkyeñu svasmin dénatva-bhävanä /  
mano-doña-jayaç caiva kathäyää niçcalä matiù //75//  
evam ädi kåtaà cet syät tadä vai çravaëe phalam /  
punaù-çravänte sarveñää vaikuëöhe vasatir dhruvam //76//*

*One will get the actual benefits for having listened to the discourse of SrimadBHAGAVATAM if these rules are followed like when one firmly believes in the words of the teacher (Guru), when one does not give much importance to one's own matters, when one wins over the pitfalls of one's own mind, and when one pays complete and focused attention while listening to the discourse. If all your listeners follow these rules and listen to the discourse once again their place of stay in the Vaikunta is certain.*

*gokarëa tava govindo golokaà däsyati svayam /  
evam uktvä yuyuù sarve vaikuëöhaà hari-kértanäù //77//*

*Hey Gokarna ! Sri Krishna Bhagavan shall come personally to you and grant you the stay in Goloka. - saying these words those followers of Lord Vishnu reciting and singing the glories of the Lord left for Vaikunta.*

*çrävaëe mäsi gokarëaù katham üce tathä punaù /  
sapta-rätivatëà bhüyaù çravaëäà taiù kåtaà punaù //78//  
kathä-samäptau yaj jätaà çrüyatäà ta ca nārada //79//*

*Thereafter, in the month of Sravana, Gokarna repeated the same Srimad Bhagavatha discourse Sapthaham in the prescribed manner. Those listeners once again listened to the same. Hey Narada ! You must listen to what happened at the conclusion of the discourse.*

*vimänaiù saha bhaktaiç ca harir ävir babhüva ha /  
jaya-çabdä namaù-çabdäs taträsan bahavas tadä //80//*

*Sri Hari appeared there along with his devotees and the airplanes. At that time there occurred the sounds of "Jay Jay" and the resounding resonance of "Namaskar" all over the place.*

*päicajanya-dhvanià cakre harñät tatra svayaà hariù /  
gokarëaà tu samälügyäkarot sva-sadâçaà hariù //81//*

*At that time Sri Bhagavan, due to extreme happiness, sounded his own conch shell Panchajanya. He embraced Gokarna and made him equal to His own form and shape.*

*çrotèn anyän ghana-çyämän péta-kauçeya-väsasaù /  
kirëöinaù kuëöalinas tathä cakre hariù kñäëät //82//*



Similarly, Sri Bhagavan made all other listeners transformed into radiating cloud coloured bodies, wearing saffron clothes, adorning head gear and ear ornaments. (All of them were looking exactly as Sri Krishna)

*tad-grāme ye sthitā jēvā āçva-cāēdala-jātayaù /  
vimāne sthāpitās te 'pi gokarēa-kāpayā tadā //83//*

All the people of that village, including the lowest of the lowly like the ones working in the graveyard, without exception to any caste, creed or gender differences, due to the compassion of Gokarna, were made to sit in the airplane.

*preñitā hari-loke te yatra gacchanti yoginaù /  
gokarēna sa gopālo golokaà gopa-vallabham /  
kathā-çravaēataù préto nirayau bhakta-vatsalaù //84//*

To which place all the Yogis reach at the end, to that place all of them were made to reach. That Gopalakrishna (Sri Hari) who is always ever ready to shower love to his devotees, became very happy because of the discourse of Srimad BHAGAVATAM and along with Gokarna reached the Goloka which is the most endearing place to the Gopa people.

*ayodhyā-vāsinaù pūrvaà yathā rāmeēa saìgatāù /  
tathā kāñēena te nētā golokaà yogi-durlabham / //85//*

As Lord Sri Ram once lead all the people of Ayodhya together to the sacred world, in the same manner all these people (Gokarna and the listeners of his discourse) were led to Goloka which is even rare to achieve by the greatest of the Yogis.

*yatra sūryasya somasya siddhānāà na gatiù kadā /  
taà lokaà hi gatās te çrémad-bhāgavata-çravāt //86//*

The place where even the Sun God, Moon God, and all other people who have attained special powers, could not reach, to that very place all those people reached because of their listening of the Srimad BHAGAVATAM discourse.

*brūmo 'dya te kiā phala-vādam ujjalaà  
saptāha-yajīena kathāsu saàcitam /  
karēna gokarēa-kathākñare yaiù  
pétaç ca te garbha-gatā na bhūyaù //87//*

Hey Narada ! What shall we say to you about the specific usefulness of listening to the discourse of Srimad BHAGAVATAM discourse ? Anyone who listens and enjoys even a single letter from the explanations about Gokarna through their ears, shall not be entering the womb of mother. (They will not have rebirth).

*vātāmbu-parēāçana-deha-çoñāēai  
saptobhir ugraiç cira-kāla-saàcitaiù /  
yogaiç ca saāyānti na tūa gatiā vai  
saptāha-gāthā-çravaēena yānti yām //88//*

On account of listening to the Saptaham discourse of SrimadBHAGAVATAM whichever benefit one gets, cannot be attained by any



one undertaking acute penances and Yogas for long period like living only on air, eating only leaves and drinking only water thereby deteriorating his body.

*itihäsam imaà puëyaà çäëðilyo 'pi munéçvaraù /  
paöhate citra-küöa-stho brahmänanda-pariplutaù //89//*

Even the greatest of the Saints named Shandilya, stationed in the mountains of Chitrakoota, had read this great Mahapurana with total attention, devotion and happiness.

*äkhyänam etat paramaà pavitraà  
çrutaà sakâd vai vidahed aghaugham /  
çräddhe prayuktaà pitâ-tâptim ävahen  
nityaà supäöhäd apunar bhavaà ca //90//*

This sacred discourse, even if heard once, shall help in washing away all the sins. While paying obeisance to ancestors, if this is read they will get fully satisfied. If it is read daily in the required manner, it will lead to Mukthi.

*iti çré-padma-puräëe uttara-khaëde çrémad-bhägavata-mähätmye gokarëa-  
varëanaà näma  
païcamo'dhyäyaù*

This completes the fifth chapter containing the details of the description of Gokarna's Moksha.

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*Hari Om*

## SRIMAD BHAGAVATA MAHATMYAM

### Chapter 6

(Sapthaha Parayana Vidhi)

The method of discourse of Srimad Bhagavatha Sapthaham

*kumärä ücuù*

*atha te saàpravakñyëmaù saptäha-çravaëe vidhim /  
sahäyair vasubhiç caiva präyaù sädhyo vidhiù smätaù //1//*

Sanaka Rishis said to Saint Narada :

Now we shall explain to you the prescribed methods for conducting the Srimad Bhagavatha Sapthaham discourse. It is possible to conduct this with the help of some wealth and with the help of well meaning individuals.

*daivaçiaà tu samähüya muhürtaà päcchya yatnataù /  
vivähe yädäçäà vittaà tädäçäà parikalpayet //2//*

Firstly, one should call a person who knows about astronomical calculations and find out the appropriate time to start the discourse. The money equivalent to that required for a marriage should be accumulated for conducting the same.

*nabhasya äçvinor jau ca märgaçérñau çucir nabhäù /  
ete mäsaù kathärambhe çrotëëä mokña-sücakäù //3//*

For starting the discourse the months like Proshtapad, Aswini, Kartik, Margashirsh, Ashad, Shravan - these six months - are more appropriate for getting the required benefits of Mukti to the listeners.

*mäsänää vigrahe yäni täni tyajäni sarvathä /  
sahäyäch cetare cätra kartavyäù sodyamäch ca ye //4//*

Hey Saint ! Even in the months described above, there are certain days which are not auspicious. They have to be excluded. For conducting this one must include all people who are really interested in it.

*deçe deçe tathä seyaà värtä preñyü prayatnataù /  
bhaviñyati kathä cätra ägantavyaà kuöumbibhiù //5//*

The information as to the fact that at such and such place there is going to be a discourse of Srimad BHAGAVATAM is to be notified publicly at all places in the village/town requesting each and every one, along with families, to come and attend and participate in the discourse.

*düre hari-kathäù kecid düre cäcyuta-kértanäù /  
striyaù çüdrädayo ye ca teñää bodho yato bhavet //6//*

One should publicize the intimation in such a way that it should reach those womenfolk and those belonging to the lowest of the lowly in the society, who normally avoid attending such discourses and prayers.

*deçe deçe viraktä ye vaiñäväù kértanotsukäù /  
teñv eva patraà preñyaà ca tal lekhanam itéritam //7//*

One should send specific invitations to people like those who had discarded all their interest in the worldly affairs (Viraktas), those who are devotees of Lord Vishnu (Vishnu Bhaktas), and those who are really interested in listening to the glory of Vishnu, residing in different locations. The method in which the invitation is to be written is as follows:

*satäm samäjo bhavitä sapta-rätraà sudurlabhaù /  
apürva-rasa-rüpaiva kathä cätra bhaviñyati //8//  
çrémad-bhägavata-péyuña-pänäya rasa-lampaöù /  
bhavantaç ca tathä çéghram äyäta prema-tat-paräù //9//  
nävakäçaù kadäcic ced dina-mätraà tathäpi tu /  
sarvathä gamanaà käryaà kñäëo 'traiva sudurlabhaù //10//*

" There is going to be an assembly of devotees lasting for seven days at this place. This type of opportunity is not easily available ordinarily. The discourse is going to be the most enjoyable one aiming at new spiritual heights.

You really seek the experience of such spiritual heights and thus do reach with the inclination of pure love without delay for the purpose of drinking the nectar of the discourse of Srimad Bhagavata Mahapurana.

In case you are not able to take time off totally, you must, somehow or the other, attend at least for one day. Because, even if a single moment is missed in this discourse, the same may not be available again. "

*evam äkäräëää teñää kartavyaà vinayena ca /  
ägantukänää sarveñää väsa-sthänäni kalpayet //11//*

*One should write the invitation to people very humbly in this manner. Arrangements for accommodation have to be done for those who come to attend the discourse.*

*térthe väpi vane väpi gâhe vä çravaëää mataà /  
viçälä vasudhä yatra kartavyaà tat-kathä-sthalam //12//*

*The discourse can be kept on the banks of any sacred river, in temples, in gardens, or even in one's own home. Whichever place is vast, such a place should be selected for the discourse.*

*çodhanaà märjanaà bhümer lepanaà dhätu-maëðanam /  
gâhopaskaram uddhätya gâha-koëe niveçayet //13//*

*The place has to be cleaned of all dirt, evenly watered and dried; thereafter to be decorated with white and red sand, row after row. All household materials should be removed and kept aside far away.*

*arvâk paicâhato yatnâd astérëäni pramelayet /  
kartavyo maëðapaù proccaiù kadalé-khaëða-maëðitaù //14//*

*The mattresses and spreadsheets for seating on the floor should be collected and kept aside with the required attention five days before the start of the function. A beautiful stage for the purpose of delivering the discourse should be erected duly adorned with the positioning of plantain trees tied with the pillars of the stage.*

*phala-puñpa-dalair viñvag-vitänena viräjitaù /  
catur dikñu dhvajäropo bahu-saàpad viräjitaù //15//*

*That stage should be decorated with different types of fruits and flowers, hung with leafy garlands and adorned at the ceiling of the stage with different artistic work. Flags should be hoisted at all the four places. The whole stage should be well augmented with auspicious look and beauty.*

*ürdhvaà saptaiva lokâç ca kalpanéyüù savistaram /  
teñu viprä viraktâç ca sthâpanéyüù prabodhya ca //16//*

*On that stage, with the imagination of having seven worlds over there, only seven broad rows of seating have to be set. The Brahmins and those who have discarded all their desires from the worldly comforts (Virakthas) should be invited and made to seat over these rows.*

*pürvaà teñäm äsanäni kartavyäni yathottaram /  
vaktuç câpi tadä divyam äsanaà parikalpayet //17//*

*The seating of persons on these seven rows should be set in advance in such a way suiting their respective eligibility as to their own occupations. Thereafter, the raised special platform for the main discourse deliverer should be properly set.*

*udaì-mukho bhaved vaktä çrotä vai präi-muktas tadä /  
präi-mukhaç ced bhaved vaktä çrotä codaì-mukhas tadä //18//*

*If the main discourse deliverer is seated facing the north direction, the other listeners on the stage should be made to seat facing the east. If the discourse deliverer is facing the east, the listeners should face the north.*

*athavä pürva-dig-jïeyä püjya-püjaka-madhyataù /  
çrotèëää ägame proktä deça-kälädi-kovidaiù //19//*

*Otherwise, in the middle of the respected and respectable audience the discourse deliverer can be seated and both of them can face to the east direction. The great knowledgeable men, since time and place immemorial, have said like this as far as the listeners are concerned.*

*virakto vaiñëavo vipro veda-çästra-viçuddhi-kät /  
dãñöanta-kuçalo dhéro vaktä käryo 'tinispâhaù //20//*

*The discourse deliverer has to be the Brahmin who should be in a position to explain very clearly Vedas and Itihasas, who should be able to present examples with reference to the suitable contexts, should be intelligent, very very humble, should have discarded his desires for worldly comforts, and above all should be a devotee of Vishnu.*

*aneka-dharma-vibhrântäù straiëää päkhaëda-vädinaù /  
çubha-çästra-kathoccäre tyäjäyäs te yadi paëditäù //21//*

*Those persons who get circumscribed themselves under the influences of different religious practices and become subservient to them, those who are womanizers, and those who propagate principles and values contrary to that of Vedas, however much knowledgeable and be Pundits, are not accepted as the main discourse deliverer of Srimad Bhagavata Mahapurana.*

*vaktuù pärçve sahäyärtham anyauù sthäpyas tathävidhaù /  
paëditäù saaçaya-cchettä loka-bodhana-tat-paraù //22//*

*Along side the main discourse deliverer, another person exactly knowledgeable like him, the one who can clear the doubts of the listeners, the one who is keenly interested and capable in ensuring that the listeners are made to understand the basics, must be made available at the dais.*

*vakträ kñauraà prakartavyaà dinäd arväg-vratäptaye /  
aruëodaye 'sau nirvartya çaucaà snänaà samäcaret //23//*

*One day before the actual start of the Saptaham discourse (programme of completing the entire discourse within seven days), in order to be pious during those days, the discourse deliverer should shave himself. He should, at sunrise time, for the purpose of cleanliness of his body, bathe himself properly.*

*nityaà saäkñepataù kätvä sandhyädyaà saàprayatnataù /  
kathä-vighna-vighätäya gaëa-näthaà prapüjayet //24//*

*He should finish his daily prescribed prayers (Sandhya Vandana etc) as short as possible, and worship Lord Ganesha with the purpose of ensuring the discourse without any hindrance.*

*pitèn saätarpya çuddhy-arthaà präyaçcittaà samäcaret /  
maëdalaà ca prakartavyaà tatra sthäpyo haris tathä //25//*



Thereafter he should pay obeisance to ancestors, do repentance prayers for eradication of all his sins. Thereafter he should put before him a flower which has eight petals and invoke Sri Lord Krishna and position Him over it.

*kãñëam uddiçya mantreëa caret püjä-vidhià kramät /  
pradakñiëa-namaskärän püjänte stutim äcaret //26//*

Keeping Sri Krishna in his mind, reciting the Mantras, in an orderly manner, he should worship Him according to the prescribed methods of "Shodasa Upachara" (sixteen acts of homage). On conclusion of the worship, after doing the prescribed circumambulation, he should recite the following recitation.

*saäsära-sägare magnaà dénaà mäà karuëä-nidhe /  
karma-moha-gâhétäigaà mäam uddhära bhavärëavät //27//*

" Oh the compassionate Lord ! I am pitiably immersed deeply in the ocean of worldly affairs, with my body trapped and grappled by the crocodile known as the actions of desires. Please lift me up from this great ocean ! "

*çrémad-bhägavatasyäpi tataù püjä prayatnataù /  
kartavyä vidhinä prétyä dhüpa-dépa-samanvitä //28//*

Thereafter, he should worship the book Srimad Bhagavata Mahapurana appropriately with satisfaction and interest.

*tatas tu çréphalaà dhätvä namaskäraà samäcaret /  
stutiù prasanna-cittena kartavyä kevalaà tadä //29//*

After doing the worship, he should place a coconut in front of Srimad BHAGAVATAM and prostrate before it. With a pleasant face, he should praise in the following words:

*çrémad-bhägavatäkhyo 'yaà pratyakñau këñëa eva hi /  
své-käto 'si mayä nätha mukty-arthaà bhava-sägare //30//  
manoratho madéyo 'yaà sa-phalaù sarvathä tvayä /  
nirvighnenaiva kartavyo däso 'haà tava keçava //31//*

" This scripture known as Srimad BHAGAVATAM is in itself the real Sri Krishna. Hey Lord ! I am accepting you as the only one which will help to lift me from this ocean of worldly affairs. Let this desire of mine fructify in all its aspects, without any hindrance whatsoever ! Hey Lord ! I shall remain always a devoted servant of yours. "

*evaà déna-vacaù proktvä vaktäraà cätha püjayet /  
saàbhüñya vastra-bhüñäbhiù püjänte taà ca saästavet //32//*

After expressing these words of helplessness in front of the Lord, the discourse deliverer also should be worshiped. After making him dress up in new clothes, garlands etc. one should praise him suitably

*çuka-rüpa prabodha-jüa sarva-çästra-viçärada /  
etat kathä-prakäçena mad-ajüanaà vinäçaya //33//*

" Hey the representative of Sri Sukha Brahmarshi ! Hey the one who knows everything very clearly ! Hey the one who has learnt all the scriptures and



itihāsaḥ ! Please remove my ignorance through the discourse of this great Srimad Bhagavata Mahapurāna ."

*tad-agre niyamaṁ paçcāt kartavyaṁ çreyase mudā /  
sapta-rātraṁ yathā-çaktyā dhāraēyaṁ sa eva hi //34//*

Thereafter, one should take oath in his presence for the emancipation of oneself. One should maintain the same mental condition during all these seven days.

*varaēaṁ paīca-viprāēaṁ kathā-bhaīga-nivāttaye /  
kartavyaṁ tair harer jāpyaṁ dvādaçākñāra-vidyayā // 35//*

In order not to have any hindrance to the discourse, one should invite five good Brahmins and make them seated at one place. They should recite the twelve letter mantra (Om Namo Bhagavate Vasudevaya) continuously.

*brāhmaēn vaiñēavāç cānyān tathā kērtana-kāriēaṁ /  
natvā saāpūjya dattājīaṁ svayam āsanam āviçet //36//*

The main discourse deliverer should prostrate and pay respects to the Brahmins, to the devotees of Lord Vishnu, to those who are keen musically praise the Lord, and all other great men around. Thereafter he should take their permission and occupy his seat.

*loka-vitta-dhanāgara-putra-cintā vyudasya ca /  
kathā-cittaṁ çuddha-matiṁ sa labhet phalam uttamam //37//*

The one, who relinquishes his thoughts about the world, material wealth, home, children etc. and totally focuses himself, with clarity of mind and thoughts, only on the discourse, that person achieves the greatest benefits out of listening to the discourse of Srimad BHAGAVATAM.

*āsūryodayam ārabhya sārḍha-tri-praharāntakam /  
vācanēyā kathā samyag dhēra-kaēōhaṁ sudhēmatā //38//*

The discourse deliverer should do the discourse starting from the time of sunrise for at least ten and half hours with clarity of words and with firmness of voice.

*kathā-virāmaṁ kartavyo madhyāhne ghaōikā-dvayam /  
tat kathām anu kāryaṁ vai kērtanaṁ vaiñēavaḥ tadā //39//*

At noon, for about one and half hours, the discourse has to be given a break. During this break period, the devotees of Lord Vishnu should recite the glory of the Lord according to the subjects dealt with on the day of the discourse.

*mala-mūtra-jayārthaṁ hi laghvāhāraṁ Sukhāāvahaṁ /  
haviñyānnaṁ kartavyo hy eka-vāraṁ kathārthinā //40//*

In order to control the call of nature during the time of discourse, it is advisable to have very light food intake during this period. Therefore, it should be sufficient for the listeners to eat only once a day that too from the offerings made to the Lord.

*upeñya sapta-rātraṁ vai çaktiç cec chāēuyāt tadā /  
ghāta-pānaṁ payaṁ-pānaṁ kātvā vai çāēuyāt Sukham //41//*

*If one has the bodily capacity, he can avoid taking food on all these seven days and listen to the discourse. Otherwise, one can have only milk and ghee and continue listening to the discourse.*

*phalähäreëa vä çrävyam eka-bhaktena vä punaù /  
Sukha-sädhyaà bhaved yat tu kartavyaà çravaëäya tat //42//*

*If this is not possible, one can have only fruits or have food only once during the day. One should take only such food which will enable the person to continue listening to the discourse without any discomfort to the body.*

*bhojanaà tu varaà manye kathä-çravaëa-käarakam /  
nopaväso varaù proktaù kathä-vighna-karo yadi //43//*

*It is better to have some food, instead of totally going without it, if it helps one to concentrate and listen to the discourse. It is not advisable to go on fast for its sake alone as that will hinder the concentration to the discourse.*

*saptäha-vratinää puäsää niyamäi chãëu nârada /  
viñëu-dékñä-vihénänää nädhikäraù kathä-çrave //44//*

*Hey Narada ! Please listen to the prescribed rules applicable to the regular listeners of the Saphthaham discourse. Those who do not have the total devotion to Lord Vishnu have no right to listen to the Saphthaham discourse.*

*brahmacaryam adhaù-suptiù paträvallyäà ca bhojanam /  
kathä-samäptau bhuktià ca kuryän nityaà kathä-vraté //45//*

*If someone has taken the prescribed oath to undertake Brahmacharya, to sleep only on the floor, to have food only on the leaf, etc. he has to follow these rules very strictly. He should have his food only after the day's discourse is over.*

*dvi-dalaà madhu tailaà ca gariñöhännaà tathaiva ca /  
bhäva-duñöaà paryuñitaà jahyän nityaà kathä-vraté //46//*

*The listener who has taken the vow to listen to the discourse should discard cereals, honey, oil, fatty food, or the food prepared on the previous day or the food which is not pure.*

*kämaà krodhaà madaà mänaà matsaraà lobham eva ca /  
dambhaà mohaà tathä dveñaà dürayec ca kathä-vraté //47//*

*The listener who has taken vow to listen to the discourse should keep far away from his lust, anger, pride, expecting praise from others, competition, greed, pretension, desires, hatred etc.*

*veda-vaiñëava-vipräëää guru-go-vratinää tathä /  
stré-räja-mahatää nindää varjayed yaù kathä-vraté //48//*

*Those who have taken the vow to listen to the discourse should not disrespect the Vedas, Vaishnavas and Brahmins. Similarly they should not show any disrespect to the teachers (Gurus), Cows, other co listeners, women, kings, saints etc.*

*rajasvaläntyaja-mleccha-pati-vrätakais tathä /  
dvija-dviò-veda-bähyaic ca na vaded yaù kathä-vraté //49//*

The person who has taken vow to listen to the discourse should not talk to women who are seductive, persons indulging in bad deeds, those who condemn the Brahmins, those Brahmins who do not follow their prescribed duties, and those who propagate against Vedas.

*satyaà çaucaà dayää maunam ärjavaà vinayaà tathä /  
udära-mänasaà tadvad evaà kuryät kathä-vraté //50//*

The person who has taken vow to listen to the discourse should strictly maintain truthfulness, physical hygiene, kindness, silence, simple habits, humbleness, compassion, etc.

*daridraç ca kñayé rogé nirbhägyaù päpa-karmavän /  
anapatyo mokña-kääau çäëuyäc ca kathäm imäm //51//*

All those people who are poor in wealth, tuberculosis patients, persons afflicted with any type of illness, unlucky persons, those who did sinful deeds, persons not having children, those who seek salvation etc. all must listen to the discourse of Saptaham.

*apuñpä käka-vandhyä ca vandhyä yä ca mätärbhakä /  
sravad-garbhä ca yä näré tayä çrävyau prayatnatau //52//*

Those women who did not attain the mensuration despite having come of age, those not able to have pregnancy after one delivery, others who are not totally able to conceive, those whose children have died, those whose pregnancy get aborted repeatedly etc. have to attend and listen to the discourse of Saptaham specifically.

*eteñu vidhinä çräve tad akñayataraà bhavet /  
atyuttamä kathä divyā koöi-yajä-phala-pradä //53//*

If the discourse is heard in the proper manner all these persons will gain everlasting benefits. This pious divine discourse ensures granting benefits to crores of people.

*evaà kätvä vrata-vidhim udyäpanam athäcaret /  
janmäñöamé-vratam iva kartavyaà phala-käikñibhiu //54//*

After finishing the listening of the discourse, one should conduct the conclusion of the penance in the prescribed ritualistic manner. If one seeks the real benefit, he should do exactly as to the penance undertaken and concluded during Krishna Janma Ashtami day.

*aküicaneñu bhakteñu präyo nodyäpanägrahaù /  
çravaëenaiva pütäs te niñkämä vaiñëavä yatau //55//*

For those who are poor devotees, the conclusion ritual is exempted. That is because the real devotees of Lord Vishnu are devoid of any worldly desires and attachment. They become pure upon only listening to the discourse.

*evaà nägaha-yajie 'smin samäpte çrotäbhis tadä /  
pustakasya ca vaktuç ca püjä käryätibhaktitaù //56//*

As said earlier, upon conclusion of the discourse, the listeners should immediately pay respects with full of devotion to the Srimad Bhagavata Mahapurana book as well as to the discourse deliverer.

*prasāda-tulasé-mäläù çrotābhyaç cātha déyatām /  
mādaiga-tāla-lalitaà kartavyaà kértanaà tataù //57//*

*At that time the discourse deliverer should present the garlands of Tulsi leaves to all the listeners. There should be songs and praise of the Lord accompanied by musical beats and sounds as prescribed.*

*jaya-çabdaà namaù-çabdaà çaikha-çabdaà ca kārayet /  
viprebhyo yācakebhyaç ca vittam annaà va déyatām //58//*

*There should be resounding waves of "Jaya" and "Naama" of Sri Bhagavan all over the place apart from the echoing sounds of the conch shell. The Brahmins and the needy should be fed. They should be given gifts and money at the conclusion ceremony.*

*viraktaç ced bhavec chrotā gētā väcyā paro 'hni /  
gāhasthaç cet tadā homaù kartavyaù karma-çāntaye //59//*

*If the main listener (who conducts the arrangements for the discourse) is a saint (not having interest in the worldly affairs) it is enough to conduct the discourse of Srimad Bhagavadgita on the next day of the conclusion of the discourse. If he is a householder, he should conduct Shantihavan (Homa) for having appropriately concluded the discourse.*

*prati-çlokaà ca juhuyād vidhinā daçamasya ca /  
pāyasaà madhu sarpiç ca tilānnādika-saàyutam //60//*

*In this Shanti Havan, one should recite each and every stanza from the tenth Volume of Srimad BHAGAVATAM and, propitiate the fire, in the prescribed manner, with Kheer (sweetened rice mixed in milk), honey, ghee, sesame seeds, cooked rice etc.*

*athavā havanaà kuryād gāyatrīya susamāhitaù /  
tan-mayatvāt purāēasya paramasya ca tattvataù //61//*

*Alternatively, he should sit with concentrated mind and offer the fire by just reciting the Gayatri Mantra. This is because, in the philosophical sense, both Srimad Bhagavata Mahapurana and the Gayatri Mantra are one and the same.*

*homāçaktaù budho haumyaà dadyāt tat-phala-siddhaye /  
nānā-cchidra-nirodhārthaà nyūnatādhikatākhyayōù //62//  
doñayōù praçamārthaà ca paōhen nāma-sahasrakam /  
tena syāt tat-phalaà sarvaà nästy asmād adhikaà yataù //63//*

*In case someone who is incapable of undertaking this type of propitiation, he should, for the purpose of deriving the required benefits on conclusion of the discourse, gift the materials required for conducting this propitiation. There is always a possibility of committing various types of mistakes while conducting any deeds supposed to be done to annihilate the wrong deeds. These, in most cases, become new methods and sometimes over indulgence. To remove these ill effects it is better to recite Vishnu Sahasranamam. One can expect all benefits appropriately due to the recitation. That is because there is nothing greater than Vishnu Sahasranamam.*



*dvādaça-brāhmaëän paçcād bhojayen madhu-päyasaiù /  
dadyät suvarëa-dhenuà ca vrata-pürëatva-hetave //64//*

Thereafter, coinciding with the concluding ceremony of the discourse, one should give very special feast to 12 Brahmins with honey, kheer and specialized dishes after doing the prescribed worship of their feet. One should gift them gold and cows.

*çaktau phala-traya-mitaà svarëa-siàhaà vidhäya ca /  
taträsya pustakaà sthāpyaà likhitaà lalitākñaram //65//  
saāpūjyāvāhanād yais tad-upacāraiù sa-dakñiëam /  
vastra-bhūñāëa-gandhädyaiù pūjitāya yatātmane //66//  
äcāryāya sudhër dattvä muktaù syād bhava-bandhanaiù /  
evaà kāte vidhäne ca sarva-pāpa-nivāraëe //67//  
phaladaà syät puräëaà tu çrémad-bhāgavataà çubham /  
dharma-kāmārtha-mokñāëää sādhanaà syän na saaçayaù //68//*

If possible, place the Srimad Bhagavata Mahapurana book, which has no errors in writing/printing, on the throne made of ten measure of gold and do the worship in the prescribed manner. Thereafter, present the entire throne with the book to the teacher (Acharya) who has won over all his sense organs and who should be adorned with new clothes and sandal paste etc. and he should also be worshiped while doing so. The one who does this act is really knowledgeable and he will be relieved of all attachments to this worldly matters. If the Sapthaham discourse is conducted in the prescribed manner detailed above it will deliver all the good things for the supreme spiritual attainment. There is absolutely no doubt about it.

*kumärä ücuù*

*iti te kathitaà sarvaà kià bhüyaù çrotum icchasi /  
çrémad-bhāgavatenaiiva bhukti-mukté kare sthite //69//*

The Sanaka Saints said (to Sri Narada) :

We have told you everything in this manner. Do you want to hear more from us ? With only this single Srimad BHAGAVATAM one can get deliverance.

*süta uvāca*

*ity uktvä te mahātmānaù procur bhāgavatéa kathäm /  
sarva-pāpa-harää puëyää bhukti-mukti-pradäyiném //70//  
çäëvatää sarva-bhütänää saptāhaà niyatātmanäm /  
yathävidhi tato daivaà tuñöuvuù puruñottamam //71//*

Sri Sutha said (to the Saunakas) :

After explaining all these, those great men (the Sanaka Saints), delivered the discourse of Srimad BHAGAVATAM which is so pious and which ensures deliverance from all the worldly miseries, in seven days in the prescribed manner (Sapthaham) when all the living beings there listened to them with rapt attention and concentrated mind. After the conclusion of the discourse, they recited praises in the name of Sri Bhagavan.



*tad-ante jüana-vairägya-bhakténää puñöatä parä /  
täruëyää paramaà cäbhüt sarva-bhüta-manoharam //72//*

After all these happened, the Bhakti, Jnana and Vairagya got nourished appropriately. They also became so attractive and youthful to the minds of all the people.

*näradaç ca kätärtho 'bhüt siddhe svéye manorathe /  
pulaké-käta-sarväigau paramänanda-saàbhätau //73//*

Saint Narada also became fully contented as he could fulfill his own wish. He appeared so delighted and bristled with raised hair all over his body due to extreme happiness.

*evaà kathää samäkarëya närado bhagavat-priyau /  
prema-gadgadayä väcü tän uväca kätäjaliü //74//*

Saint Narada, who is the greatest devotee of Bhagavan, upon listening to the discourse of Srimad BHAGAVATAM, said to the Sanaka Saints with his voice choked with love.

*närada uväca*

*dhanyo 'smy anugâhéto 'smi bhavadbhiü karuëä-paraiü /  
adya me bhagaväl labdhaü sarva-päpa-haro hariü //75//*

Saint Narada said:

I am blessed. You, the repository of all the compassion, have bestowed upon me your kindness. I inherited today that Bhagavan Sri Hari, Who is the destroyer of all the sins.

*çravaëää sarva-dharmebhyo varaà manye tapodhanü /  
vaikuëöha-stho yataü kânëäu çravaëädyaasya labhate //76//*

Hey the repository of all the penances ! I think that the listening to the discourse of Srimad Bhagavatha Sapthaham is the greatest one among all the righteous deeds. That is because, due to the listening of the same one can attain Sri Hari, the resident God of Vaikunta.

*süta uväca*

*evaà bruvati vai tatra närado vaiñëavottame /  
paribhraman samäyätäu çuko yogéçvaras tadä //77//*

Sri Sutha said :

As Saint Narada, who is considered as the most devoted to Lord Vishnu, was talking to Sanaka Saints in this manner, the greatest of the Yogis Sri Sukha Brahmarishi, in the course of his travel around the world, reached that place.

*taträyayau ñöäça-värñikas tadä  
vyäsätmajö jüana-mahäbdhi-candramäu /  
kathävasäne nija-läbha-pürëäu*

*premëä paöhan bhägavataà çanaiü çanaiü //78//*

That son of Sri Veda Vyasa (meaning Sri Sukha Brahmarishi) was looking aged only as sixteen years, was like a full moon for the great ocean known as knowledge, and complete in all respects as far as self realization was concerned. At the time when the Sanaka Saints completed their Srimad

*BHAGAVATAM* discourse, he reached there reciting very endearingly, clearly and without any hurry, the same *Srimad BHAGAVATAM*.

*dāñövä sadasyäù paramoru-tejasaà  
sadyaù samutthäya dadur mahäsanam /  
prétyä sura-rñis tam apüjayat Sukhaà  
sthito 'vadat saàçäëutämalää giram //79//*

As soon as the people assembled there saw Sri Sukha Brahmarshi all of them stood up in reverence. They gave him the supreme seat for him to sit. Once he occupied his seat comfortably, Sri Suka Brahmarshi started speaking. Please listen to the voice of purity of Sri Suka.

*çré-çuka uväca  
nigama-kalpa-taror galitaà phalaà  
çuka-mukhäd amäta-drava-saàyutam /  
pibata bhägavataà rasam älayaà  
muhur aho rasikä bhuvi bhävukä //80//*

Sri Sukha Brahmarshi said:

Hey those who enjoy the praises and glory of the Lord ! Hey the great pious men ! *Srimad BHAGAVATAM* is the matured fruit of the Kalpa tree of the Vedas. This fruit is mixed with the elixir of Amrit (nectar) because of coming into contact with the mouth of Sukha. Please enjoy and drink this nectar to your utmost satisfaction.

*dharmaù projjhita-kaitavo 'tra paramo nirmatsaräëää satää  
vedyaà västavam atra vastu çivadaà täpa-trayonmülanam /  
çrémad-bhägavate mahämuni-kâte kià vä parair éçvaraù sadyo  
hädya avarudhyate 'tra kätibhih çuçrüñubhis tat-kñäëät //81//*

The greatest principles and truth, crystal clear and without any ulterior motives, have been established through *Srimad BHAGAVATAM* created and presented by none other than that the great saint Sri narayana. Through this great Mahapurana, the truth in its true form (Brahma Tatvam) which destroys all the three types of hurdles and which gives supreme bliss to those good people who have clarity of thinking, have been propagated. Those who are really interested in listening to this great scripture, establish within their hearts Sri Hari without any delay.

*çrémad-bhägavataà puräëa-tilakaà yad vaiñëävänää dhanaà  
yasmin päramahaàsyam evam amalaà jüanaà paraà géyate /  
yatra jüana-viräga-bhakti-sahitaà naiñkarmyaà äviñkätaà  
tac chäëvan prapaöhan vicäraëa-paro bhaktyä vimucyen naraù // 82//*

The one which is the wealth of the Vaishnavas, the one through which the great knowledgeable people derive the clear knowledge and explain the same to others in simple way, the one in which the solutions to the nourishment of Bhakti, Jnana and Vairagya have been sufficiently prescribed, that *Srimad Bhagavata Mahapurana*, if listened and read with total devotion, such

persons who think only about these verses and live accordingly, definitely get salvation.

*svarge satye ca kailäse vaikuëohe nästy ayaà rasau /  
atau pibantu sad-bhaktyä44 mä mä muicata karhicit //83//*

This elixir (known as Srimad Bhagavata Mahapurana) is not available in Satya Loka, Kailasa and Vaikunta. Therefore, hey the lucky ones ! Drink that nectar ! Never leave it; never.

*süta uväca  
evaà bruväëe sati bädaräyaëo  
madhye sabhäyüa harir ävir äsét /  
prahräda-baly-uddhava-phälgunädibhiü  
vätau surarñis tam apüjayac ca tän //84//*

Sri Sutha said :

As Sri Suka Brahmurishi was saying these words, in the middle of the assembly of men, Sri Hari appeared. He was surrounded by Prahlada, Mahabali, Uddhava, Arjuna etc. Sri Suka Brahmurishi worshipped them as well as Bhagavan.

*dänövü prasannaà mahad-äsane harià  
te cakrire kértanam agratas tadä /  
bhavo bhavänyä kamaläsanas tu  
taträgaman kértana-darçanäya //85//*

All the people assembled there started singing the glory of Sri Hari, who was made to sit at the appropriate place by Saint Narada. Sri Hari was looking very pleased. To witness this celebration, Lord Shiva along with Parvati, and also Lord Brahma reached there.

*prahrädas täla-dhäre tarala-gatitayä coddhavaü kääsya-dhäre  
véëä-dhäre sura-rñiü svara-kuçalatayä räga-kartärjuno 'bhüt /  
indro 'vadén mädaigaà jaya-jaya-sukaräu kértanaà te kumärä  
yaträgre bhäva-bhaktä rasa-racanatayä vyäsa-putro babhüva //86//*

In this celebration of songs, Prahlada was playing the background beats beautifully with clapping of his hands. Uddhava was playing "Ilathalam" - a type of hand bell. Saint Narada played Veena. Arjuna was singing beautiful songs with the prescribed ragas without any flaws. Lord Indra played the instrument known as Mridanga. The Sanaka Saints sounded loudly "Jay Jay" tunes. In front of all these people Sri Suka Brahmurishi expressed his happy feelings through all parts of his body.

*nanarta madhye trikam eva tatra  
bhaktyädikänäa naöa-vastu-tejasäm /  
alaukikaà kértanam etad ékñya  
hariü prasanno 'pi vaco 'bravét tat //87//*

*In the midst of all these people all three of them, Bhakti - Jnana - Vairagya, danced as if they were professional dancers. Witnessing this highly spiritual celebration, Bhagavan who was very much pleased, said the following.*

*matto varaà bhägavatä<sup>47</sup> väëudhvaà  
prétaù kathä-kértanato 'smi säàpratam /  
çrutveti tad väkyam atiprasannäu  
premärdra-cittä harim ücire //88//*

*"I am totally satisfied and pleased with your singing celebration. I am very much influenced by your devotion to me. Please ask whatever you want." On listening to these very kind words of Bhagavan, those assembled there who were very much pleased and immersed totally with love in their hearts, submitted to Bhagavan like this.*

*nagäha-gäöhäsu ca sarva-bhaktair  
ebhis tvayä bhävyam atiprayatnät /  
manoratho 'yaà paripüraëéyas  
tatheti cuktaväntara-dhéyatäcyutaù //89//*

*" Please fulfill our wish that wherever there in Srimad Bhagavatha Saphthaham, You along with all your devotees must be present without fail." Bhagavan replied to this by saying " Let it be so" and disappeared.*

*tato 'namat tac caraëënu nãradas  
tathä çukädén api täpasäaç ca /  
atha prahãñöü parinañöa-mohäu  
sarve yayuù péta-kathämätäs te //90//*

*Thereafter, Saint Narada prostrated aiming at the lotus feet of Sri Bhagavan and all his devoted followers. He did similar act for the sake of Sri Sukha Brahmarshi and all other saints. All the people started their respective journey with total happiness of having drank the nectar of Srimad Bhagavata Mahapurana and with the feeling of discarding everything of the worldly affairs.*

*bhaktiù sutäbhyäà saha rakñitü sä  
çästre svakéye 'pi tadä çukena /  
ato harir bhägavatasya sevanäc  
cittaà samäyüti hi vaiñëavänäà //91//*

*At that time Sri Sukha Brahmarshi established Bhakti together with her sons within the Bhagavata Mahapurana. Therefore, through the service of Srimad BHAGAVATAM the real Sri Hari permanently stays within the hearts of the people of Vaishnavas (devotees of Sri Hari).*

*däridrya-duùkha-jvara-dähitänäà  
mäyä-piçäcé-parimärditänäà /  
saäsära-sindhau pari-pätitänäà  
kñemäya vai bhägavataà pragarjati //92//*

*Srimad BHAGAVATAM's resounding words aim at giving deliverance to those people who are afflicted with the fever of poverty and misery; those*

people who are tortured by the devils and demons; and those people who are immersed and struggling in the great ocean of the worldly affairs.

*çauṇaka uvāca*

*çukenoktaà kadä räjäe gokarëena kadä punaù /  
surarñaye kadä brähmaic chindhi me saàçayaà tv imam //93//*

Saunaka said :

In which period did Sri Suka Brahmarshi advised Srimad BHAGAVATAM to King Pareekshit ? When did Gokarna advised this to Dhundhukari ? When did Sanaka Saints advised this to Saint Narada ? Please clarify our doubts ?

*süta uvāca*

*äkãñëa-nirgamät triàçad-varñädhika-gate kalau /  
navaméto nabhasye ca kathärambhaà çuko 'karot //94//*

**Sri Sutha said:**

After the departure of Sri Krishna from this world, in Kali Yuga, after thirty years in the month of Proustapada (in the month of August) on the Navami day after the dark moon (Sukla Pakshe) Sri Suka Brahmarshi started the discourse.

*parékñic chravaëänte ca kalau varña-çata-dvaye /  
çuddhe çucau navamyäà ca dhenujo 'kathayat kathäm //95//*

After King Parikshit listened to the discourse like this, in Kali Yuga, two hundred years thereafter, in the summer month (Ashada month) (June-July) on the Navami day after the dark moon (Sukla Pakshe) Gokarna started delivery of the discourse.

*tasmäd api kalau präpte triàçat-varña-gate sati /  
ücur ürje site pakñe navamyäà brahmaëaù sutäù //96//*

Still thereafter, again after thirty years in the Kali Yuga, in the month of Kartik (October-November) on the Navami day after the dark moon (Sukla Pakshe) Sanaka Saints started the delivery of the discourse.

*ity etat te samäkhyätaà yat pãñöo 'haà tvayänagha /  
kalau bhägavaté värtä bhava-roga-vinäçiné //97//*

Hey the greatest of the Saints ! I have answered all your questions in this manner. In the Kali Yuga, Srimad Bhagavata discourse mitigates all the illness definitely.

*kãñna-priyaà sakala-kalmaça-näçanaà ca  
mukty-aika-hetum iha bhakti-viläsa-käri /  
santaù kathänakam idaà pibatädareëa  
loke hitärtha-pariçélana-sevayä kim //98//*

Hey the people with good hearts ! Please listen to this Srimad BHAGAVATAM respectfully, which is so endearing to Sri Krishna, which mitigates all the sins, which ensures salvation, and which ensures nourishment of devotion from within. What is the use of worshiping other sacred places ?



*sva-puruṇam api vékṇya päça-hastaà  
vadati yamaù kila tasya karëa-müle /  
parihara bhagavat-kathäsu mattän  
prabhur aham anya-näëää na vaiñëävänää //99//*

*When the Lord of Death (Yama) sees his assistants with the rope of death, he will say like this into their ears : " Please leave alone those people who are enjoying the praises of Sri Bhagavan's pastimes. I do have powers to punish only the others; do not have the powers as far as the devotees of Vishnu are concerned."*

*asäre saäsäre viñaya-viña-saigäkula-dhiyaù  
kñäëärdhaà pibata çuka-gäöhätula-sudhäm /  
kim arthaà vyarthaà bho vrajata kupathe kutsitakathe  
parékñit säkñé yac chravaëa-gata-mukty-yukti-kathane //100//*

*In this world of complete vanity, hey the humans who are indulging in and ever disturbed with the thoughts of material matters ! For your own welfare at least, please drink the incomparable nectar of Sri Suka Brahmarshi's discourse for half a minute the least. Why do you travel in this world pursuing very many other types of useless stories which have lots of pitfalls and dangers ? If you listen to Srimad BHAGAVATAM alone through your years there is absolutely no doubt about your attaining the salvation. For this statement the prime witness stands so tall in the form of King Pareekshit.*

*rahaù-praväha-saasthena çré-çukeneritä kathä /  
kaëöhe saäbadhyate yena sa vaikuëöha-prabhur bhavet //101//*

*If one assimilates in his throat, the discourse which flows with full of devotion through Sri Suka Brahmarshi and presented by him as such, that person becomes the owner of the world known as Vaikunta.*

*iti ca parama-guhyaà sarva-siddhänta-siddhaà  
sapadi nigaditaà te çästra-puijaà vilokya /  
jagati çuka-kathäto nirmalaà nästi kiäcit piba  
para-Sukha-hetor dvädaça-skandha-säram //102//*

*Hey Saunaka ! I have explained to you in this manner the essence of the opinions in totality after examining various scriptures. There is nothing more pure than that of Sri Suka Brahmarshi's Srimad BHAGAVATAM discourse. Therefore, for the purpose of supreme bliss, please drink the nectar of the elixir of this great scripture in the form of its twelve volumes.*

*etää yo niyatatayä çäëoti bhaktyä yaç  
cainää kathayati çuddha-vaiñëävagre /  
tau samyag-vidhikaraëät phalaà labhete  
yathärthyän na hi bhuvane kim apy asädhyam //103//*

*The one who listens to this discourse as per the prescribed norms, the one who delivers this discourse with clear thoughts and mind in the assembly of the devotees of Lord Vishnu, both of them achieve the desired results since*

they have followed the rightful methods. There is nothing impossible for them to achieve in all the three worlds.

*iti çré-padma-puräëe uttara-khaëòe  
çrémad-bhägavata-mähätmye çravaëa-vidhi-kathanaà nàma  
ñañòho 'dhyäyau*

This completes the sixth chapter of Srimad Bhagavata Mahatmyam dealing with the prescribed norms for the discourse of Srimad BHAGAVATAM.

*samäptam idaà çrémad-bhägavata-mähätmyam*

This also completes the volume dealing with Srimad Bhagavata Mahatmyam.

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*Hari Om*

## SRIMAD BHAGAVATAM - VOLUME 1

### PREFACE TO VOLUME ONE

*As I said earlier, I have not followed word to word interpretations while working on Volumes 1 and 2. However from end parts of Volume 2 and also from Volume 3 onwards the work has been done on word to word.*

*In order to inculcate more inclination towards the great scripture, SrimadBHAGAVATAM, I have included topics on Gokarna and Ajamilan in the initial stages. Thereafter, I have proceeded to the actual contents of Volume 1.*

*Hari Om*

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- 1. Gokarna and Dhundhukari.*
- 2. Action of repentance by itself leads to further action.*
- 3. The story of Ajamilan.*
- 4. Assimilating and living through the nectar of Srimad BHAGAVATAM.*
- 5. Why Ved Vyas Ji was not happy after creating Mahabharatam?*
- 6. How saint Narada influenced and encouraged Sri Ved Vyas Ji to create Srimad BHAGAVATAM.*
- 7. Saint Narada's previous birth and how he became Narada in his next life.*
- 8. Is revenge for another revenge a satisfying criteria? See what Panchaali (Draupadi) says.*
- 9. Why Kunti Stuti about Lord Krishna is important and relevant at all times?*
- 10. Why Lord Krishna did not pacify Yudishtir when he was grieving after Mahabharata war?*
- 11. Right action at the right time - does it now show the will of God in this principle?*
- 12. Can Lord Krishna remain complacent by not protecting his ardent devotees ? See what happened to Uthara.*
- 13. How Lord Krishna executes the innate unselfish desires of devotees - one must lean from Bhishma Stuti.*
- 14. Bhagawan Mahima anuvarnana (Describing the Lord's Glory).*
- 15. How the people of Dwaraka welcomes Sri Krishna as He arrive.*

16. *How the women of Dwaraka felt and reacted on seeing Sri Krishna arriving in Dwarka.*
17. *Only Sri Hari could protect and sustain life in any circumstance - Birth of Parikshit is an example !*
18. *What are the qualities of Parikshit as predicted by the learned men?*
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29. *Can an ideal Ruler help in containing evils in society?*
30. *Did our ancestors tell mere stories ? Study this one !*
31. *How the young son of Shameeka Rishi reacted to the insult of King Pareekshit towards his father !*
32. *Our Sages and Saints like Sameeksha were really wiser than the Kings-our society needs more such men !*
33. *Can any one other than King Pareekshit take the curse of his impending death as a blessing ?*
34. *Sat Guru turns up at the right time if one has the right inclination and total surrender to Sri Hari.*
35. *Why did King Pareekshit allow Kali to stay in his kingdom?*

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ONE

GOKARNA AND DHUNDHUKARI

**gokarëa uväca**

**atraiva bahavaù santi çrotäro mama nirmaläù /  
 änétäni vimanäni na teñäà yugapat kutaù //69//  
 çravaëäà sama-bhägena sarveñäà iha dāçyate /  
 phala-bhedaù kuto jätaù prabruvantu hari-priyäu //70//**

*This is a famous statement by Gokarna (Stanza 69 and 70 in Mahatmyam 5th Chapter of Srimad BHAGAVATAM). The story part is too long. But to sum it up in short, this part deals with the liberation of a wretched soul of*

*Dhundhukari wandering around for deliverance from his evil deeds. Gokarna, the pious character, learned and intelligent, arranges renderings of Srimad BHAGAVATAM for the benefit of the wandering soul of Dhundhukari, and in that effort many saints and ordinary people assemble for listening to the seven day discourse by Gokarna.*

*The wandering soul cannot assume a specific form because it is in the form of air and moves around without control. To sit and listen to the discourse itself becomes a big problem for that soul. Therefore, the soul in the form of air, enters through the bamboo tree hole from the bottom and occupies in one of the compartments within the bamboo tree. After the first day of the discourse, the first compartment of the bamboo splits, and similarly all the rest one by one on each day. At the end of the seventh day, a plane decorated with flowers and ornaments descends along with the messengers of God to pick up only Dhundhukari, who, after seven days assumes the form of not less than lord Krishna Himself devoid of any negativity in him.*

*Now the question arises in the minds of Gokarna and all other people assembled there. Gokarna tells the audience the above two slokas meaning thereby that there are many people sitting here who are pious and attentive to the discourse on each day. Everyone here has heard the discourse with the same interest and intent. No one can doubt the sincerity of both the preacher and the preached. But, then, how come that only Dhundhukari got liberated and got a special place leaving all others. How is the result different though the inputs are the same for everyone !*

*In response the messengers of God said the following (stanza 71):*

**hari-dāsā ūcuù  
ṣṛavaēasya vibhedena phala-bhedo 'pi saàsthitaù /  
ṣṛavaēaà tu kâtaà sarvair na tathâ mananaà kâtam /  
phala-bhedas tato jâto bhajanâd api mânada //71//**

*The messengers said that for the same action the result is different because of the difference in listening and perception. Everyone heard the discourse equally, but did not grasp the core values as required into themselves. The essence of the discourse had not gone into their minds. They also did not keep that understanding constantly and did not become one with that totality. Hence there was difference in the results though the conditions existed equally for everyone. In the case of Dhundhukari, he was the only one who, right from the start, got himself totally involved and grasped each and every meaning and essence of what has been preached. Not only that the whole process became a healing exercise for him and he transformed himself into a*

*personality devoid of any bad thoughts and really elevated himself to such an extent that he did not consider himself different from the Great Truth of the very source of the universal existence.*

*Such illustrations mentioned in our scriptures amply show that for liberation there is no special criteria like knowledge, wisdom, intelligence, power, position, status etc.etc. It is easily available to every one, to the wretched of the wretched to the pious of the pious, provided one sincerely shuns all negativity and be one with the Truth totally and constantly.*

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TWO

**ACTION OF REPENTANCE BY ITSELF LEADS TO FURTHER ACTION**

*kecit kevalayā bhaktyā  
vāsudeva-parāyaṇāḥ  
aghaṁ dhunvanti kārtsnyena  
nīhāram iva bhāskaraḥ*

*(Stanza 15, Chapter 1, Volume 6 - Srimad BHAGAVATAM)*

*Very few people know and firmly believe that it is only that ultimate Truth (or Bhagavan) who can be depended upon. Such people, with their exceptional qualities of devotion (Bhakti) wash out or destroy their "papa karmas" (the effects of all the actions done by them) in totality. It is like when sun shines bright, gradually the fog starts disappearing.*

*To understand these concepts more clearly one has to read stanzas 12, 13 and 14 along with the above 15. Very elaborate descriptions about "karmas" (actions) and repentance have been dealt with in these stanzas.*

*All "karmas" are as a result of "Avidya", lack of knowledge. These two go together. Therefore, actions for repentance by itself ("prayaschitta") do not take away the "papa karmas" from their roots. By doing one action to negate the other itself lead to contribution and culmination of actions and reactions. They themselves do not solve anything.*

*For repentance ("prayaschitta") "karma marga" by itself is not sufficient. "Jnana marga", though sufficient, the way to reach it is really difficult for each and every one. But through "bhakti marga" (total devotion to the Lord) it is possible to eliminate the bad effects of our actions. But this devotion has to be pure and constant.*

*Thus, whenever we do our actions, if we are firmly rooted to Lord Krishna with body, mind, and soul, we will never be party to such*



*actions. But, this should not be a mechanical theory. The source has to be from within and firmly rooted intermittently to that belief and faith. That being so such person will do actions not for himself but for the welfare of everything in this Universe. The person becomes selfless and carries on with his activities as if he is one with Him and He within himself.*

*These concepts were explained by Swami Krishnatmananda, Dayananda Ashram, Olasseri- 678551, Palakkad (Kerala) while conducting classes on Srimad BHAGAVATAM in Classic Legacy Building, New Civil Nagar, Palakkad-678001*

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### **THREE** **THE STORY OF AJAMILAN**

*The story of Ajamilan in Srimad BHAGAVATAM was only a story for me till I heard the eloquent lecture on this topic by Swami Krishnatmananda of Dayananda Ashram recently. I realised that it is not a mere story, but a deep message for a seeker to be benefited by imbibing the principles set forth in chapter 2 of 6th volume in Srimad BHAGAVATAM.*

*The story is famous and known to many, as it has been repeated time and again as bedtime stories by grandmothers to grandchildren generation to generation. The person, Ajamilan, was very pious, had great erudition and was leading a principled life. Suddenly he got enchanted to a women of low character, thereby denigrating himself also to that level, and he deserted his faithful wife and aged parents. He started living with this women, begot children, used to do all sorts of crimes to sustain his family. He named his last son as "narayana". At the time of his death, when he saw his end coming and the representatives of Death God (Yama) started pulling him, he called out fervently and from core of his heart, his son "narayana". Immediately the representatives of Vishnu (the God of sustenance) appeared and prevented the representatives of Death God from taking his life. There started very great arguments between these two group of people. The representatives of Vishnu convinced the other side that by uttering the name of "narayana" Ajamilan has washed out all his bad actions and he need not be taken to hell.*

*In fact Ajamilan is each one of us, who are trapped in this worldly affairs. Though each one of us want to be benevolent and good, time comes in life when one gets distracted to things which are worldly and thereby not permanent. So one gets desires over and over again by this thoughtless action. The incidence of watching the arguments between the representatives*

*of Vishnu and Yama by Ajamilan might have been a dream like situation for Ajamilan but he witnessed the arguments between the Vishnu Dhootas and Yama Dhootas. That made him realise that he was on wrong path and how much valuable time he wasted in his life. In fact he called out not the real narayana but his son "narayana". Be it in any form, in any method, even in abusive way or just incidentally, when the name of Lord is taken by a person from the core of his heart, the all merciful Lord is always ready to come to the rescue of any being in this Universe. This is aptly explained in Stanza 14 of Chapter 2 of Skandam 6 of Srimad BHAGAVATAM thus:*

*sāṅketyaṃ pārihāsyāṃ vā  
stobhaṃ helanam eva vā  
vaikuṅṭha-nāma-grahaṇam  
aśeṣāgha-haram viduḥ*

*As such the story of Ajamilan is not that important as compared to the principles enshrined through these messages. A person gets wavered through thoughtless actions at many times without realising the implications. Even in dream like situations, when a person sees the mercy of the Lord just by uttering or calling Him, how one gets an opportunity to turn one's life into a fruitful one is shown through these stanzas and explanations.*

*Ajamilan, thereafter, realizes how cruel and pathetic he had been because of his getting lost in the worldly things (Maya) as against the real and permanent Truth. The very name Ajamilan is aptly kept because of the person "getting together or getting involved with Maya (the unreal or non permanent)". Though he was capable of distinguishing between good and bad he fell into the trap by his own foolish thoughts and actions. After this incidence, he reformed himself once and for all. He became a sage and never turned back on falsehood. These teachings are permanent source of pathfinders for every one who want to seek the Truth. It also shows that one should always cling to the permanent for ever and not to the ones which are impermanent.*

*Swami Krishnatmananda's detailed explanations were very deep and eye opener. The story of Ajamilan, I realise now, is not a story but lots and lots of moral values and content for a seeker of Truth.*

*Swamiji also explained the implicit meanings of the stanza 38, chapter 2, Skandam 6, thus:*

*mamāham iti dehādau  
hitvāmithyārtha-dhīr matim  
dhāsyē mano bhagavati  
śuddham tat-kīrtanādibhiḥ*

*This is the conclusive portion of the experiences of Ajamilan whereby he realises that he should set his mind only on things which are permanent, thereby meaning the Truth and the Source, which is that all merciful Lord. The bodily pleasures and other material comforts are not permanent and one should be above these attractions and not get trapped in these frivolous things. One should do Naamsankirtan of Sriman narayana from the core of one's heart and focus oneself firmly on Him and only on Him.*

*Swami Krishnatmananda also explained that one should divorce oneself from wrong doings by constantly remembering the Lord. Even if one gets into wrong circumstances and situations by chance or by accident, the permanent remembrance of Sriman narayana will definitely give such energy to be away from such attractions thereby avoiding pitfalls in life.*

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#### FOUR

### ASSIMILATING AND LIVING THROUGH THE NECTAR OF SRIMAD BHAGAVATAM

*nigama-kalpa-taror galitaṁ phalaṁ  
śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavataṁ rasam ālayam  
muhur aho rasikā bhuvī bhāvukāḥ*

(Volume 1, Chapter 1, Stanza 3)

*It is known to everyone that Srimad BHAGAVATAM was told to the King Parikshit by Sukh Dev ji Maharaj, son of Sri Ved Vyas ji, who created Srimad BHAGAVATAM.*

*While describing the beauty of Srimad BHAGAVATAM, Sri Ved Vyas ji, through the above stanza, explains the worth and value of this great work for those who are eager to understand the concepts of Srimad BHAGAVATAM. The poetical beauty of the above poem attracts those interested in this work in such a way that, as one works through this great creation called Srimad BHAGAVATAM, he really comes to know how each word mentioned here is true*

*The above stanza compares Srimad BHAGAVATAM as the tasty fruits of the Vedas encompassed in the Kalpataru tree. When we say "fruit" it is the essence - accumulated nectar - of all good things (Amrita Drava Samyutam) born in the tree, which again is born out of nature's good blessings. Shuk Dev ji Maharaj is compared here to a parrot who tastes the fruits from this tree. By coincidence, some fruits fall down from the peak of that parrot. Such fruits contain the essence of the Truth. Even if one picks up and tastes few such fallen fruits, he gets enchanted in this great work.*

*We can also interpret it in another way. A parrot repeats exactly what is told to it. So, Sukha Dev ji Maharaj tells through Srimad BHAGAVATAM only the essence of Vedas as the nectar of the fruit got assimilated in him. All our saints and seers propagated only the nectar of knowledge and wisdom originally conveyed in the Vedas, which was conveyed to Brahma, the creator, by none other other than God Himself. Such saints and seers tell us that the Truth is one and The Only One.*

*Sages like Sukh Dev ji Maharaj have attained such mental state of mind that they need not know anything in this world because they are beyond all knowledge. Even such sages want to drink repeatedly the essence of this fruit called Srimad BHAGAVATAM.*

*This being the case with enlightened persons, what to talk of ordinary people! A little interest in this great work by an ordinary person definitely attracts him more and more to the understanding of the concepts and be part and parcel of this great knowledge and devotion to God. In fact Ved Vyas ji is not asking us to read his work, but drink it and enjoy its taste. Assimilation is far more superior than mere storage of knowledge. The concepts of this great work has to be assimilated as part and parcel of one's own life. This is only possible when one lives through it and be one with it.*

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#### FIVE

#### WHY VED VYAS JI WAS NOT HAPPY AFTER CREATING MAHABHARATAM ?:

*athāpi bata me daihyo  
hy ātmā caivātmanā vibhuḥ  
asampanna ivābhāti  
brahma-varcasya sattamaḥ  
kiṃ vā bhāgavatā dharmā  
na prāyeṇa nirūpitāḥ  
priyāḥ paramahaṃsānām  
ta eva hy acyuta-priyāḥ*

(Volume 1, Chapter 4, Stanzas 30 and 31)

*The unhappiness felt by Sri Ved Vyas ji after creating the great work of Mahabaratham has been eloquently described in the 4th Chapter. The above two stanzas are central to his mental state of mind.*

*The great saint was sitting on the banks of Saraswati river, all alone, highly depressed and thinking where he had gone wrong. Though he created Mahabharatham, expounding the principles of Dharma all through, he felt something had gone amiss. He felt emptiness in his mind. The person who always thought of the welfare of all the people, irrespective of their positions in life, felt that he had not done full justice towards the common good.*

*Though he was the enlightened of all the enlightened, though he knew that his Atma (inner soul) was independent and complete in all respects, through the inner feelings of his mind there was incompleteness in him. (Stanza 30)*

*He felt further that real devotion (Bhakti) to God, which is very dear to the hearts of those who cherish this as the greatest wealth, has not been fully espoused in the Mahabharata. He also felt that it was this Bhakti Dharma which was also very dear to the God. (Stanza 31)*

*He realized that it was through Bhakti alone one can have easy connect with the overall Truth and one must strive for it. As he was thinking about these, Saint Narada appeared and concurred with him about his feelings. With the encouragement of Saint Narada, Sri Ved Vyas ji wrote Srimad BHAGAVATAM, which is the essence of all the Vedas, espouses all Dharmas and at the same time takes us through the total devotional aspects (Bhakti) to make human lives meaningful and purposeful, as one leads the worldly life.*

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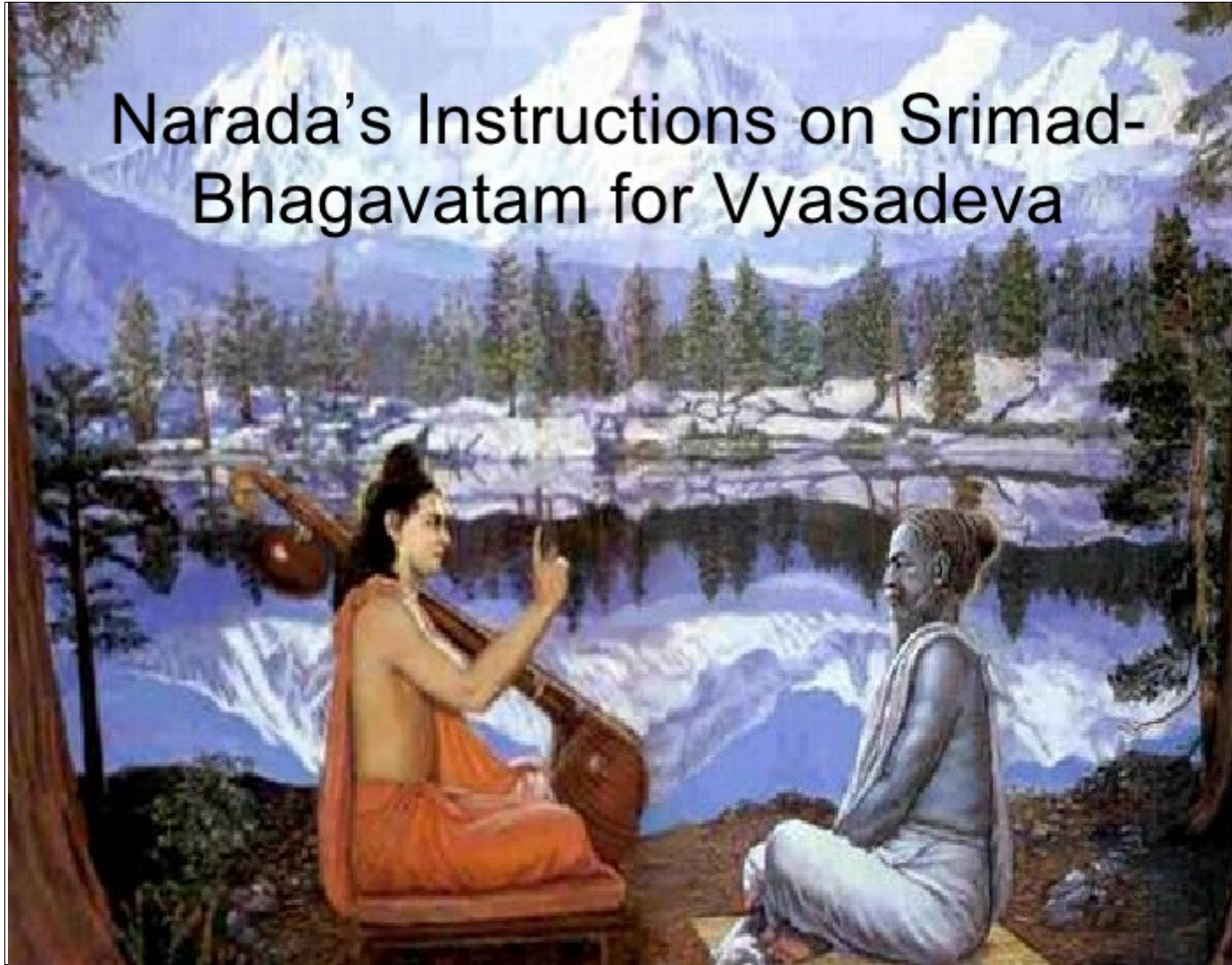
## SIX

### HOW SAINT NARADA INFLUENCED AND ENCOURAGED SRI VED VYAS JI TO CREATE SRIMAD BHAGAVATAM?:

*Sri Ved Vyas ji was sitting in his ashram on the banks of Saraswati river, dejected and with a feeling of incompleteness. Though he created the great work called Mahabharatam espousing the concepts of "Dharma" (the righteousness) in all walks of life, there was a sense of void in him due to absence of something in his work. He was pondering over this issue when Saint Narada appeared before him.*

*The discussions between them are the basic thought inputs for the creation of the great work called Srimad BHAGAVATAM. In this background mindset of Sri Veda Vyas ji, Saint Narada impresses upon him the incompleteness of any work, however great they may be, in the absence of Bhakti/devotion to the Lord. Even if there are mistakes in the work covering the concept of Bhakti, such work is far greater than spotless and error free work in the path of Jnana/the path of knowledge seeking alone. This is because Bhakti is total devotion to the Almighty, having no explanation to offer or take, whereas the latter becomes only analytic devoid of the essence of our existence, that is our connect with the Truth. Hence any work relating to Bhakti is far Superior than any relating to Jnana. Hence he advises Sri Ved Vyas ji to praise the Almighty to his fullest ability so that he fulfills his non accomplished mission, thereby coming out of his feeling some vanity. Though Sri Ved Vyas ji, not lacking for himself the need for Jnana or Bhakti, goes ahead to write Srimad BHAGAVATAM for the benefit of the common people.*





## Narada's Instructions on Srimad-Bhagavatam for Vyasadeva

*The portions of Saint Narada's presentation to Sri Ved Vyas ji are really worth understanding. Some of them are as follows:*

***na yad vacaś citra-padaṁ harer yaśo  
jagat-pavitraṁ pragṛṇīta karhicit  
tad vāyasaṁ tīrtham uśanti mānasā  
na yatra haṁsā niramanty uśik-kṣayāḥ  
(Volume 1, Chapter 5, Stanza 10)***

*Despite having the most beautiful and chaste words in any work, if those words do not contain a reference to the most deserved name of Srihari, who cleanses the whole world, (thereby the minds of the people living therein), they are like the lakes in which only crows would like to take dip for bathing. The persons in whose hearts that Ultimate Truth called Brahman reside, they are like the Hans birds, and they would not enjoy the lake which is full of*

*mud. They enthrall themselves in the Lord's glory and remembering Him all the time, they will not like to get into the war of words.*

***idaṁ hi puṁsas tapasaḥ śrutasya vā  
sviṣṭasya sūktasya ca buddhi-dattayoḥ  
avicyuto 'rthaḥ kavibhir nirūpito  
yad-uttamaśloka-guṇānuvarṇanam***

*(Volume 1, Chapter 5, Stanza 22)*

*Praising and celebrating the most sacred accomplishments of Srihari from the core of one's heart continually have the equivalent or more effect of doing all the karmas, listening to the Vedas and scriptures, conducting yagnas, doing yogas, reciting Veda Mantras, all Jnanas and charities etc. etc. Saints and seers have conclusively determined and established that only our connect with That Ultimate Truth will be everlasting.*

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SEVEN

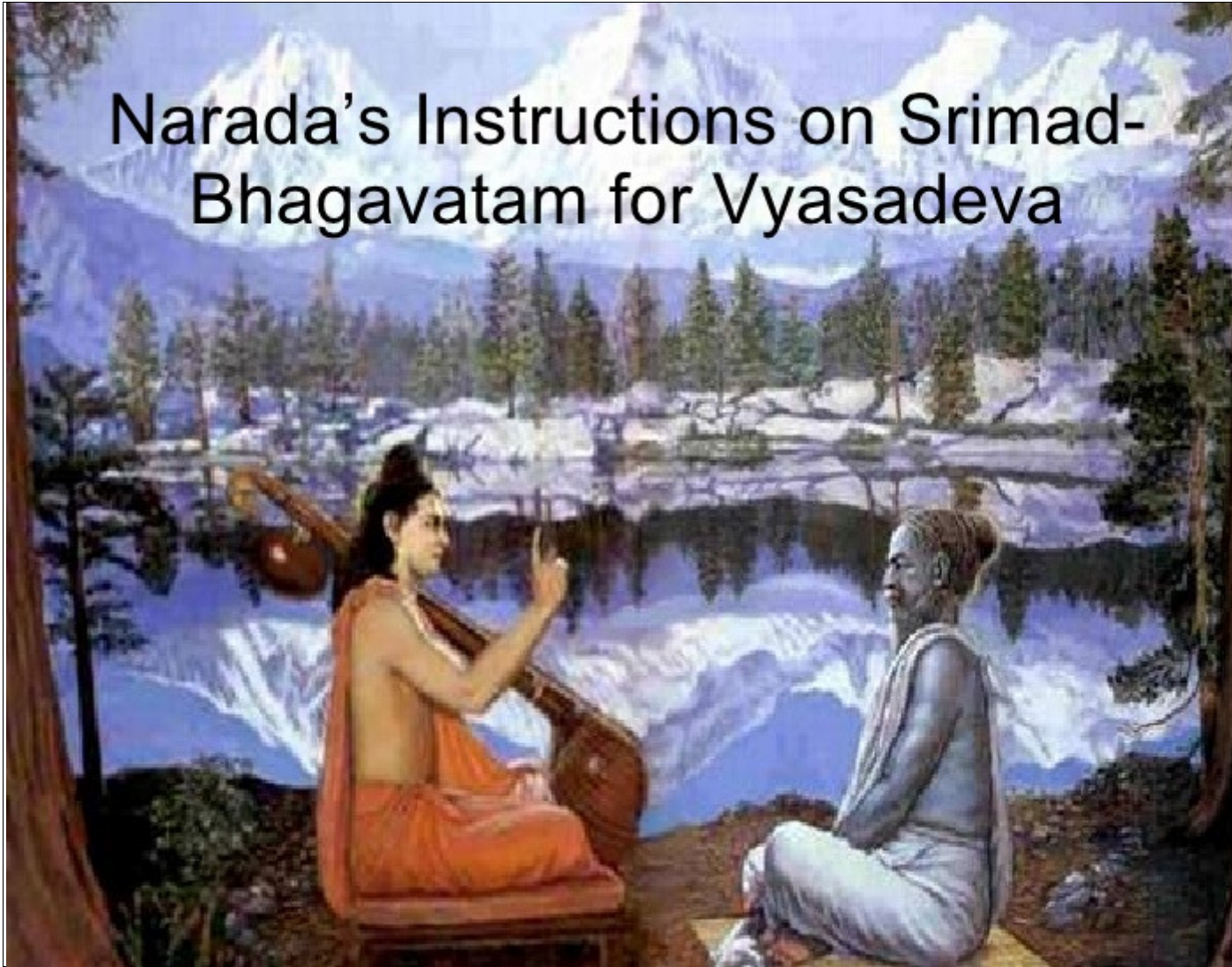
**SAINT NARADA'S PREVIOUS BIRTH AND HOW HE BECAME**

**NARADA IN HIS NEXT LIFE:**

*Saint Narada's previous birth details are vividly explained from Stanza 23 onwards in the 5th Chapter of Sakantham 1 of Srimad BHAGAVATAM. The 6th Chapter also deals with these details and further as to how he became Saint Narada in his next birth. These have been presented by Sri Ved Vyas ji in the form of discussions between Saint Narada and himself.*



## Narada's Instructions on Srimad-Bhagavatam for Vyasadeva



*He was born, in the previous birth, to a woman who used to serve the erudite Vedic scholars. Even as a young boy, he was assigned the responsibility of serving the scholars who used to stay put in one particular place for four months together during the rainy season. Though these scholars were viewing everything with equanimity, they could not but show sympathy on this boy who used to serve them with extraordinary interest and sincerity. They were astonished with the boy's disinterest in play things and pranks of a child. Moreover, he was soft spoken, attentive, and disciplined.*

*During the course of this type of continuous service, he used to eat only one time a day and that too from the left over balance food in the vessels after serving the scholars. Because of his continuous association with these scholars he developed a keen interest in whatever they were doing. In the process, his mind became calm and pure.*

*Every day he heard from these scholars lots and lots of Harikathas (events relating to the praise and glory of Lord Hari). He could, over a period of time, remember these praise and glory of Lord Hari, word by word, and they got ingrained into him as if they were inseparable from him. Because of his*

*close association with these scholars and listening and imbibing the events recited about Lord Hari, HE and HIS glory became so close and endearing to him. Thus clarity of thoughts became very intensely linked to the very existence of self and the universe. Constant thinking of Lord Hari became the sole purpose of the existence of his life.*

*As the scholars left after four months of their stay, they advised him the greatest of the great "Jnanas" (knowledge). Though we have to do actions, as we have taken birth and live on this earth, such actions, he realised, had to be dedicated to the lotus feet of Lord Hari by singing His glory and remembering Him continually.*

*Sri Ved Vyas ji wondered as to how the events of previous life, particularly that happened in the previous Yuga (Kalpa) could be remembered by Saint Narada. It could be possible only with the grace of God !*

*Saint Narada continued the conversation. His mother was very affectionate to him as he was the only child. Moreover she did not know the ways of the world and was very innocent. During one night, when she went to milk the cow, she accidentally trampled upon a snake. It bit her and she died. After his mother's death, he started moving to the north direction. He could enjoy the natural beauty everywhere and there are detailed descriptions mentioned in Stanza 14, Chapter 6 of Volume 1.*

*He became very tired, thirsty and hungry. He reached the banks of a river. He took bath, drank water, and felt relieved of his tiredness. He sat beneath a banyan tree and started meditating upon Lord Hari. As his concentration on Lord Hari became very intense, he realised the presence of Lord Hari right within him and he remained in that state of mind for quite some time. He became one with him and did not see any duality.*

*Suddenly that state of mind changed and he got up feeling sad for His disappearance from within him. He tried to look for Him all around, but could not. He felt very very sad. Then he heard an inner voice, filled with sweetness and firmness. He could distinctly hear:*





*Vision of Sriman Narayana by Narada in his previous birth*

*"You are not eligible to see me in this birth. The persons who still have "mano malinya hridayam" (impure hearts) cannot see me. You could see me once, only because to generate in you the grace. Those getting My grace, gradually leave all their desires, except to be one with Me. Over a period of*



*time, by doing continuous service to good people, you will gain total control over your mind. You will leave this body and then come to Me in that state of equanimity."*

*After hearing these words, he prostrated on the earth remembering Him all through. Thereafter, he traveled all over the world reciting His name, serving good people, and having no competitive thinking, lead a desire-less life. The time went by and with the chanting of His name over and over, one day he died, leaving his body.*

*After the Yuga (Kalpa) ended, during the Pralaya Kala (when everything merges into One, and The Only One, at the end of the time in one Yuga) he merged into Lord Brahma (the creator) without any breath, who was trying to get merged with Lord Hari. When Lord Brahma got up after thousands of Chaturyugas (thousands and thousands of years), Mareechi, Sages and Narada were born from each and every senses of Brahma.*

*Thereafter, with the blessings of Lord Hari, he was travelling all over the world singing and praising His glory. He was able to get the vision of Lord Hari now, as and when he wanted, because he had discarded everything except keeping Lord Hari only in his mind.*

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**EIGHT**

**IS REVENGE FOR ANOTHER REVENGE A SATISFYING CRITERIA?**

**SEE WHAT PANCHALI (DRAUPADI) SAYS !:**

*There is a detailed account of how to avenge a revenge in the 7th Chapter of Srimad BHAGAVATAM (Volume 1).*

*The Mahabharata war was getting concluded, and Duryodhana was lying on the ground with his thighs split broken after a gory fight with Bheemasena. Aswathama, son of Dronacharya, murdered the children of Panchali (Pandawa's children) in the night and brought their heads as a present to please Duryodhana, who, even though defeated in the war, did not like that action on the part of Aswathama.*

*Panchali could not bear this sight and cried vehemently with sadness. Seeing this, Arjuna came to her and consoling her said the following:*

*"You shall wipe out your tears only when I bring the beheaded head of Aswathama with my Gandeevam (Arjuna's bow and arrow) and present it to you. Further you shall do the after-death ceremonies of our sons sitting on the beheaded head of Aswathama. Only thereafter you will take the required bath."*

*After making the above open declaration in the presence of all, he left on his chariot carrying his bow and arrows, rode by Lord Krishna, in search of Aswathama. On seeing Arjuna looking for him, Aswathama got terribly scared and shot Brahmastra (the ultimate weapon in any warfare) towards Arjuna. Seeing the power of destruction of this weapon, Arjuna prayed to*

*Lord Krishna as to the solution to this problem. Lord Krishna told Arjuna that Aswathama knew only how to release the weapon, but did not know how to control it and retrieve it. He also advised Arjuna that Brahmastra can be contained only with Brahmastra and instructed Arjuna to shoot his Brahmastra and contain and retrieve both. Arjuna did as Lord Krishna advised him and made Aswathama a prisoner. Stanzas 30, 31 and 32 describe the vivid account of this warfare between the two. Ultimately, Aswathama was tied down with ropes by Arjuna like a wild animal being tied.*

*Lord Krishna wanted to test Arjuna as to how he reacted in the situation of anger and that too due to the cause of utmost personal grief. He provoked him to kill Aswathama because he killed innocent sleeping children with full sense, which was unpardonable heinous crime. He further provoked Arjuna by saying that only those in the category of drunken men, carelessly standing person, mad person, sleeping person, child, women, prisoner of war, a person deprived of his chariot, though belonging to the enemy class, shall not be killed by a person of valor. But Aswathama did not belong to any of this categories. So there should be no reason why Arjuna should not kill him instantly. He further told Arjuna that he had given a word to Panchali, in the presence of all, that he shall be bringing the head of the person who killed their sons. The action of Aswathama was not liked even by his own masters. So there was every justification to kill him. (Stanzas 35, 36, 37, 39 and 39)*

*Despite being provoked by Lord Krishna himself, Arjuna did not want to kill Aswathama, who was responsible for the killing of his own children very cruelly, because Aswathama was the son of Dronacharya, who was his Guru (teacher of warfare). Thereafter, Arjuna returned to his war camp along with Lord Krishna and dragging Aswathama through his chariot binding him with ropes just like a wild animal being brought. He presented Aswathama before Panchali.*

*The subsequent events unfold the greatest principles as told by Panchali (Stanzas 43, 44, 45, 46, 47 and 48).*

*She could not bear the sight of bonded Ashwathama's condition. She shouted the words "set him free" "set him free" as he was a Brahmin and more importantly, was the son of the Guru Dronacharya.*

*She told Arjuna that he had learned all the warfare tactics and lessons from Dronacharya. For her, the son of Dronacharya, standing in bonded condition, was Dronacharya himself. Moreover, Dronacharya's wife was still alive.*

*Therefore, she continued, the Guru's family should not be finished. As she was crying now because of loss of her children, she said, Ashwathama's mother also would mourn like her because of killing of Aswathama.*

*Yudishtira, the eldest of the Pandavas, appreciated the words of Panchali. Everyone present there, including Lord Krishna, except Bheemasena, appreciated whatever Panchali said and agreed with her.*

*Bheemasena shouted in the following words: "A person who had killed innocent sleeping children without any purpose, either for himself or for his masters, deserved to be killed."*

*Hearing these words, Lord Krishna, smilingly told that a Brahmin should not be killed. However, anyone who comes forward armed to attack another without any provocation, whoever he may be, deserved to be killed.*

*This was exactly what was prescribed in our Sastras. He continued by saying that whatever promised to Panchali by Arjuna while consoling her earlier, and whatever shall satisfy Bheemasena, Panchali and Himself, be done accordingly.*

*Arjuna understood Lord Krishna's intentions instantly. He took out his sword, cut off the pearl tied with the hair lock (a practice followed then as a decorative status) from Ashwathama's head, freed him from the bond, and pushed him out of the war camp. Shaving the head, removing one from their honoured positions and taking away all the properties were the prescribed punishments to Brahmins in those days, which were equivalent to capital punishment, and not physical annihilation.*

*Thereafter all of them conducted the last rites of their departed children.*

Note:

*Aswathama, grieved by the shame inflicted upon him, still nurtured grouse against Pandavas. He reacted subsequently, about which the next Chapter (8) elaborates.*

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NINE

### WHY KUNTI STUTI ABOUT LORD KRISHNA IS IMPORTANT AND RELEVANT AT ALL TIMES ?

*After the Mahabharata war, Lord Krishna was leaving for Dwaraka taking leave from the Pandavas and their families. The departure of Lord Krishna made all of them sad. Among them, was Kunti Devi, the mother of Pandavas.*

*She addresses Lord Krishna which is known as KUNTI STUTI and very famous in Srimad BHAGAVATAM (Stanzas 18 to 43, Chapter 8, Volume 1).*

*Oh Lord Krishna ! I prostrate before you. Though you are the one existing inside and outside of all the life forms, you stand alone unseen and apart from nature. Yet still you are the controller of the nature. You have covered yourself with the curtain of Maya (one of the shaktis of Vishnu). You are the source of all knowledge originating from the senses. You are ever permanent. You are the one existed when nothing existed. However, those who do not have knowledge, see you in this form as "real" as one see's an actor performing in a stage.*

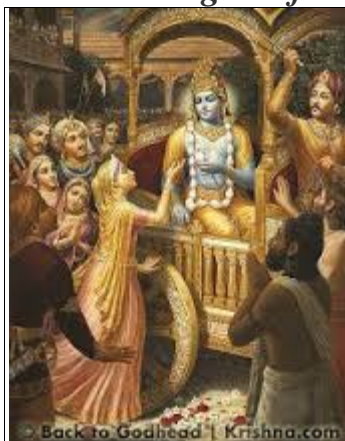
*You have appeared in this world (took Avatar) to instill devotion (Bhakti yoga) in the hearts of clean thinking people, saints and sages. That being so, how can a simple woman like me see you and understand you in totality?*

*I prostrate before you repeatedly as you are the Govinda, and son of Devaki and Vasudeva. You are the son of Nandagopa. Lord Brahma appeared through the Lotus sprouted from your navel. Devotees adorn you with the garlands of lotus. Your eyes are shining like the petals of lotus flower. Your feet look like the lotus flowers. I prostrate before you on account of all these.*

*Oh Lord, the controller of all senses ! You brought deliverance to saddened Devaki, who was imprisoned for long years by her brother Kamsa. Similarly, Oh Lord, you have saved me and all my children, time and again, from dangers imposed upon us. ... (The purport is Lord Krishna saved His mother, Devaki, only once. But the same Lord repeatedly saved Kunthi, His devotee, and her sons on various occasions from dangers posed by them).*

*Oh Lord Hari ! You have saved all of us from so many dangers. To name a few: Saving Bheema from the poisonous food fed by Kauravas; saving from the fire set by them in the house made of wax; saving from the fear of demons like Hadimba; saving Panchali's honour when Dussasana unfolded her sari in the presence of all while her sons lost the game of chess; saving from the wild animals in the forest; saving us from the powerful weapons of Bheeshma, Dronacharya etc, in the Mahabharata war; and last and not the least, saving us from the Brahmastra of Aswathama after the war. I prostrate before You, such a kind hearted Hari, repeatedly for ever and ever.*

*Oh Lord ! I pray to you to bestow upon us more and more such dangers so that you will always be with us. ...(This is an important part in the entire prayer made by Kunti because, the normal beings ask the Lord for blessings, whereas Kunti is asking for more and more troubles. This is because she does not want her attention to be away from Lord Hari. According to her, this is possible only living in the midst of troubles and she is very sure that the Lord will take care of her at all times, if only she remembers him continuously. Such a prayer from her shows how strong her faith on Lord Hari is!)*



*Kunti praying before Lord Krishna*

*There are some people who are drawn towards position, power and wealth. They do not have time to even think about You. But, You are the one who is the ultimate of all the ultimate and who takes care of the welfare of those who surrender unto You without any precondition.*



*I am convinced that You are the only one who has no beginning or end, You are the controller of everything, You are beyond time, and You have spread out in a unified indivisible manner in everything and everywhere. If there are strife or discord about you, it is only among those who live only the physical life as you are beyond the living beings and You are the one who is among them with equanimity.*

*Oh Lord ! No one understands Your actions in the form of human being. No one is favourite or non favourite as far as You are concerned. All Your actions are seen incoherently by people, as they cannot comprehend You in totality.*

*Oh the One who is all in all the beings ! You are the one who is present in birds, animals, humans, saints and sages, and in lives sustained by water, air and earth. At the same time, You do not have birth, nor death. Even while doing activities as a being, You are above those actions and not involved in them. While doing all these, they are like plaything only as far as You are concerned.*

*As a child, when you made a mistake, Yashoda took a rope to tie You around. Instantly you looked down with tears in your beautiful eyes as if You were scared with fear. I always get enthralled when I think of that state of Yours, because I know pretty well that even the fear is in fact scared of You and not You are scared of fear.*

*Some people say that You, who do not have any birth, had born for the sake of the glory of the famous Yadu King, who was Your greatest devotee, and also to spread the glory of the Malaya Mountain (Govardhana Giri) as sandalwood.*

*Some others say that You, who do not have any birth, appeared in this world as the son of Vasudeva and Devaki because of their prayers, for the sake of annihilating the enemies of the good, towards the welfare of the society.*

*There are some others who say that due to the prayers of Lord Brahma You appeared to reduce the load on earth, who could not bear the burden of wrong deeds. You made it light once again as a ship which can float on sea with ease.*

*There are still some others who say that You appeared in this world only to ensure that people struggling with ignorance, desires, and frivolous activities will have the benefit of listening and remembering your good deeds so that they are taken out of those negativities.*

*Those people who always listen, sing, preach, remember and respect Your glory, they alone can swim across the flow of the current of birth and death and assimilate into Your lotus feet without any delay.*

*Oh Lord Hari, who does everything for the sake of the people ! Are You thinking of leaving the friends and those dependent on you? We had lived through the tortures of the kings. We have nothing except to depend upon your lotus feet.*

*When the life, which controls all the senses, ceases to exist what is the use of having all the senses? Similarly, when we may not be able to see you, there is no point of having positions and fame in life.*

*Now the earth is shining with full natural beauty as you have walked over it with your pious feet. What will happen when you leave this place?*

*Because of your kind look one can see all around the plants and creepers growing in plenty. Similar is the case with the rivers and other water bodies.*

*Hey the Lord of the Universe, please do not break the sacred bonding of life with your departure.*

*Hey Krishna ! Let my thinking be always with you for ever, without getting distracted to any other subject, like the water of Ganges connected to the ocean. Let my thinking carry the pure love towards you and nothing else.*

*Hey Srikrishna ! The friend of Arjuna ! The greatest in the Vrishni hierarchy ! The fire who destroys those kings who torture the earth ! He who is never tired ! He who gets all prosperity from the sacred cow Kamadhenu ! He who took Avatars (incarnation) for the purpose of removing the miseries of cows (meaning includes Vedas as well as all living beings), Brahmins (meaning saints and sages and all persons of knowledge) ! Hey the king of all Yogas ! Hey the the Guru (teacher) for the whole world ! I prostrate before you.*

*NOTE: No one can pray to the extent Kunti had done before Lord Hari from the core of her heart. But she had shown the way how she had immensely unflinching faith in Him from the beginning right through and at all times when she had faced all the troubles. When, because of the blessings of Lord Hari, her troubles have been removed at last, she tells Him to give her more and more troubles so that she can always remember Him. Her prayer is very relevant today in ordinary persons' everyday life. If we have total faith in him and be with him in our thinking we can face the worldly affairs with clarity of thought and purpose.*

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TEN

### WHY LORD KRISHNA DID NOT PACIFY YUDISHTIR WHEN HE WAS GRIEVING AFTER MAHABHARATA WAR ?

*Stanzas 48 to 52, Chapter 8 in the First Volume of Srimad BHAGAVATAM, after Kunti Stuti of Lord Krishna, deals with the mental agony of Yudishtira and his repentance on account of the suffering of the people due to the consequential effects of the war. He expresses his feelings before Lord Krishna and in the presence of his family and friends.*

*He said: "Look, what a tragedy ! See what deep rooted ignorance had delved into my heart ! Just for the sake conquering over some human bodies, which are only suitable as food for animals, I had destroyed huge number of soldiers."*

*He continued: "I have given trouble to children, brahmins, relatives, friends, seniors in the family, brothers, teachers etc. I am sure I will not get mukti (deliverance) from the hell even for many number of thousands of years."*

*He further said: "The sastras (ancient scriptures) say that for the sake of protecting the subjects of his kingdom, it is not only absolutely justified but also not a sin for the king to annihilate the enemies. But even these words of rules do not give me peace of mind."*

*He carried on: "The womenfolk who lost their male members in the war are suffering. This suffering cannot be mitigated by any amount of Yagnas (propitiating the fire as per the prescribed rituals) as performed in many homes."*

*He further added: "We cannot clean mud with muddy water. We also cannot find solution arising out of addiction to alcohol by using alcohol. Similarly, we cannot rectify the sin of human killing by conducting the action of more human killings."*

*Sri Ved Vyas ji abruptly ends the 8th Chapter here. We do not find Lord Krishna answering to any of his mental agonies, as He had done at the beginning of Mahabharata war when Arjuna decided not to fight the war.*

*In the next Chapter 9, Lord Krishna, along with Pandava families and very many saints and sages are preparing to go to meet His greatest devotee, Sri Bheeshma Pitamaha, who was lying on the bed of arrows awaiting for his soul to depart from his body. Bheeshma Pitamaha gives an elaborate discourse called "Bhishma Stuti" praising Lord Hari and expounded the greatest principles of life. Perhaps Lord Krishna might have thought that let Yudishtir get the suitable advice (Dharma tatvam) from his forefather Bheeshma Pitamaha in the august company of great saints and sages, for his self introspection in the aftermath of the war.*

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#### ELEVEN

**RIGHT ACTION AT RIGHT TIME - DOES IT NOT SHOW THE WILL OF GOD IN THIS PRINCIPLE ?**

**(SEE THE PREPARATION OF THE MEETING WITH ABOUT TO DEPART BHISHMA PITAMAHA LYING ON THE BED OF ARROWS !)**

*As the 8th Chapter ends in Srimad BHAGAVATAM (Volume 1), Lord Krishna's thoughts go to his great devotee who was lying on the bed of arrows, waiting for his life to depart on the Utharayanam day, (as he had a boon that he could choose his time of death). After Kunti had praised Lord Krishna eloquently, and also Yudishtir expressing his repentance over the aftermath of the great Mahabharata war, Lord Krishna did not answer Yudishtir as his mind was occupied with the condition of Bheeshma lying in the battle field on the bed of arrows thinking of Lord Krishna for Him to give him a personal appearance. The Lord knew about this and the first few stanzas in Chapter 9, elaborate about who shall all go to meet Bheeshma.*

*Yudishtir, who was tormented by the aftermath of the war due to its adverse implications on people, wanted to know all the Dharmas (principles of righteousness) from the great person Bheeshma Pitamaha. So he gets ready, along with all his brothers, family, Vyasa and Doumya rishis, to meet him in the Kurukshetra battle field. Arjuna and Lord Krishna also came over there in a separate chariot.*

*On seeing Bhishma lying on the bed of arrows, looking like a Deva from the heaven, Lord Krishna and the Pandavas along with all other followers prostrated before him.*

*At that time all the Brahmarshis, Deva rishis, and Raja rishis, assembled at that place to see Bheeshma.*

*Other sages who reached there were: Parvathan, Sri Narada, Dhoumyan, Vedvyas, Brihadswan, Baradwaj, Parasurama along with all his students, Vasishtan, Indrapramatha, Tritha, Gritsamathan, Asithan, Kaksheevaan, Gauthaman, Athri. Apart from them, Viswamitra, Sudarsanan, Sri Sukha and his followers, Kashyapa, Angiras, and many other saints and sages along with their students.*

*When all these people came together, Bhishma, who was the embodiment of all Dharmas and who knew distinctly the importance of the place and time relevance, revered before them.*

*He (Lord Krishna) who is anchored in the hearts of people, He who has taken the human form due to His shield of Maya (a form of power of Vishnu), He who controls the whole universe, and He who is in everything and everywhere, and that Truth about which Bheeshma knew very well, was also properly revered by Bheeshma.*

*Thereafter Bhishma, who was emotional with tears of happiness on seeing everybody, started addressing humbly the Pandavas who sat near to him. He further said to them that all of them should not live in grief particularly when they have immense faith in God. He reminded them that their mother Kunthi had suffered all through after the death of her husband Pandu, and she had terrible time in upbringing all the five children. He further told them that whatever had happened in their lives are as a result of the inevitable flow of time. This world, which is managed by the various Devatas (Lokapalas), is like the clouds which come under the influence of the wind. So everything happening here are under the influence of the flow of time.*

*Despite having the most virtuous person like Yudishtir as the king, the strongest person like Bheemasena available, the most valorous Arjuna with his Ghandeev bow and arrow being always there, and more importantly Lord Krishna being always with them as their friend; but still the dangers fell upon.*

*So whatever may be the powers including the Godly blessings, one has to undergo the events in life as they are part and parcel of life itself.*

*He further says: "Hey Yudishtir! No one understands the wishes of Kalaswarup Bhagavan (the flow of time is the wish of God). Even many*



*many saints and seers are helpless in understanding about the flow of time and its powers on lives. Therefore, Hey Yudishtir ! Carry on with ruling the kingdom always thinking that everything is under the control of God, and take care of the people of the kingdom as you are duty bound to do so."*

*He continued: "This person (Lord Krishna) sitting next to you is the Sakshat (Real) narayanan, who camouflaged himself with Maya and travelled all around attracting the people and concealing His real identity. Oh King ! This most sacred identity is known to Lord Siva. The great saint Narada and Rishi Kapila also know this."*

*He further said: "You thought that He is the son of your uncle, and hence deserved to be loved. You thought He is your friend, and relative who does help without expecting anything in return. Because of your trust in Him, you appointed Him as your Minister, messenger, and chariot rider. In fact He is the soul in everything, sees everything with equanimity, is the only thing. There is nothing other than Him as he is not affected by the realisation of "I" as we do, He is without any fault and is permanent. That being so, whatever duties He had carried out and has been carrying out do not affect Him at all." "Despite all these", he continued: "see the kindness on His part ! He has come to see a person like me who is about to depart from this body. Seeing Him and renouncing this world is a great boon and I will get deliverance from desires and actions once and for all. I humbly appeal to that Bhagavan to be before me with his smiling face and four hands till I renounce from this world."*

*After listening to the great sermons by Bhishma in the presence of all the saints and sages, Yudishtir confirms in the presence of all of them that he understood the meaning of the explanations by Bheeshma. Thereafter Bheeshma concentrates only on the Bhagavan (Lord Krishna) and focuses his total attention on Him before he proceeds to praise the Lord subsequently.*

*This incidence of great assembly before Bheeshma and his lectures to Pandavas and others are the greatest path finder of knowledge for those seeking Truth. Lord Krishna made these events happen in such a way that they are part of the process while, at the same time, creating situation by which they become eye openers of knowledge and wisdom to everyone. He also granted His personal presence to the departing Bheeshma, thereby fulfilling his wish at the time of death. What follows is the showering of praise and songs of glory of Lord Hari as Bheeshma departs from this world. These are known as Bhishma Stuti.*

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## TWELVE

### CAN LORD KRISHNA REMAIN COMPLACENT BY NOT PROTECTING HIS ARDENT DEVOTEES ? - SEE WHAT HAPPENED TO UTHARA:

*The above subject is dealt with in Stanzas 1 to 16, Chapter 8, Volume 1, of Srimad BHAGAVATAM.*

*The previous Chapter No.7 dealt with how Aswathama got humiliated by Arjuna in the presence of the Pandavas, many of their friends and relatives, and Lord Krishna. To illustrate further, in order to avoid repetition, I draw your attention to the contents of chapter EIGHT OF THIS BOOK mentioned above.*

*After this incidence, Pandava brothers, along with very many other people and Lord Krishna, conducted the last rites of their departed sons. As Lord Krishna was planning to leave for Dwaraka along with Satyaki and Uddhava, there came running Late Abhimanyu's wife Uthara, fearful and shattered. She addressed straight to Lord Krishna, though her father in law and powerful Arjuna, and his brothers were present over there. The stanzas 9 and 10, chapter 8 volume 1, containing Uttara's submission and prayer to Lord Krishna are worth reading:*

**uttarovāca**  
**pāhi pāhi mahā-yogin**  
**deva-deva jagat-pate**  
**nānyam tvad abhayam paśye**  
**yatra mṛtyuḥ parasparam**  
**abhidravati mām īśa**  
**śaras taptāyaso vibho**  
**kāmaṁ dahatu mām nātha**  
**mā me garbho nipātyatām**

*She prays to Lord Krishna : "Hey Yogiswara, (Master of all yogas), Deva of all the Devas (Supreme and Ultimate), Lokanatha (Who sustains the world) ! Save me. Save me. Where there are repeated deaths, no one can stand without fear other than You. Oh the Controller of Universe ! Oh the Most Powerful ! Oh Savior ! I could see a powerful sharp arrow, which is extremely hot and made of iron, fast approaching me. I do not mind getting myself burnt by that arrow. But, I do not wish any harm to my pregnancy. " Uthara was pregnant and the child was going to be born as Parikshit, who became a great King and very important character in Srimad BHAGAVATAM. Not only that, that offspring was the only hope for the continuity of Pandava dynasty.*

*Lord Krishna, who was always ready to come forward for the rescue of his ardent devotees, instantly realised that the arrow was shot by Aswathama with the sole of aim of ensuring that Pandavas do not have any descendants.*

*Pandavas took their weapons to counter the burning arrow approaching them.*

*Looking at the condition in which his devotees were placed, Lord Krishna took out His Sudarshana Chakra and created a safety zone. Lord Krishna, who resides in every one and who is the master of all Yogas, shielded the pregnancy of Uthara for the sake of the progeny of Kuru vamsa (Pandava's successors).*

*The Brahmastra (Powerful arrow) of Aswathama is so powerful that it cannot be stopped and it will not go waste. Despite that, because of the power of Lord Vishnu, the arrow subsided and did not have any effect.*

*The above incidence is not at all a wonder as far as Lord Krishna is concerned. This is because Lord Krishna (Lord Hari), who has no birth, with the help of Maya (his own power), like a play thing, creates, sustains and dissolves this world.*

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### THIRTEEN

#### HOW LORD KRISHNA EXECUTES THE INNATE UNSELFISH DESIRES OF DEVOTEES - ONE MUST LEARN FROM BHISHMA STUTI:

*The 9th Chapter, Volume 1, of Srimad BHAGAVATAM, from stanza 32 onwards, deals with what is famously known as Bhishma Stuti of Lord Krishna. Bheeshma Pitamaha was lying on the bed of arrows, wounded all over his body, just waiting to see Lord Krishna, before he departed from this world. He had a boon to choose the time of his death and hence he was waiting for Uttarayana, the coming of the sun over the earth towards north direction. Lord Krishna, along with the Pandavas and their families, in the company of all the saint and sages, came to meet his ardent devotee, Bheeshma, lying thus in the battle field. Bheeshma, happy and contented to have seen Lord Krishna, showered praises and glory on Him through what is called Bhishma Stuti.*

*You are the greatest in the Yadava dynasty. You are independently supreme as compared to any other thing in this universe and have self sustaining glory, and the one and the only one. That being so, You, at times, for the sake of just like playing, assume the power of Yoga Maya (one of the powers of Lord Vishnu). On That Sri Krishna we inherently submit ourselves without any personal desire. It is only through Your Yoga Maya that the perennial flow of creation appeared in this Universe.*

*Of all the worlds, You are the only beautiful one. You have assumed the body, the colour of which is like the green tree reflecting the blue. You are adorning yellow coloured silk shining like the rays of the sun. Your face glows like a lotus containing innumerable petals. You assumed the role of the charioteer of Arjuna and became known as Parthasarathi. Oh Lord! Let intense devotion, without any desires or expectations, toward such a personality in You be bestowed upon me.*

*Due to the trampling of the horses in the battle field lots of dust particles had risen up in the atmosphere. Because of lots of sweat all over Your face and with the reddened and dispersed dusty hair swirling over Your head, the beauty of Your personality is beyond description. Oh Lord ! On such a personality of Sri krishna, in You, who had injuries on His skin and broken*

*chest shield because of my sharp arrows showered in the battle, let my inner self get firmly anchored.*

*Upon listening to the words of Your beloved friend Arjuna in the battle field, in the middle of the soldiers of self and that of the enemy, You stopped the chariot. Then You just looked at the enemy soldiers at once and just that one look took away their lives . Oh Lord! Bestow upon me to have total devotion full of love on that Parthasarathi.*

*Upon seeing in the battle field the rows of army in his front, Arjuna withdrew from fighting the war because of his remorse to kill the near and dear ones. You gave Atma Upadesam - the self knowledge/knowledge of the self - (preaching of Srimad Bhagavad Gita) to him to remove all his ignorance. Oh Lord ! Please bestow upon me to have total devotion to that Paramapurusha's (supreme being) sacred feet.*

*In the battlefield, once, just to keep up my pratijjna (vow), discarding Your own, You had jumped from the chariot and holding the wheel of the chariot in hand to shower it on me. You had jumped from the chariot in such a way with full power as to shake the whole earth. During that jump even your Uthariyam (the cloth worn to cover the upper portion of the body) fell down without even You knowing about it. You were then looking like a lion intending to kill an elephant.*

*You, who was hurt because of my sharp arrows and with Your broken chest shield, had thus come charging towards me with the strongest weapon in Your hand intending to kill me. Oh Lord, who ensures deliverance to devotees ! Let You be my Ashrey (the only source of dependence/support/shelter).*



**Lord Krishna charging towards Bhishma**

*Purport --- (Through the above stanzas Bhishma, lying on the bed of arrows and waiting to depart from this world, remembers each and every incidence in the battle field fighting Lord Krishna in his front. Krishna had promised and took a vow that he will not take up weapons for the sake of Pandavas in the war. However, Bheeshma challenged that vow and countered that he will make the Lord break that promise and make him take the weapon against Bhishma. At one point, Arjuna became so tired fighting fiercely with Bheeshma in the battle field. Just to protect Arjuna, Lord Krishna jumped down from the chariot and charged towards Bheeshma holding the wheel of the chariot in hand. Bheeshma remembers that the devotee is more*

*important to the Lord and He will not hesitate to break His own vow when it is the question of saving his own devotee. Here Bheeshma is also Lord Krishna's devotee, apart from Arjuna. Lord did not mind belittling himself by breaking His own vow if it is the question of coming to the rescue of his devotees. By this action Krishna proved Bheeshma's vow is also superior than that of His own. This action proves the point that Lord considers his devotees so dear to Him). ---*

*It was a sight to see Lord Krishna as the charioteer of Arjuna holding and controlling the horses, holding the ropes and with the whip stick in His hand. Let me have the opportunity of gaining Parama Premam (the superior devotion par excellence) onto Him. All those who died in the war had attained their Real State (Sarupyam) with the Ultimate, while looking at Lord Krishna in the battle field in front of them.*

*Purport -- The above Saroopyam (attaining the Real State with the Ultimate) is exactly like how the Gopa Women achieved while remembering Him constantly. The soldiers with their valour and the Gopa women with their pure love, equally attained the Ultimate, without distinction. The Gopa women got totally assimilated themselves into Krishna because of His beautiful walk, sweet smile, look encompassed with pure love. Therefore, whatever may be the form, if one has the greatest attraction towards Lord Hari, be it in war or love, he/she will attain the Ultimate (Sarupyam) with Him. The Bhaava (the inner inclination) towards Him is more important and not the profession or the way one does his activities. This is the depth of Bheeshma's divya drishti (inner vision). --*

*Oh Lord ! You have appeared before this humble devotee and blessed me with this sight of Yours. You are the same person who accepted the reverence from all the saints and sages and was with Yudishtir in his Rajasuya Yagna. I am humbled by Your honourable presence.*

*Oh Lord ! You are the one residing in each and every one. Your are without any birth. And you are the only one in each and every life. However, each one, through their eyes, see you in different forms and shapes. You are shining like the sun. And to such Shri Krishna, I, Bhishma, who has discarded all the differences and distinctions, have completely attained unto You.*

*By saying these words, Bheeshma, with his mind, words and vision fully rejoiced and merged into Lord Krishna with his soul dissolved into Him and attained the Ultimate thus breathing his last.*

**Explanation:**

*Bheeshma was a great Gyani (very knowledgeable), devoted to God and steadfast in his duties. Despite knowing that Lord Hari Himself was in front of him, Bheeshma did not budge from his position and principles preceding the Mahabharata war and thus had to fight the war against Him. Lord Krishna appreciated this aspect of Bheeshma, His devotee. Therefore,*



*Bhishma, who had the boon to select his time of death, merged into the Almighty in the presence of Lord Hari, and in the presence of thousands of saints and sages and their followers at a time of his own choice. Not only that this happened to him while explaining the concepts of Bhakti and Dharma (devotion to God and sustenance of one's own established duties), while totally focusing his mind, words and vision on Lord Hari Himself who was physically present in front of him in the form of Krishna.*

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#### FOURTEEN

#### BHAGAWAN MAHIMA ANUVARNANA (DESCRIBING THE LORD'S GLORY)

*The description of the Lord Hari's glory narrated through Chapter 10, Volume 1, of Srimad BHAGAVATAM in an easy to understand and conversational mode among the ordinary people, particularly the women, of Hastinapura and the permanent message for all of us to understand and implement in our daily lives, to remember Lord Hari, cannot be well stated, by any one other than the great Saint Sri Ved Vyas ji, with great poetical and philosophical in-depth.*

*Lord Krishna nourished the Kuru dynasty, after quelling the afflicted fire called (Vidweshagni) - jealousy, selfishness, aggrandizement, cheating etc. - and established Dharma (order) by placing Yudishtir as the king in his own deserved right. Lord Krishna was happy to have established order in the society and ensured the righteousness to prevail.*

*Yudishtir, who became more knowledgeable and matured after listening to Bheeshma and also Lord Krishna, leaving aside all his worldly desires, depended and concentrated (aashreya) only on Lord Krishna with single minded attention and started ruling with righteousness and rule of law (Dharma), his kingdom extending up to the sea shores, along with his brothers.*

*His kingdom was blessed by Nature with timely rains; the earth produced everything that the people wanted; cows were healthy and thus gave plenty of milk. Similarly, the rivers, seas, mountains, the trees with creepers, etc. provided all types of requirements in plenty. During the time Yudishtir was the king, the people at large were not having any mental or physical ailments. They never faced any type of difficulties.*

*Lord Krishna stayed in Hastinapura for a few months due to the reciprocal love of his sister, and also to ensure that other relatives did not feel sad had he left immediately. He took leave from Yudishtira and boarded his chariot. Preceding that he was shown reverence by some and he showed reverence to some others.*

*Subhadra, Panchali, Kunthi, Uthara, Gandhari, Dridharashtr, Yuyutsu, Nakul, Sahadev, Kripacharya, Bheema, Rishi Dhaumya, women folk along with Satyavathi, etc. could not bear the departure of Lord Krishna. How*

*could the sons of Kunti, who enjoyed the company of Lord Krishna constantly sitting, eating, sleeping and discussing together, bear the departure of Lord Krishna? And that too of a personality on whom any one gets attracted permanently just after hearing His glory only once by knowledgeable persons?*

*All those people were those who used to follow Lord Krishna constantly everywhere, and were tied together with the knot of pure love from the core of their hearts. They were looking at Lord Krishna constantly and circling around Him here and there in places wherever He moved. Oh ! What a wonder it is !*

*The womenfolk of Hastinapura were so sad to see Lord Krishna's departure that they were about to weep, as they could not possibly imagine a situation without Him among them. But weeping at the time of departure of such a personality could have been considered inauspicious. Therefore, each one of them could be seen controlling their tears of emotion, but simultaneously still keeping a smiling face.*

*People brought out whatever musical instruments and accompanying drums and started playing loudly various music, beats and songs. The resounding of these beats and music made a big event all over the place.*

*The womenfolk of the Kuru kingdom took their places on top of residential buildings. They were looking at Lord Krishna with shy, beautiful smile, and pure love, all together, and showered flower petals on Him.*

*For the sake of his closest friend (Krishna), Arjuna held over Krishna's head a beautiful white coloured umbrella, decorated with pearl strings. The holding stick of the umbrella was decorated with rare diamonds.*

*The brightness radiated around Lord Krishna was such that coupled with the flower petals being showered from all directions over him and with the wonderful hand fans (Venchamaram) being fanned by Uddhava and Satyaki on Him, there was all-round glittering.*

*A group of Brahmin Pandits were reciting the glory (Veda Mantras etc) of Lord Krishna repeatedly without any flaws and those suiting the Lord.*

*The womenfolk of the Kuru kingdom, with their hearts and soul firmly rooted on Lord Krishna, were discussing about Lord Krishna, soothing to the ears and minds of all present. The words used here are "Sarva Shruti Manoharam" - which means also that their discussions were so attractive even to the Gods of Shruti (Upanishads) .*

*They further said that He existed even before the Gunas existed. Even when all the Gunas subsided and all the life forms were drawn into Him as the dissolution called Pralaya, He existed without any special Guna and as the Only One Truth. It is the same Truth we see in the form of Sri Krishna in front of us.*

*They added that it was the same Truth (Paramapurusha), due to the desires of having procreation by His own potency called Maya, manifested into different*

*forms and shapes, though He is beyond all of them. During that time Vedas were also advocated by Him. There is no doubt that this Sri Krishna is the same Truth (Paramapurusha).*

*They continued their discussions by saying that those saints and sages, who are knowledgeable and devoted, have the vision of only His Lotus feet constantly in their minds. There is no doubt that It is the same Truth we see before us in the form of Sri Krishna.*

*They carried on among themselves saying that while doing the creation, it is that Single Truth, which manifests into different forms and shapes, and while thus happening, He still stands alone, unaffected and standing apart, beyond all these creations. Vedas and Puranas contain the truth about that Paramapurusha, sung and detailed by saints and sages, and we see that same Truth right in front of us in the form of Sri Krishna.*

*He is the same, they continued, who appears in this world from time to time to annihilate the rulers who arrogate wrong actions and put the people in trouble and torture. Thus He establishes order in the society and by His grace make the world a happy place to live in. We see Him only in front of us in the form of Sri Krishna.*

*Yadu dynasty is the most praise worthy because Sri Krishna appeared in that dynasty. Vraj Bhoomi (Mathura - Vrindavan) is the most pious, because it is here that Sri Krishna took birth and moved around.*

*Thus they discussed in detail the various principles mentioned in Vedas and Upanashats about Lord Hari as the One who is one in all, and at the same standing apart, and the Only One who will remain when nothing remains.*

*They had no doubt that the person, as Lord Krishna, in front of them was none other than the manifestation of That Ultimate Truth.*

*They further said that Dwaraka had become famous much more than heaven.*

*Similarly, Dwaraka is the one which earns the fame for the earth. This is because the people of Dwaraka could always see their Lord Krishna, who is ever smiling.*

*They added that the wives of Lord Krishna are blessed as they are continually with Him and enjoying His company.*

*As He travelled, Lord Krishna was smilingly looking at these womenfolk who were discussing among themselves His glory.*

*King Yudishtir is known as Ajatashatru (a person who does not have any enemies - or a person who has enmity towards none). Despite being so, due to his love towards Lord Krishna, he provided his army consisting of elephants, horses, chariots and soldiers to escort Lord Krishna leaving from Hastinapur.*

*Ultimately, after certain distance, Lord Krishna asked the affectionate people of Hastinapura, who were deeply saddened by His departure, to return to their homes, and continued His travel to Dwaraka along with his people.*

*Thus Lord Krishna's convoy traveled through places called Kurujangala, Panchalam, Surasena kingdom on the banks of Yamuna, Brahmavarta on the*

*banks of Saraswati, Kurukshetra, Matsya Desham, the desert areas, and crossing Souviryam, Abiryam reached the entry point of Dwarka.*

*People en route paid their respects to Lord Krishna and presented gifts. By evening time they reached Dwarka. The sun also started setting and could be seen immersing into the sea.*

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#### FIFTEEN

#### HOW THE PEOPLE OF DWARAKA WELCOMED SRI KRISHNA AS HE ARRIVED:

*Stanzas 1 to 5, Chapter 11, Volume 1, of Srimad BHAGAVATAM deals with how the people of Dwaraka welcomed Sri Krishna as he arrived there from Hastinapura.*

*As Sri Krishna entered his Dwaraka, full with bounties of Nature, he blew out from his divine conch shell such a sound as to remove all the pains of the people living there.*

*The conch shell, which was being blown, was in fact pure white and bulging big at the centre. However, because of the lips of Sri Krishna being red in colour, it looked as if a white swan was singing aloud on his lotus like hand.*

*The beauty of the conch was such that it looked like the bird resting in the middle of a beautiful lotus with lots of petals in the hands of Sri Krishna, which was like a large lotus flower.*

*Upon listening to the sound of the conch shell, which was instilling fear to the fear itself in this world, all the people of Dwaraka charged towards their beloved Sri Krishna to have a look at Him.*

*The people of Dwaraka brought whatever precious gifts they could pick up to present them before Shri Krishna. Looking at the towering and shining personality of Sri Krishna, these gifts looked like little lamp presented before the Sun. All of them were happy to see their Lord in front of them who was their saviour and friend. They also knew that He was Lord Hari. All of them started praising Him and started singing His glory.*

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#### SIXTEEN

#### HOW WOMEN OF DWARAKA FELT AND REACTED ON SEEING SRI KRISHNA ARRIVING IN DWARKA !

*Sri Krishna arrived in Dwaraka from Hastinapura amid great pomp and show. Dwaraka was decorated beyond description. People were happy to see their beloved Lord back in Dwarka. They were dancing and singing His glory. In the midst of all these, stanzas 24 to 39, Chapter 11, Volume 1, deal beautifully about the human feelings of womenfolk of different categories in Dwarka on seeing Sri Krishna. Through these stanzas we are also told the greatest of the philosophies involving the position of Sri Krishna in human form.*

*The feelings of the virtuous women (women from good families):*

*Since the women of the households, as per the custom then prevailing, could not come to the streets to take part in celebrating the welcome event of Sri Krishna, went to the upper floors of the houses to have a look at Him. Their reaction was not at all surprising because all the people of Dwaraka wanted to see Sri Krishna constantly, let alone the womenfolk. He was such a personality Who was the repository of all the beauty and shine, Whose sight gave pleasure and happiness to everyone, on Whose chest Sri Lakshmi rests, in whose hands all the Lokapalakas (the demiGods protecting the world under His direction) stay, and on Whose lotus feet rest all the devotees, like the honey bees around the flowers.*

**The feelings of the mothers of Sri Krishna:**

*As Sri Krishna reached the home of His parents, He was surrounded by Devaki and other six mothers. (Sri Vasudeva, Krishna' father, had seven wives). They were overjoyed at the sight of their son. He considered all of them equal as His own mother without any distinction.*

*All of them were overjoyed with love and affection and their hearts filled with pure delight so much so that they treated Sri Krishna like a child and took Him on to their laps. As they did so they could not control their motherly emotion of love towards their son, with the result their chests became wet with mothers' milk and Sri Krishna literally bathed due to the flowing of joyful tears from their eyes.*

**The feelings of the wives of Sri Krishna:**

*After taking leave of His mothers, he reached his own beautiful dwelling place where there were living places for each of his wives. On seeing Sri Krishna from a distance, Who was separated from them for a long time due to His staying away from Dwaraka, they celebrated His return in their minds simultaneously radiating visible shyness in their eyes and faces. They got up from their places, and also from their inner selves, with the same disciplines they followed in His absence.*

*The virtuous women follow certain disciplines by not partaking in celebrations etc. during the absence of their husbands. These women folks were following the same disciplines. As they saw Sri Krishna, they got up from their positions with these disciplines in tact with them, which could now be discarded as could be seen in their expressive faces.*

*These women, who had deep rooted love and affection in their minds towards their beloved Sri Krishna, embraced Him in three ways without touching him in any way. They were embracing Him mentally during His absence. On seeing Him they embraced Him with their sights. As He reached nearer, they embraced Him within their minds as if they hugged their own children. One could see drops of tears of joy falling out from their shy eyes.*

*Whether Sri Krishna is sitting close or at undisclosed place, one feels His lotus feet always afresh and that is why Sri Lakshmi, who is always on the*



*move, never ever leaves His feet. That being the case with even Sri Lakshmi, what to talk of others !*

**Philosophical notes on Sri Krishna in human form:**

*In fact Sri Krishna, who is the manifestation of The Ultimate Truth, appeared in this world as a human being with the help of His own Maya (one of the powers of Sri Hari) to establish order in the society. When such Shri Krishna comes in the midst of the women folk one can not equate Him with an ordinary human being. This being so, no women could have overwhelmed Sri Krishna with their influencing tendencies as normally happens to an ordinary man. This is so particularly when Kamadeva (the Lord of Love) Himself is His own potency and thus Sri Krishna is certainly above all these mundane influences of the ways of the world.*

*The people of this world are involved in their own actions, though their actual Self is beyond these actions, about which they do not know. At that level of thinking, when they are totally immersed in worldly affairs, they equate Sri Krishna also at par with them. This is natural because most of them do not have the capacity to understand the Truth.*

*The Self in us is not at all affected by the actions of our thinking as the Self is totally disassociated from the cause and effects of our actions. Similarly, when Sri Krishna physically appeared on this earth, the actions from Him or surrounding Him did not affect Him at all as He is the manifestation of the Truth which is not affected by worldly actions.*

*In this background, when some thought that the women have influenced Sri Krishna and took Him to be the one like any other men in matters of relationship with women, it was only due to their ignorance about Him and the Ultimate Truth.*

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SEVENTEEN

**ONLY SRI HARI COULD PROTECT AND SUSTAIN LIFE IN ANY CIRCUMSTANCE - BIRTH OF PARIKSHIT IS AN EXAMPLE !**

**uttarovāca  
pāhi pāhi mahā-yogin  
deva-deva jagat-pate  
nānyaṁ tvad abhayaṁ paśye  
yatra mṛtyuḥ parasparam  
abhidravati mām īśa  
śaras taptāyaso vibho  
kāmaṁ dahatu mām nātha  
mā me garbho nipātyatām**

*Uthara prays to Lord Krishna : "Hey Yogiswara, (Master of all yogas), Deva of all the Devas (Supreme and Ultimate), Lokanatha (Who sustains the world) ! Save me. Save me. Where there are repeated deaths, no one can stand without fear other than You. Oh the Controller of Universe ! Oh the Most*

*Powerful ! Oh Savior ! I could see a powerful sharp arrow, which is extremely hot and made of iron, fast approaching me. I do not mind getting myself burnt by that arrow. But, I do not wish any harm to my pregnancy. "*

*Stanza 9, Chapter 8, Volume 1, of Srimad BHAGAVATAM contains the above prayer by Uthara to Lord Hari.*

*Uthara was referring to the powerful destructive weapon called Brahmastra of Aswathama coming straight to finish her and thereby ensuring her just conceived pregnancy also destroyed. This progeny was the only one, born out of the wedlock of just martyred Abhimanyu with Uthara, to carry on the legacy of Pandava dynasty. This child was going to be known later as Pareekshit, very important personality in Srimad BHAGAVATAM.*

*Stanzas 7 to 12, Chapter 12, Volume 1, contains beautiful description of how the growing child inside the pregnant Uthara started feeling the presence of Sri Hari right in front of him, protecting him from the powerful destructive effects of the dangerous weapon. Sri Hari had put a cover of protection from the negative effects of this weapon by enveloping Uttara's pregnancy with His own Sudarshan Chakra. This ensured the development of the child without any adverse effects of the powerful weapon.*

*The experiences of that growing child inside womb of the pregnant Uthara were astounding. The growing baby could see a Person protecting him from the heat of the weapon. That Person, the Protector, was only as small as to the size of a thumb. He was wearing a shining Mukut (kireetam - a decorative gold head wear). He was looking beautiful, bluish in colour, wearing clothes reflecting the effect of lightening, having a pleasing personality, having four beautiful long arms, wearing beautiful ear ornaments, having blood red eyes, holding Gadha, (a club with a huge round shaped head) in His hand, and whirling His Gadha again and again looking out all around repeatedly. In fact he could see this Person, with His Gadha, continuously cleansing the poisonous and hot influence of Ashwathama's weapon as if the sun removes the fog.*



*Lord Krishna protecting Uttara's child from destruction in her womb  
The child started staring at this Person and became inquisitive as to "Who this Person so close to me is?". This Person was protecting him throughout for ten months in the mother's womb before his birth, and disappeared, as the baby was staring at Him, just before he was born. The child thus born was known as Pareekshit.*

*Stanza 30 further illustrates the character of Pareekshit. He distinctly remembered, even after his birth, about the Person who protected him inside his mother's womb. He started looking for Him (that Divya roopam -Divine personality) in every human being inquisitively as to find any resemblance of Him in each one. This is also the reason how he became known as Pareekshit - the examiner. He also became known as Vishnuraata (came into being because of the protection of Vishnu). Because of this background Pareekshit was a Vishnu bhakta right from the stage when he was not even born.*

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**EIGHTEEN**

**WHAT WERE THE QUALITIES OF PAREEKSHIT AS PREDICTED BY  
THE LEARNED MEN ?**

*Pareekshit was born at a very auspicious time in the dynasty of Pandavas and King Yudhisthira was very happy, as also all other members of his family. He conducted the prescribed rituals relating to Pareekshit's birth by inviting the Pundits (learned persons) for the health and welfare of the newborn child. He gave gold, land, cows, elephants, horses etc. in charity, apart from feeding sumptuous food to all the persons.*

*The learned persons addressed Yudishtira and conveyed to him and others present the qualities of the newborn and what all he would do when he becomes the King of Hastinapur. As he was protected right in the womb of his mother Uthara throughout ten months till he was born, from the dangerous effects of Brahmastra of Ashwathama, by none other than Lord Hari he would be known as "Vishnuraata" (given by Lord Vishnu). He would become very famous, great and one of the ardent devotees of Lord Vishnu.*

*They further said that he would be one of the greatest Kings like the ones in Ikshvaku Dynasty, born to the descendants of Manu. He would also become truthful and respectful like Lord Rama born to King Dasaratha.*

*He would be charitable, protector of those who seek his shelter and bound by his promises like King Shibi. He would keep up the prestige and fame of his dynasty like King Dushyanta did. He would become the greatest archer (of bow and arrow) and will have the powers of two Arjunas (both Arjuna and Karthaveeryarjuna). He would also shape himself into the greatest in warfare and no one can defeat him. He would be like the fire and also have the grasp like the ocean.*

*He would be like a lion in the forefront and have a personality equal to the Himalaya mountains. He would also have patience like the earth. His tolerance power would be equal to that of a mother and father.*

*For equanimity he would be like Lord Brahma; for dispersing benevolence like Lord Siva; and for protecting and providing shelter to all living beings like the Lakshmi Pathi (Lord Hari).*

*For all the good qualities, he would be like Sri Krishna; for kindness like Rantideva and for the sustenance of the righteous things like Yayati.*

*In his firmness he would be like King Mahabali; in devotion to Lord Vishnu like Prahlada; and he would be performing lots of Ashwamedha yajna. He would also be respecting and taking care of all the elders.*

*He would be in the company of Raja Rishis (very learned men) and at the same time, would establish his rule over those who deviate from the truthful path. For the sustenance of the earth he would control and discipline the Kali (the time in which the righteousness started disappearing after the departure of Sri Krishna from this earth).*

*Later in his life, as a consequence of the curse of the son of a Brahmin, he would come to know about his impending death from the bite of the poisonous snake called Takshaka. At once, discarding the fear of death, he would seek*

*profoundly the Lotus feet of Lord Hari. He would hear from none other than the son of Ved Vyas, Sri Sukhdev, in the company of all the learned people on the banks of Ganges the knowledge of the Atman (the principles of life and its relation with the Truth --- through the entire Srimad BHAGAVATAM), discard his earthly body and attain the supreme state of being one with the Truth.*

*These have been explained in stanzas 12 to 28, Chapter 12, Volume 1 of Srimad BHAGAVATAM very eloquently.*

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## NINETEEN

### WHO ARE ELIGIBLE TO GIVE ADVICE TO WHOM - EXAMPLE OF Vidura TO DHRITARASHTRA !

*While undertaking long pilgrimage, Vidura happened to come into contact with Maitreya Maharshi from whom he learnt the principles of Atma (knowledge about Sri Krishna - Atma Thatwam). And so he returned to Hastinapur after acquiring all the knowledge which one was supposed to acquire. Vidura withdrew himself from all questions after discussions with Maitreya, taking leave from him with the single thought (leaving aside all other thoughts) of profound devotion towards Lord Krishna. (Stanzas 1 and 2, Chapter 13, Volume 1)*

*He was given a grand welcome by king Yudishtira and all others in Hastinapur. Vidura informed about whatever he had seen during his pilgrimage, except the information of the annihilation of Yaduvamsa. He stayed in the kingdom for a few days. Thereafter he advised Dritarashtr certain principles of life, taking into account the situation in which Dritarashtr was placed, which are covered in the stanzas 18 to 28.*

*The reasons as to why he withheld the information about the annihilation of Yadava dynasty are amply explained in stanza 13. Vidura was such a kind person that he could not see anyone in sad state of mind. That being so, how he himself could be instrumental in creating cause for others into mental agonies? Therefore, a person who himself cannot see sadness in others would not say things which shall add or create difficulties for others.*

*Now, again, since Vidura was not a Raj Rishi or a person of superior status, the question arises as to his eligibility to give advice. As per stanza 15, once Lord Yama Dharmaraja had to leave his job and come down to earth to work under others' directions for hundred years due to a curse bestowed upon him by Rishi Mandyava. During these hundred years the duties of Yama Dharmaraja were carried out by Aryama, the Deva (God) of the ancestors. Thus Vidura was none other than Yama Dharmaraja whose knowledge and wisdom in matters of principles were beyond question. Therefore his advice to the king were not generality but specific to the context in which Dritarashtra was placed, and he was competent enough to give such advice.*



*Addressing Dritrashtra, he exclaimed: "Oh King, start immediately ! One thing on which no one has any control and on which no one can take any countermeasure (meaning thereby time) and which has control on everything and everyone, has also enveloped us in the process of our lives."*

*He continued: "Because of the influence of Kala (time), however much one loves one's own life, it is going to be disintegrated in the flow of time. When this is the question of life what to talk about any other wealth !"*

*He further said to him: "All your relatives and friends have died in the war. You have also become very old. Your body has become very weak due to age. Still you are depending upon someone else's home for your living !"*

*He added these words, though on the face of it looks disrespectful, in order to create in Dritarashtra's mind a sense of detachment.*

*He further added: "Oh ! What a pity ! One loves one's own life so dear. So much so you are eating the food brought to you by Bhimasena, and it is akin to an owner feeding his domestic dog !"*

*He further proclaimed: "You were party to the burning of the wax house in which Pandavas and their mother stayed. You gave poison to Bhimasena. Not only Pandawa's wife was dishonoured in full view of the assembly, you were a party to usurp all their wealth and kingdom. Despite all these what is the use of protecting and sustaining your own life just for the sake of it? "*

*He said further: " Your condition is very pitiable. You just want to live as much despite being in this pitiable situation. You must know that your body at this stage in your life is just like any old cloth which will get totally worn out even when one does not want it that way."*

*He continued: "My advice to you is to give up attachment to this body. While doing so you must discard all interests in material comforts, attachments, and take decisions about your life all by yourself without others being in the picture. Such a person only is known as "Dheera" - (person of great knowledge) "*

*He proclaimed further: "A person, either by his own efforts or by the encouragement of others, who discards all attachments, and having a firm mind, turns towards Sri Hari by keeping HIM constantly and continuously in one's heart, and takes to Sanyasa (renunciation) is the greatest of the greatest being."*

*He further told him: "Look, in the coming days, the good qualities may disappear in people around you. Therefore, my advice to you is to proceed northward without the people knowing about it."*

*Thus, as advised by brother Vidura, the blind Dhritarashtra, disbanding all the knots of attachment to people and things, followed the path shown by Vidura along with him. He was followed by his wife Gandhari.*

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TWENTY

**DO WE GET PREMONITION ABOUT ADVERSE THINGS HAPPENING  
? LET US EXAMINE.**

*Arjuna did not return to Hastinapur from Dwaraka even after a few months, where he had gone to be with the relatives and friends in general and Sri Krishna in particular. The delay in the return of Arjuna caused great concern and worry in the mind of Yudishtira.*

*Yudishtira could see adverse climatic effects all around. Anger, extreme desires, lies etc. had enveloped the people, who were indulging in sinful lives, treacherous behaviour, and deceitful relationship. Parents, husbands and wives, relations, all were quarreling among themselves. Even if the circumstances were favourable to people, they still indulged in deceit. In general, people started becoming more and more greedy and distort with contempt for orderly lives. In this background, Yudishtira started addressing his brother, Bheemasena.*

*"Hey Bhimasena ! As you know Arjuna had gone to Dwaraka to be with relatives and Sri Krishna, and it is more than seven months he has not returned; Could you make out why such a delay on his part? Once Sri Narada had told that Sri Krishna will be renouncing his earthly body in the near future. Has that time arrived? It was only because of Sri Krishna we could retrieve our lost kingdom and be blessed with all the earthly comforts, apart from facilitating the continuance of our dynasty. "*

*"One can just feel the tragic events, beyond one's imagination, about to happen on this earth affecting the sky and the body. Oh Bheema ! My left thigh, eye and hand constantly trigger movement. I get scared in my mind. Are they not the indications of some bad occurrence going to happen in the near future. ? "*

*"I could see the female jackals spitting fire, and howling at the rising sun. Just see, the dog standing here is staring at me constantly and howling. I also see my chariot horses making strange noises loudly."*

*"The pigeons have become the messengers of death. The owls and crows do not sleep at all and all of them make such sounds indicating the impending bad times."*

*"All directions of earth show strange colours. The planets and stars seem to be not in their supposed positions. Along with all the mountains the earth is shaking vibrantly. Together with all these, there is heavy lightning and thunder."*

*"Dusty winds creating darkness are blowing in all directions hurting the body badly. The clouds are showering blood stained rain creating tragic aversion in the mind."*

*"The sun has lost its shine. It looks as if the planets are fighting with each other. I see the burning earth and the sky covered with strange types of life forms. "*

*"All the water bodies like rivers, lakes and the mind are angry. The fire does not ignite with glow while pouring ghee. What sort of things are getting evolved in the coming times?"*

*"The calf are not going to their mothers for milk, nor the cows give milk. The cows in the cow sheds are crying vehemently and howling. The bulls are not trampling their legs."*

*"All the statues of Gods look as if they are shedding tears, sweating and shaking. What do these shine-less, unhappy villages, gardens and towns indicate to us?"*

*"Because of all these adverse indications, I am sure the earth is detached from the sacred feet of Sri Krishna and hence definitely lost is grace."*

*At this point of time, when Yudhishtira was seeing all adverse indications around, Arjuna appeared before him having returned from Dwaraka.*

*The above have been explained in detailed in Stanzas 1 to 22, Chapter 14, Volume 1 of Srimad BHAGAVATAM.*

*The explanations may look like horrific description of events as felt by Yudhishtira. But the mental connect he had with Sri Krishna was so profound that he had premonition of something very serious happening around. In the subsequent stanzas Arjuna explains in detail the end of Yadava dynasty and renouncing of the earthly body by Sri Krishna.*

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## TWENTY ONE

### HOW THE DISTURBED YUDHISHTIRA PUTS QUESTIONS TO ARJUNA WHO RETURNED FROM DWARAKA ?

*Yudhishtira was already mentally disturbed and worried because of Arjuna not having returned for the last seven months from Dwaraka. He started getting premonitions of certain bad events taking place. He also remembered Rishi Narada's words that the time for departure of Sri Krishna from this earth had approached. When he was getting all sorts of delusions Arjuna returned very sad and weak. Already in this mental state of mind, the questions put to Arjuna by Yudhishtira, without directly asking about Sri Krishna in the first instance (out of fear of the expected event having occurred) , and asking many other things in a round about way, are marvelous.*

*Though, on arrival, Arjuna touched the feet of Yudhishtira and stood before him hanging his head, he was very sad, disturbed, troubled and tormented.*

*He was shedding tears and looked as if he had lost all his glow on his face. On seeing him in this situation, remembering the words of Rishi Narada, Yudhistira started asking questions to Arjuna in the midst of all his relatives.*

*The questioning can be divided in two parts:*

*One, about the relatives in Dwaraka (asking about Sri Krishna directly only in the end - in fact keeping that only constantly in mind);*

*and two, about any adverse things occurred to Arjuna himself.*

About relatives in Dwaraka:

*"How our people in Dwaraka, particularly Madhus, Dasarhas, Bhojas, Arhas, Satwathas and Vrishnis are doing? Are they alright. How is the grand father Surasena? Is Vasudeva and his brothers doing fine?. What about Vasudeva's seven wives, including Devaki, who are our aunts? Are they doing fine along with their sons and daughters in law?*

*Is aged Ugrasena still alive? Are his brothers like Hridika, Akrura, Jayantha, Gadha and Sarana along with their sons doing good?*

*What about the welfare of people like Satrujit? What about Sri Balarama, the Lord of Yadavas? How about Pradyumnan, the greatest among the Vrishnis? Does Anirudha, the greatest and pious grow in stature and fame?.*

*Suseshana, Charudeshna, Samba (son of Jambhavati), the greatest among the sons of Sri Krishna, Rishabha, and all others who are ardent followers of Sri Krishna like Shruta Deva, Uddhava, Sunanda, Nanda, and all other great Yadavas, and who are dependent on the great strength and protection of Sri Krishna and Balarama, living happily? Did they enquire about the welfare of all of us?*

*Is Sri Krishna doing fine in the Deva Sabha (the assembly of great people) called Sudharma in Dwaraka surrounded by his people? In the ocean of Yaduvamsa, Sri Krishna along with Balarama, has appeared only for the sake of the welfare of all the worlds. Under His divine protection the Yadavas, who are none other than the small potencies of Sri Mahavishnu, are fortunate to be with Him in Dwaraka." (He then praised the glories of Sri Krishna).*

Now he questions Arjuna the reasons for the condition in which he sees him:

*"Oh ! Dear Arjuna. You seem to have lost all your powers. Is it because you stayed in Dwaraka for more number of days and thus lost the respect due to you? Or have you been purposely disrespected by someone? Did anyone hurt with such words which were cruel and devoid of love? Or else, did you promise something to the loved ones which you could not deliver?*

*You are by nature protector of any one who surrender to you. Such being the case, did you fail in your duty of protecting Brahmins, children, cows, elderly, sick, women, or any living being in any way?*

*Did you, by chance, courted with any women whom you are not supposed to? Or, did you not acquire the things which you are supposed to get legitimately?*

*Or else, did you get defeated by persons of equal status? Did you get defeated by persons who are not equal to you?*

*Did you have your food, ignoring the elderly and children who were supposed to be fed first? Did you do any deed which is condemnable and disrespectful?*

*Or perhaps, are you feeling for the separation from Sri Krishna since you had left Dwaraka, who was all the time lovely and affectionate, and became part and parcel of your own personality? Are you feeling yourself in void because*

*of these situations? You cannot be sad due to any other reason other than what have been discussed. "*

*(These questions summarise the agonizing concealed intent of Yudishtira, knowing in the depth of his mind that Sri Krishna might have departed from this world. Despite this, he was not prepared to face the reality and went in a round about way asking questions about people of Dwaraka and about the condition in which Arjuna had put himself into. Even then, these questions give us a lesson as to how one should conduct oneself in day to day lives, for those who are beholders of certain values and show devotion to Sri Krishna). These concepts have been explained in Stanzas 23 to 44, Chapter 14, Volume 1 of Srimad BHAGAVATAM. The poignant replies from Arjuna are covered in the next chapter.*

## **TWENTY TWO**

### **DETACHED FROM SRI HARI LIFE HAS NO MEANING - SEE WHAT ARJUNA HAD TO SAY :**

*As Arjuna returned to Hastinapur from Dwaraka after a gap of seven months, he presented himself before Yudishtira tired, saddened, and with his head hanging devoid of his usual powers and grace. Yudishtira was already worried about the delay in Arjuna's return, and the words of Narada Rishi at the back of his mind about the impending disappearance of Sri Krishna from this earth, got deeply concerned about Sri Krishna. Yudishtira's premonitions and his questions to Arjuna have been dealt with in Chapter 14, Volume 1 of Srimad BHAGAVATAM.*

*Stanzas 1 to 31, Chapter 15, Volume 1, deals with the agony of Arjuna and his feelings of expression of total helplessness on account of the departure of Sri Krishna from this earth.*

*Because of the separation of Sri Krishna and the consequent sadness, Arjuna was looking lean, almost like having a face and heart of a decaying lotus. He was constantly and continually thinking about Sri Krishna, who was his closest friend and, therefore, struggling for words to reply to Yudishtira.*

*Due to the growing intense feelings from within his mind on account of the separation from Sri Krishna because of his disappearance, wiping the uncontrollable tears and trying to stop them with his hands, he remembered Sri Krishna as his charioteer who rode it knowing full well his exact requirements. He remembered Him who stood by him at all difficult times and became part and parcel of his life. His words were fumbling as he was trying to control his tears and he tried to muster strength to reply to Yudishtira.*

*All my valour and powers, which were astounding even to the Devas, have been snatched away from me because of His separation, who was our dearest friend. When life separates from the body, it becomes useless. Similarly, the departure of Sri Krishna in a split second from this world, creates an aversion to have even a look at it.*



*I could overwhelm the pride and valour of all the kings who gathered in the assembly of Panchala King with just picking up my bow and arrow. Thereafter I aimed and shot at the fish shaped object and married Panchali in the swayamvara. These could not have been possible without His grace.*

*I could win over with ease all the Devas led by Indra himself. I could lit the entire forest of Ghandavam. Thus pleased Mayaa (the sculptor of Asuras) gifted me with the beautiful magical thrown decorated with different kinds of sculptures and magnificent materials. In your Rajasuya Yagna many many kings paid obeisance to you. These could not have been possible without His grace.*

*Once Jarasandha imprisoned many kings to be killed and offered in his Yagna. It was our brother, Bheemasena, who has the strength of ten thousand elephants, killed Jarasandha and liberated all the imprisoned kings. These kings offered valuable gifts to you in your Rajasuya Yagna. These could not have been possible without His grace.*

*Draupati, the ardent devotee of Sri Krishna, was humiliated in the assembly of men in the Kingdom. She was dragged by her hair with the result her hair whirled out in different directions from her head. See the fate of the wives of those male members who did it ! Because of their death in the war, these women are widows and thus have permanently spread out their hair. These could not have been possible without His grace.*

*Once, Rishi Durvasa along with his ten thousand students, wanted to have lunch with us when we did not have anything to give. They took bath in the river and because of His will, were so satisfied as to have achieved all the three worlds. Thus we were saved from a great embarrassment. These could not have been possible without His grace.*

*Pleased with my valour in warfare in front of Lord Siva (who was in the company of Parvathi Devi) He gave me His sacred Pasupathastram (a special weapon in warfare). Many other Devas also gave their special weapons to me. I had gone to Devendra's kingdom with this physical body and stayed with him for a few days. They depended upon me and my Gandiva bow and arrow to fight against their enemies. These could not have been possible without His grace.*

*We have fought and won over the fierce war where, in the opposite side great warriors like Bhishma were present. It was He who in the battle field, just at one look at all the great warriors, finished their energy, strength and will. All the weapons aimed at me in the war did not hurt me just like Prahlada got saved from various weapons. He was my charioteer in the war who saved me repeatedly from getting myself hurt. His kind words addressing me as Oh Partha, Oh Arjuna, Oh friend etc. ring in my ears. These could not have been possible without His grace.*

*We have slept, had food, gossiped, walked together, along with Him, as if He was a friend. He had overlooked many of my mistakes as a father would do to*

*son and a friend would do to another friend. Such Arjuna in me, who had all the valour, courage and power, and who used to protect all the women in His kingdom, could not protect them when a few ordinary men came to fight with me, after the departure of Sri Krishna.*

*The bows were the same, so was the case with arrows, chariot, horses, and the person in the chariot was also me, the same Arjuna, before whom all the Kings used to stand with their heads down with reverence. But all these powers just vanished in split second on departure of Sri Krishna just like we put ghee in ashes or sow seeds in desert.*

*Due to the curse of a Brahmin, all the Yadavas fought among themselves after intoxicating themselves with a drink called Vaaruni. Only four or five persons have survived in Yadava dynasty. "*

*After talking all these, Arjuna remembered what all were told to him by Sri Krishna in the form of Bhagavad Gita. He drew inspiration from the principles explained to him through the words of Sri Krishna and realised that whatever has happened or whatever is happening is through His will and every one has to submit himself to it. When he firmly fixed his mind on the Lotus feet of Sri Hari and remembered Him intensely he got himself liberated from the sadness which he had been undergoing.*

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### TWENTY THREE

#### A PERSON SHOULD KNOW WHEN TO WITHDRAW ONESELF FROM EVERYTHING:

*On hearing from Arjuna about the departure of Lord Krishna from this world and also the end of Yaduvansh, Yudishtira, who was known for his firm mindedness, realised that the time for his departure to the other world was nearing.*

*Kunti Devi also, on hearing these developments from Arjuna, withdrew herself from the worldly affairs and focused her attention from within to the Lotus feet of Sri Hari.*

*Lord Hari who does not have any birth as is the case with normal human beings, removed the burden of the earth with his physical body as if a thorn removes the other thorn. If there is a thorn in someone's foot, it is normally removed with the help of another thorn. No one preserves these thorns as both of them are ultimately thrown away. In the same way Lord Hari removed the thorn of burden of the earth and also disposed off His own thorn called physical body.*

*Just like an actor who puts on different robes and enacts like fish etc. for the purpose of acting and throws them away after the job is done, Lord Hari assumes the body to reduce the burden of the earth and throws away his own physical body after the job is done.*

*When Sri Krishna threw away His physical body from this earth, the Kali Yuga had started on the same day for those distorted minds. Yudishtira could see the spreading of wrongdoings by people in all fronts and decided to be away from these situations. He could also realise that his grandson, Parikshit, was the fittest person to rule the kingdom in these circumstances. So he decided to hand over the reign to him. Thereafter, he discarded all the external decorations of the king, withdrew himself from the feeling of "I" and "for himself" from everything in this world. He identified his thinking solely with Sri Hari. He reached such a mental state of mind that he did not find himself as separate from Param Brahma, the greatest of the great Truth. He wore attire made from the barks of the trees, kept himself totally silent, not getting involved in any worldly activities, without caring to know how others are thinking and talking, left his kingdom and started moving towards north direction, as the learned men had done in their times. Looking at these developments, his brothers and Panchali also followed Yudishtira, discarding all their worldly desires. Except the thought of Sri Krishna they had no other thinking. Ultimately all of them merged with Him in due course of time. It is said that one should know about the lives of Pandavas and learn from them. This is because their lives are connected with that of Sri Krishna, and therefore, sacred and have the same effect as one thinks of Sri Krishna. These concepts have been explained in stanzas 32 to 51, Chapter 15 of Volume 1 of Srimad Bhagvatam.*

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#### TWENTY FOUR

#### THERE CANNOT BE ANYTHING AS BAD TIMES IF SRI KRISHNA IS IN OUR MIND:

**yadā mukundo bhagavān imām mahīm  
jahau sva-tanvā śravaṇīya-sat-kathaḥ  
tadāhar evāpratibuddha-cetasām  
abhadra-hetuḥ kalir anvavartata**

(stanza 36, Chapter 15, Volume 1, Srimad BHAGAVATAM)

*When I read the above stanza, it appealed to me a lot. The purport of the above stanza is the following:*

*When Sri Krishna, who is the only one about whom one gets happiness in listening, and who is the only one who gives us Nirvana (Mukti), discarded his body from this earth, on that very same day Kali (bad times) started working on the people who did not think with clean minds.*

*There are three aspects in this statement:*

- (1) *When Sri Krishna disappeared from this earth, Kali Yuga started on this earth. This is time related.*
- (2) *When one disowns Sri Krishna from his mind, his attention goes into so many unwanted things. Because of succumbing to such actions, one gets into bad times.*

(3) *When one keeps Sri Krishna in one's mind constantly, his actions will be motivated with His thoughts and the result will be for common good. In such a situation, there cannot be any bad time for the person.*

*The third part seems to be the most suitable statement as it shows the permanency of His association with oneself.*

*That being so, even bad times will hesitate to invade the person, as one's actions will thread through the thoughts of Sri Krishna.*

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## TWENTY FIVE

### WITHOUT RIGHTEOUSNESS CAN A SOCIETY SUSTAIN?:

*King Pareekshit was ruling his kingdom as an ideal king. His name and fame spread all over this world and the other worlds. He was surrounded by wise men and he took their advice wherever required. He conducted so many yagnas and all the devas (demigods) used to be present on all these occasions. He came to know that Kali Yuga had just started and Kali (bad times) was right in his kingdom. He, fully arming himself, took his entire army and went in search of Kali. As he travelled, many other kings paid respects to him. He was traveling with valour, remembering the great deeds of all his ancestors.*

*At this point of time, he came across a very poignant sight. The Lord of Dharma (Righteousness), which was in the form of a bull with only one leg, was having conversation with the Goddess of Earth, which was in the form of a cow. The cow was weeping profusely, looking very weak, and was not having the calf. Her condition was very pitiable because of her sadness and also of the bull because of the absence of its three legs. The bull started putting questions to the cow as follows::*

*The bull: "Oh ! The pious one ! Do you have any sickness in your body? You are looking without your usual glow. Because of the sadness on your face, you are looking as if something has affected you badly. Are you feeling sad about any of your distant relatives? "*

*The bull: "Are you worried about me for not having three of my legs? Are you also worried that I am living with only my one leg? Are you worried about the impending troubles you may have to undergo because of the actions of non righteous kings? Or are you worried about the loss of good deeds of well meaning people (devas)? Over and above all these, are you worried about the peoples' possible sufferings when Lord Indra does not shower the rains? "*

*The bull: "Oh Earth ! Are you worried about the women who are not getting the required protection from their husbands? Are you worried about the children who are going to suffer because of their parents, though humans but equal to carnivorous animals. Are you worried about Goddess Saraswati who is going to be born in the homes of such Brahmins (scholars) who will be doing all bad deeds? Or else, are you worried about the greatest of Brahmins*

*(scholars) who are going to be like slaves with such kings who do not value knowledge."*

*The bull: " Are you worried about the Kings, affected by Kali, forgetting their prescribed duties and performing all wrong deeds? Or, are you worried about the kingdoms which are getting doomed because of them? Or, are you distorted with the thoughts of not knowing what is going wrong everywhere? Or, are you worried about people who are only interested in eating, clothing, and sleeping?"*

*The bull: "Are you otherwise thinking about the departed Sri Krishna and how to pray for him so that His soul rests in peace?"*

*The bull: "Oh Mother ! Please explain to me. Is it because of the Kali (the time factor) all your wealth and beauty have been taken away?"*

*The questions have been dealt with in stanzas 19 to 25, Chapter 16, Volume 1 of Srimad BHAGAVATAM.*

*The poetical imagination of equating Righteousness with bull and the earth with that of a cow is very interesting. The bull had lost three of its legs, meaning thereby as the bad times had started it was left with only one leg, which will also get destroyed with the advancement of bad times (Kali). The four legs of the bull (Righteousness) have been equated with Dharma, Sudhi, Daya and Sathyam (Righteousness, Cleanliness - clean thinking -, Kindness and Truth). In the Kritha Yuga the bull had all the four legs. In the Treta Yuga it lost one, in Dwapara Yuga it lost another, in Kali Yuga it lost the third one. What remains is only one, which will also get lost in due course of time due to advancement of Kali.*

*These are beautiful explanations as to how the value systems in a society get eroded, if go unchecked. Sri Krishna appeared to establish order. That was in the physical state. After His departure, people should remember Him in their minds and follow the principles expounded by Him. If that happens, the effect of bad times will get nullified as it is clear bad actions and bad thinking lead to bad consequences. By explaining in detail as to how these values get eroded Sri Ved Vyasa foretells us to be clear in our minds to keep the value systems alive so that the society is healthy and the earth is a safe place to live in. We can imagine how they are very relevant more particularly even today ! What the cow (Mother earth) explains are dealt with in the subsequent stanzas.*

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## TWENTY SIX

### DESPITE ALARM BELLS RINGING DO WE HEED TO THE IMPENDING DANGER ?

*This is in continuation of the previous chapter "Without righteousness can society sustain?". There is a beautiful description of dialogue between a bull (symbolizing Righteousness - Dharma ) and a cow (symbolizing the Mother Earth). The bull, having lost its three legs, is at present only with one leg.*



*The cow is in a pitiable condition, weeping and tired having lost all its glow. The bull asks various questions as to the reasons for the sadness of the cow. Stanzas 26 to 37, Chapter 16, Volume 1 of Srimad BHAGAVATAM deal with the answers the cow gives to the bull on his questions. They are very relevant in the changing times of today, and also an eye opener for well meaning individuals. Actions of good people strengthen the society as against the bad deeds of so many, which become the reason for the decay of the society as a whole. It also makes the earth discard its natural bounties resulting in creating conditions whereby it would be difficult for life and life forms to live peacefully and in their natural state.*

*Mother earth gets so worried and concerned about the future state of things, which is shared by the Righteousness. The portrayal of these two (bull and cow) and their discussions have very great meaning. In fact they are so much worried about the people at large. The people, who are supposed to worry about these happenings, do not care and get themselves forced to fall into decay. The motherly and fatherly concern of the Mother Earth and the Righteousness are described very beautifully by Sri Ved Vyasa.*

*The cow: " Oh the Lord of Righteousness ! You are well aware of the reasons for my condition and also you know the answers to questions put by you. Through you as an instrument, with the grace of Sri Hari, with your four legs, the happiness of this earth is sustained. Only because of His grace and the connectivity with Him there exist among people truthfulness, cleanliness, inability to see others' suffering, contentment, charity to those deserving, self satisfaction, non existence of deceit, steadfastness, control of senses, awareness about one's duties, non existence of both friends and foes, peaceful coexistence, no pride in achievements, exploration and understanding of scriptures, spirituality, withdrawal from desires, capacity to control oneself, determination in war, valour, ability, remembrance of one's duties, non slavery, ability to do good work, beauty, focused minds, non cruelty in minds, glow in every one, humbleness, good character, clean minds, proper knowledge, channelizing senses to do good things, good eating habits, positive energy, firmness, devotion to God, fame, respect, absence of pride, discipline etc."*

*The cow: " Only because of His grace there exists the bestowing power of well-being by people of great character. It is His grace which enables the world to keep the righteousness sustained permanently for ever through you as an instrument. I am worried and concerned about the world which is detached from Srinivasa (Sri Hari) (thereby distracting their thinking from good and indulging in bad activities) and on top of it all, affected by Kali (bad times) at present."*

*(The purport is so long as people keep their focus on Sri Hari, their thinking and actions will be good for the society. The absence of which make them deviate from goodness and their indulgence into bad habits and actions*

*resulting in society's decay. The Kali (bad times) is just waiting to engulf at times like this and increases its bad influence leading people to do more and more bad deeds. )"*

*The cow: "I am worried about myself, about the Godhead like you, demi-Gods, ancestors, good people, saints and sages, and people of different strata of society at large."*

*The cow: "All the Gods and demiGods including Lord Brahma, who were always on surrender to Sri Hari, were always desirous of getting the grace from Sri Lakshmi through her eyes, and were doing their Thapas (focusing one's attention only on Sri Hari while doing anything and everything). That Sri Lakshmi, who could be seen in each and every lotus flower in these gardens on the earth, left from all of them and merged herself with the lotus feet of Sri Hari."*

*The cow: " I was decorated all over my body with the footprints of Sri Hari. Because of that I looked wonderful and felt proud. When the end part of His journey came about, He left me."*

*The cow: "Sri Hari removed the burden from me of having to carry so many evil kings and their soldiers. You had three legs broken. But with his appearance on earth all your legs were nourished and you became healthy."*

*The cow: " With His lovely looks, beautiful smiles, pleasant conversations, etc. He attracted the honourable women like Satyabhama. With his footprints all over my body, I was feeling joy and happiness. Who can withstand the departure of such a Person?."*

*As the conversation between the bull and the cow was taking place, king Pareekshit reached the banks of the Saraswati river.*

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## TWENTY SEVEN

### CAN A KING IGNORE THE SUFFERINGS IN HIS KINGDOM ?

*King Pareekshit saw, on the banks of Saraswati river, a cow and a bull, which had no owners, being beaten with a stick by a person, who was not otherwise a king, but having artificially dressed up like a king. (Assumed authority of a king).*

*The bull was pure white in colour, shivering in fear as if about to urinate, having only one leg and standing with difficulty, getting repeated beatings by the person. He was kicking the cow with his legs, the sacred cow which is the giver of milk for the righteous deeds. The cow was looking tired, slim and sad. It had no calf. The cow was giving a look as if to attract instant benevolence.*

*The king, sitting on his golden chariot and carrying his powerful bow and arrow, thundered with his majestic voice:*

*"Who are you? This kingdom is under my protection. Still a healthy person like you is troubling the innocents ! You have put on pretensions of a king, but in fact you are doing bad deeds. "*

*"Who are you? When Sri Krishna and Arjuna have departed from this world, a person like you has mustered courage to torture the pious ones at a place where no one is present, and definitely you deserve to be awarded death sentence."*

*" Oh the bull shaped, the one which is pure white and having only one leg , are you any demiGod? I am perturbed by your plight. "*

*" This kingdom is being ruled by the greatest of kings from Puru dynasty. I have not seen shedding of tears by any living being except that of yours."*

*" Oh, the son of Surabhi ! Don't be sad. Remove your fears from this person. Oh, the Mother cow ! Do not cry. When I am here I will ensure the punishment to the cruel persons. I will ensure your safety."*

*" Oh the pious ones ! In a kingdom where the innocents are living in fear of torture in the hands of bad elements, the king of such kingdom shall lose all his fame, name, and fortunes."*

*"The duty of the king is to ensure the eradication of miseries of affected people. Therefore, I shall kill this mean thinking person who is the torturer of innocent living beings."*

*'Oh the white bull ! Where are your other three legs? Who cut them away? It is impossible to see a pitiable being like you in a kingdom where the kings follow the lotus feet of Sri Hari."*

*"Please tell me who is responsible for making you in this condition? This is certainly not bringing any glory to Pandava kings. No harm will happen to an innocent like you; so tell me."*

*"If someone is hurting innocents, he shall have only fear anywhere and at any place, because I am the king in this kingdom, I shall punish those guilty without any hesitation."*

*"Even if he is the greatest of the devas, if he is instrumental in torturing the innocent beings, I shall not hesitate to cut both his arms right from his shoulders down."*

*"It is the duty of every king, even in peacetime, to ensure that all the beings in his kingdom are happy and safe. A king should bear this principle in his mind. When people are doing their own respective fields of activities, it is for the king to ensure that they get the necessary conditions to carry out their own vocations."*

*The above explanations are covered in stanzas 1 to 16, chapter 17, Volume 1 of Srimad Bhgavatam.*

*The next stanzas deal with the explanations the bull and cow give to the king. The choicest of words expressed by king Pareekshit explains the principles of administration by the strongest kings in protecting all living beings in his kingdom. His ardent feelings and fearlessness explains the spirit and importance he gave to his people and other lives.*

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**TWENTY EIGHT**

### WHAT ARE THE CAUSES FOR MISERIES ?

*The replies given by the Dharmadeva (the God of Righteousness) which was in the form a white bull standing only with one leg, to king Pareekshit are marvelous. The bull along with the cow (symbolizing mother earth) were being beaten by a person adorning the garb of a king, but not a king as such, was symbolizing the bad times (Kali). The dialogues between the Dharmadeva and the Earth, and the questions by King Pareekshit have been dealt with in the previous stanzas and chapters. On questioning by king Parikshit about of the plight of the bull and the cow and his rage to punish the man who was torturing them without any reason, the bull started replying to the king in the following manner: (Stanzas 17 to 28, Chapter 17, Volume 1 of Srimad BHAGAVATAM).*

*" These consoling words conveyed by you to the suffering ones like me is befitting to a king from Pandava dynasty. You are from such a blessed dynasty in which even Sri Hari got engaged Himself as a messenger. "*

*"People like us get lost in the midst of different opinions and counter opinions. That being so, though we are the sufferers, we do not understand about the source from whom and from where these miseries have come upon us."*

*" Some scholars (basing themselves on Yoga sastras) argue that the reasons for one's misery arise from the persons themselves. Others, basing themselves on Jyotish vidya, blame it on the planetary positions. Some others like Mimamsa scholars, say that the miseries arise from one's own deeds (Karmas). Some other scholars say that the reasons for miseries are built in within the Nature itself."*

*" Some others, who believe in God, determine that the reasons for miseries are beyond one's mind. Therefore, one cannot specify the exact cause for such miseries. That being so, Oh knowledgeable King! Please determine the cause of our miseries with your own thinking."*

*On listening to the answers by the bull (Dharmadeva), King Pareekshit, who became calm, replied to the bull as follows:*

*" Oh, the Lord of Dharma, in the form of the bull ! You are preaching the greatest principles of Righteousness. The place in which non-righteous things are happening, that place itself indicate the fact as such. Or else, you are trying to say that for the life forms it is difficult to comprehend the Maya (one of the powers of Sri Hari), which has totally enveloped this world, and which is beyond mind or words."*

*"Doing one's own prescribed duties properly, cleanliness both inside and outside, kindness towards all life forms, speaking truth, (these four aspects) are your four legs. Selfishness, desire for things, and pride, which are the aspects of non righteousness, destroyed three of your legs. In this Kali Yuga, you are left with only leg called Truth."*

*You are somehow managing yourself only with this one leg. The Kali is trying to engulf that leg also due to its non righteous actions, and I am determined to destroy that Kali."*

*"As Sri Krishna removed the burden of the earth by annihilating the non righteous people, the earth, with its natural bounties, prospered and blessed all the living beings in your gracious righteous company."*

*"Now, the same pious earth, after the departure of Sri Krishna, is devoid of its natural bounties. Further her fear that from now onward she will be tortured by pretentious and worthless people is clearly based on increasing non righteous actions all around."*

*After consoling the Lord of Dharma and the Earth, king Pareekshit turned towards Kali, who was responsible for all the non righteous deeds and for the situation in which both the bull and and cow were placed now.*

*The dialogues between Kali and king Pareekshit are dealt with in subsequent stanzas.*

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## TWENTY NINE

### CAN AN IDEAL RULER HELP IN CONTAINING EVILS IN SOCIETY?

*Chapter 16, and stanzas 1 to 28 in Chapter 17, Volume 1 of Srimad BHAGAVATAM deal with very interesting subject of how king Pareekshit happened to see on the banks of Saraswati river, a person in the garb of an assumed king torturing a bull (having one leg) and a cow (without calf) for no rhyme or reason. The person symbolizes Kali (bad times), and the bull Lord of Righteousness (Dharma deva) and the cow the mother earth. The dialogues and discussions between the king, the bull and the cow have been detailed earlier. Now how the king is dealing with Kali are described in stanzas 29 to 42, Chapter 17.*

*King Pareekshit took out his powerful sword and was about to kill the person called Kali as he was torturing the bull and the cow. As he knew that the king was going to kill him, immediately discarded his pretensions of the assumed king trembling in fear and surrendered at the feet of king Pareekshit.*

*As the person surrendered at his feet, the kind king did not have the heart to kill him, as the person had sought protection from him. The king smiled slightly and started talking to the person.*

*"Since you have surrendered to me, no harm will happen to you as per the traditions bestowed upon me from none other than the great Arjuna. So you can discard your fears. But, you are the friend of non righteousness. Therefore, your deeds have to be banned in my kingdom."*

*"You think that you are the king and you assume unauthorized authority. You invite the company of non righteous group of people. You encourage people to have desire for others' wealth, promote lies, theft, deceit, deviation from one's own prescribed duties, laziness, cheating, quarrel, and false pride.*

*"*



*"In this world very pious people have worshiped Sri Hari with their good deeds (like yagnas etc.) and thus made this place very sacred. A person like you, a friend of non righteousness, cannot stay put in this world. Such Sri Hari, Who live inside out of all the beings in this world, and Who is being worshiped by well meaning people, bestow upon them the ability to fulfill their desires and bless them all. "*

*The Kali was scared in front of Pareekshit. He started replying to the king humbly as follows:*

*"Oh King, you are the ruler of all the places. As per your own instructions, I will stay where you tell me. I can see your powerful weapons like bow and arrow reaching at all places in your kingdom. Oh the king of Righteousness, I shall stay at places where you exactly permit me to do so. "*

*Upon request put by Kali, the king replied saying that Kali can stay at four places only. The king permitted Kali to stay at four places: (1) Places where gambling take place; (2) Places where people intoxicate themselves with drinks etc., (3) Places where illegitimate relationship with women (or prostitution) take place, and (4) Places where torture of living beings take place.*

*Upon request by Kali, the king further permitted him to stay in gold. With this, Kali got the fifth place where it could stay at places arising out of attachment to gold (thereby meaning all properties) by which there could be fall outs like lies, pride, cheating, quarrel, enmity, etc. The fifth place was "enmity" arising out of any or all of these consequences.*

*The Kali agreed to live only in these five places as per the orders of king Pareekshit.*

*In view of this background, a well meaning person should not become slave to the above five things, where Kali will engulf the person instantly. This is more true for the rulers of any kingdom. The Rulers include any one responsible for the welfare of the society and people.*

*With these actions of the king, the Lord of Righteousness (the bull) got back its legs and nourished well. Similarly, Mother Earth flourished with her natural bounties.*

*Saint Ved Vyasa had explained the above concepts in detail in a story format for all generations to come. Many lessons can be drawn from the conclusions arising out of these chapters. There are certain restrictions which are to be self imposed on the humans to ensure that we do not create imbalances in nature. Similarly, the people entrusted with the authority to administer the society have to follow more strictly certain rules for their own safety and for the safety of the people. Kali Yuga is not something abstract or a particular time frame. When we indulge in wrong doings they affect not only us but others as well. If we are devoted to Sri Hari constantly, our thinking and actions get channelized for own and others' betterment.*

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### THIRTY

#### DID OUR ANCESTORS TELL MERE STORIES? STUDY THIS ONE !

*Once King Pareekshit went to the forest for hunting arming himself with his usual bow and arrows. He was following a group of deer and in the process became tired, hungry and thirsty.*

*He could not find any waterbody nearby. As he was looking for water, he landed himself in an Ashram (hut) of a Rishi. He could see the saint sitting very calmly with his eyes closed.*

*His posture was such as to have outlived all his sense organs, was sitting very calm, and in such a meditation as if he was far away from his awakening, dreaming and sub conscious stages. Thus was he sitting on the skin of a dead deer, with locks of hair spreading out all over from his head, withdrawn from everything and one with the Bramha Tatvam (Supreme divinity). To such a saint king Pareekshit requested for water.*

*The king was not offered a mat of grass to sit on, let alone shown any courtesy, neither any consoling words. So the king thought that he was shown disrespect by the saint and thus became very angry.*

*As the king was already unbearably thirsty, compounded with these feelings over and above, he saw the saint (Shameeka) with great hatred and anger of which he had never experienced before.*

*The king instantly got out of that place. However, while doing so, he picked up a dead snake lying there with his bow and hung it on the shoulders of the saint with raging anger. He then straight went to his palace.*





*King Pareekshit angrily hurling a dead snake on the saint's shoulders  
As the king did the act of putting the dead snake on the shoulders of the saint,  
his only thought was if the saint was in fact really sitting in samadhi ! Or  
else, was the saint pretending to be in samadhi showing purposeful disrespect  
to a king !*

*These are covered in stanzas 24 to 31, Chapter 18, Volume 1 of Srimad  
BHAGAVATAM. This story has very great bearing in shaping the ensuing  
events and very important in Srimad BHAGAVATAM.*

*This apart, the version in the above story format conveys many human  
situations and aspects of different reactions from various angles by the  
characters involved. This story is a forerunner of moral values and principles  
to be followed by persons occupying certain positions and how they should  
have handled the situations placing themselves in such vocations. They are  
dealt with in the subsequent stanzas.*

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### THIRTY ONE

#### HOW THE YOUNG SON OF SHAMEEKA RISHI REACTED TO THE INSULT OF KING PAREEKSHIT TOWARDS HIS FATHER ?

*Shringi, the young son of saint Shameeka, on whose shoulders king  
Pareekshit threw a dead snake out of rage for not paying attention to him  
when he visited his ashram, was playing on a river side along with his friends.*

*During the course of his playing and bathing in the river someone conveyed  
the incidence to him. Though young, Shringi had immense powers due to his  
scholarly achievements.*

*He started saying the following:*

*“The highhandedness of the king is a crime. It is like a servant doing  
injustice and ungratefulness to his master. These kings (servants) have  
fattened themselves like the crows eating in plenty the food offered to them by  
others in memory of ancestors. Also they are like the well fed guard dogs.”*

*(This statement is reflective of the position of kings existing then as per the  
prescribed traditions. It was the king's duty to protect Brahmins (scholars).*

*It was also their duty to ensure that these scholars are properly looked after  
and conditions for propagation of knowledge are created in the kingdom. The  
kings used to take advice from them on important matters of administration  
and when they are in doubt about various subjects. Therefore, the kings were  
looked upon as servants of knowledge and not masters. Shringi's statement  
has to be looked at with this logic.)*

*He continued: “The scholars look upon the kings as their protectors. That  
being so, how they are entitled to claim vessel-full of food from the houses of  
scholars !”*

*He said further: “ When Sri Krishna is no longer in this world, who used to  
control and put these distorted kings in their place, I have decided to show  
them as to where they actually belong. Just see my power.”*

*By saying these words, Shringi in the company of his young saints, angry and with reddened eyes, after propitiating with handful of water from the Kaushikee river, spelt out the following powerful weapon (Vajrastra) of words of curse.*

*“On the seventh day from today, the powerful poisonous snake known as Takshaka shall bite and kill the person who had shown disrespect and insulted my father.”*

*Stanzas 32 to 37, chapter 18, Volume 1 of Srimad BHAGAVATAM deal with the above aspects.*

*Now, two aspects are to be looked here. King Pareekshit, though a person of profound knowledge, wisdom, self control, highly devoted to Sri Hari, and the greatest of the greatest king in Pandava dynasty, lost his cool when he became tired and thirsty. He knew very well that he was the protector of knowledge and thereby all scholars. In the spur of a moment, he got into rage. He did not even check up the background of the person sitting and meditating in front of him. He was overwhelmed by his own pride and not getting the respects due to him. Instantly he did a petty act of throwing a dead snake over the saint’s shoulders. Leaving aside this aspect for a while, how Shringi has compounded this with his action is a different story.*

*Shringi was in playful mood and taking bath in the company of his friends. He was in his youth and also his co saints. He was a scholar, no doubt. He heard from someone about the incidence. Instantly, in the presence of all his friends, he decided to curse the king.*

*In the first instance, the king should not have lost his cool, whatever might have been the provocation, if at all so, though in this case he was before a meditating saint. The saint was, though physically sitting, not present in this world. Moreover he was a King and supposed to have better discrimination about people and situations.*

*Similarly, Shringi should not have reacted immediately on hearsay, without actually talking to his father. Though a scholar, he also lost his cool. Awarding the greatest punishment of death, that too to a king, without verifying the circumstances did not reflect his sense of discrimination and understanding.*

*The fall outs of these and other reactions by the saint Shameeka and King Pareekshit are explained beautifully in the ensuing chapters.*

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### THIRTY TWO

#### OUR SAGES AND SAINTS LIKE SHAMEEKA WERE REALLY WISER THAN THE KINGS - OUR SOCIETY NEEDS MORE SUCH MEN .

*The stanzas from 38 to 50, Chapter 18, Volume 1 of Srimad BHAGAVATAM deal with the aspect of how sage Shameeka reacted to the curse of his son Sringi on king Pareekshit and his views about the whole episode of the King*



*having thrown a dead snake over his shoulders when sage Shameeka was in samadhi, about which he did not know at all.*

*When Shringi returned to the Ashram after his bath and after having handed out a curse on the king whereby Pareekshit shall die out of the poisonous snake (Takshaka) bite on the seventh day from that day, he saw the dead snake on the shoulders of his meditating father. Shringi, on seeing this, started crying profusely.*

*On hearing this, sage Shameeka, son of Angirasa, slowly opened his eyes and looked kindly at his son. In the meantime, he could also see the dead snake hanging on his shoulders, which he just pushed away. Looking at his son again he asked: “Oh son ! Did you get hurt by someone?”*

*On hearing from his son about the punishment cursed by him on king Pareekshit, sage Shameeka did not appreciate the action of his son. Instead he told him: “Oh ! What a blunder ? What you have done is the greatest sin.*

*You have handed out a very big punishment for a very small mistake.”*

*He continued: “Oh, the immature son ! King Pareekshit is equal to God. You cannot compare him with an ordinary human being. Only due to the greatness of that strong king people get protection in the kingdom. Because of his protection all the people achieve good things in life.”*

*He further said: “Oh son ! When the ruler, called Naradeva, who is equivalent to Sri Maha Vishnu, disappears at that moment itself this world loses its protection. The wrong doers raise their heads. The society will become directionless, just like a group of sheep getting scattered and moving in different directions.”*

*(Though the reference is to the King in this conversation, we can also take it that when we are not ruled within ourselves by the thoughts of Sri Maha Vishnu, our thoughts and actions will get scattered directionless leading to meaningless life, as He is also Naradeva.)*

*He further added: “That being so, the sin of our kingdom getting destroyed due to the looting of all its wealth, is fast approaching us. Decoities will increase and they will kill people and fight among themselves, loot properties, live stocks, women folk will be without protection, and many other evils will fall upon innocent people.”*

*He continued: “At that time the society will get disintegrated losing all its traditions and values, and people will fight all the times like the group of monkeys and dogs.”*

*He said further: “King Pareekshit is the sustainer of values and protector of the society. In fact he is a great devotee of God. He had conducted so many Ashwamedha Yajna and doing very many welfare activities. It appears, when he came to this Ashram he was tired, hungry and thirsty. That being so he does not deserve to be cursed by us.”*

*He added: “Let God pardon the boy for having invoked this curse upon the king. The boy did so because of his immature thinking. After all the boy is also a devotee of that benevolent Lord.”*

*He continued: “A real devotee of God, though capable and having all the powers to achieve and do anything in this world, do not react to the wrong doers. (As was done by Shringi). This is despite the greatest provocation by them. With their cruel actions, even if the devotees get humiliated, cheated, cursed, disrespected, and even beaten, they do not react at all, as these are the qualities of a real devotee.”*

*Sage Shameeka did not feel himself as the victim of wrong action done by the king. In fact he was feeling very sorry for the curse imposed by his son on the king.*

*In majority of instances, matured thinking persons do not get perturbed by dishonour or disrespect imposed upon them by other people. They neither become unhappy or happy about these issues. This is because they know well that the soul (Atma) do not depend upon these qualifications imposed upon by others.*

*Thereafter, the only concern of the sage Shameeka was to reach the information of the curse to king Pareekshit so that he can take whatever steps required to ward off the evil effects of the curse, as the sage knew well that the curse cannot be taken back.*

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### THIRTY THREE

#### CAN ANY ONE OTHER THAN KING PAREESHIT TAKE THE CURSE OF HIS IMPENDING DEATH AS A BLESSING ?

*King Pareekshit, on his return to his palace, reflected upon his mean act of putting a dead snake on the shoulders of the sage Shameeka, and he repented for the same. He realised that he had carried out such a mean and disrespectful act on a great sage out of false pride and anger at the spur of the moment.*

*Therefore, it dawned upon him that he will be surely punished for his action as it was equivalent to disrespecting God. He started thinking of penance to get himself relieved from this bad deed.*

*He wished that the curse of fire burn and destroy him, all his wealth and his kingdom. He also wished that his thinking should not turn towards such actions ever in future.*

*As he was pondering over these developments, he came to know about the curse that he shall have to die on the seventh day from that day from the poisonous bite of the snake called Thakshaka. Instead of getting scared, he thought that this was a blessing of God as the fire of poison of Takshaka will become the reason for his discarding worldly desires and attachment.*

*As it is a predetermined fact that one has to discard this world and other worlds, he proceeded to the banks of the Ganges and focussing his attention only on the lotus feet of Sri Hari, sat there without taking food or water.*

*These have been dealt with in stanzas 1 to 5, Chapter 19, Volume 1 of Srimad BHAGAVATAM. What happened at the banks of Ganges have been explained in the subsequent stanzas.*

*The important points conveyed through these stanzas are that however great a man might be in his knowledge and wisdom, he is not free from pitfalls unknowingly at times by his own actions. In the case of king Pareekshit, he was protected by Sri Hari from the poisonous effects of the Brahmastra weapon of Aswathama, when Pareekshit was in his mother's womb. But, in the case of the curse of Sringi there is no relief for him as this was also the will of God as it was at the time of his birth. Anything that comes into this world has to disappear at some time or the other. So, this protective cover, with the grace of God, is not for any selfish end, but for doing good to others and the nature at large. That being so, one has to face the consequences of one's own actions. The best way is to realise this law of nature and seek His Grace at all times, so that one does not fall into evil ways or wrong doings. Pareekshit's life story has great moral teachings for all generations to come.*

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#### THIRTY FOUR

#### SAT GURU TURNS UP AT THE RIGHT TIME IF ONE HAS THE RIGHT INCLINATION AND TOTAL SURRENDER TO SRI HARI:

**tatrābhavad bhagavān vyāsa-putro  
yadṛcchayā gām aṭamāno 'napekṣaḥ  
alakṣya-liṅgo nija-lābha-tuṣṭo  
vṛtaś ca bālair avadhūta-veṣaḥ**

(Stanza 25, Chapter 19, Volume 1 of Srimad BHAGAVATAM).

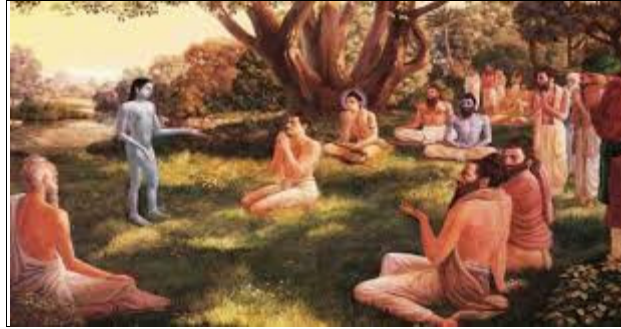
*The above stanza is a very important part in the entire episode of Pareekshit seeking penance upon knowing that he was going to die within seven days.*

*He instantly took the curse of the Brahmin as a great boon and the wish of God to enable him to detach himself from all worldly matters and focus his attention on the lotus feet of Sri Hari. He entrusted his kingdom to his son, moved towards the banks of the Ganges, sat over there without having any water or food.*

*The saints and sages, including the greatest of the great, assembled there.*

*Pareekshit was putting questions to them to determine the most suitable path for a person waiting at the doorstep of death, who shall be purified in totality by following that path.*

*At that particular moment, Shukha Brahmarishi, appeared there, as if from nowhere. The description of him is beautifully presented.*



### *Shri Sukha Brahmarshi's arrival*

*Sri Shukha Brahmarshi was a person who had no inclination in or towards anything in this world. He was such a personality that he could not be classified and fixed into a particular type or set of people.*

*He, as a person, used to enjoy in himself (meaning thereby he did not distinguish between his body and his spirit) and was one with his own soul. He was an avadhoota, not wearing clothes as prescribed by the social norms.*

*He never used to be at one place as he used to wander over all places. His knowledge could not be measured by any one. He was the son of Sri Veda Vyasa.*

*As he walked around, people (the reference in the stanza above is to women and children - meaning thereby persons with low intellect - and not specifically women and children) without knowledge about him veered around him and mocked at him. This did not bother him at all.*

*Such a great saint and seer appeared in the midst of the assembly of the greatest of the sages before king Pareekshit without anyone inviting him for the purpose. He was not a person who could be invited or conditioned to fit into a situation. He came and presented himself as an "Athithi" - (a person coming to the house or occasion uninvited without fixing an appointment), arriving at a place without fixing a date and time like the "Thithi" (so Athithi).*

*When such a great personality appeared there, it was certainly the will of God. He was the most suitable person to answer the questions put forward by king Pareekshit, as compared to all the saints and sages assembled there. The entire assembly recognised Sri Sukha Brahmarshi, gave instant standing ovation to him, brought him to the centre stage and made him the chief of the assembly.*

*As this was happening, the people who were mocking at him and running around him as he was wandering, disappeared from the scene. This again shows that only knowledgeable and wise men could recognise the worth of wisdom. Ignorant cannot comprehend the depth of knowledge, unless they discard their ignorance.*

*Through Sri Shukha Brahmaarshi, king Pareekshit and all the people assembled there heard the entire Srimad BHAGAVATAM for seven days before the king discarded his earthly body.*

*The derivative principles arising out of this incidence is that Sat Guru is just waiting, may be anywhere in the world, and he will definitely appear if only the person has reached that level of mental stature and total surrender to Sri Hari. His grace was always there throughout the Pandava family. It is no surprise that Pareekshit also had His grace right from the time of birth till the end.*

*Sri Veda Vyasa also could not have imagined any other person other than Sri Sukhadevji Maharaj for imparting knowledge to king Pareekshit and other great saints for expounding the greatest work of Srimad BHAGAVATAM.*

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### THIRTY FIVE

#### WHY DID KING PAREEKSHIT ALLOW KALI TO STAY IN HIS KINGDOM

*There are interesting portions in Chapter 18, Volume 1 of Srimad BHAGAVATAM which says why, despite knowing the bad influence of Kali on people, king Pareekshit allowed Kali to stay in his kingdom.*

*One of the reasons is (stanza 5), though Kali spread out himself at all places, it did not have much influence on the places where king Pareekshit ruled over. His kingdom was so ideal and all the people were following the principles of natural justice.*

*King Pareekshit saw the benefits out of this Kali. He knew that as long as people indulged in pious activities and had good thinking, there will be no influence of Kali on them. He treated Kali in such a way as the honey bee treats the flowers. The bees were only interested in the nectar of the flowers and not the colours and dimensions of them. (Stana 7).*

*During the time when Kali's influence had increased (and even now so), the benefits derived out of good actions and deeds were instantly available to people. However, the bad effects arising out of wrong actions takes more time.*

*The effect of Kali on people is directly in proportion to their thought processes. A person who is firm and not indulging in bad actions and thinking, is not at all affected by its influence. Whereas Kali only lives among with people who think and act against righteousness. King Pareekshit also thought that this is a good preventive measure from people getting into wrongful actions and thinking.*

*Therefore, if one has Sri Hari in one's mind and when all his thinking and actions are motivated with His thinking, one can avoid the influence of Kali.*

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*This concludes Volume 1 of Srimad BHAGAVATAM*

*Hari Om*



HARI OM  
SRIMAD BHAGAVATAM - Volume 2  
PREFACE

*Volume 1 deals with the background in which this great scripture was created by Sri Ved Vyas Ji. The role of Narada in making this happen, Kunti stuti and Bhishma stuti about Sri Hari, birth of Pareekshit, how he got the curse from the son of Saint Sameeksha, Sringhi etc. etc. More important of all these, the elevation of human mind to understand this work has been dealt with eloquently and as to how to go about therein.*

*There are ten chapters in Volume 2. What are the purposes and qualities of this great scripture have been explained in this Volume. While the first chapter explains in detail about Sri Hari in His smallest of the smallest and the largest of the largest concepts, from the second chapter onwards the dialogues between King Pareekshit and Sri Sukha Brahmarshi have been dealt with. The most important known as Chatusloki BHAGAVATAM also comes in this Volume.*

*The creation of the Universe and the principles related thereto assume the most important part in Volume 2. This can be seen at three places. But they are not repetitions. Whatever is described in short during the discourse earlier, are elaborated and detailed subsequently. This is the rule followed in Srimad BHAGAVATAM. The description of the entire creation work is to impress upon in our minds the basic principle that everything rests on, everything originates from, and everything assimilates in Sri Hari.*

*I have bifurcated the chapters, within this Volume in segments, suiting understanding of each topic, for easy grasping. The contents table, accordingly, are not to be understood as the verbatim chapters in the original text. However, from Volume 3 onwards, I have presented word to word interpretations from the original text.*

*I have made a humble attempt to present certain concepts from Srimad BHAGAVATAM, as I understood them. Since the presentation is in English it has its own limitations. However, I have tremendously relied upon the Sanskrit to Malayalam word to word translation work done by learned scholar Sri C.G.narayanan Embranthiri and published by M.N.Ramaswamy Iyer Memorial Edition. I must also mention that without Swami Krishnatmananda's encouragement this work would not have been possible.*

*About him, I have already mentioned in the initial parts of this presen*

*I am not a scholar nor I have basic training in writing articles. Whatever I have attempted is only out of my own interest.*

*Finally, if there are any mistakes in this work, they are exclusively mine, for which I seek pardon.*

*September 2014*

*Om Namo Bhagavate Vasudevaya,*

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**CREATOR AT THE END OF KALPA****---000---****ONE****WHAT CAN BE CLAIMED AS THE GREATEST ACHIEVEMENT IN ONE'S LIFE ?**

*Sri Sukhadevji Maharaj explains to king Pareekshit (stanza 6, Chapter 1, Volume 2, Srimad BHAGAVATAM) as to what is the greatest achievement one can claim to have attained in one's life.*

*Whatever might be one's achievement in gaining knowledge about self (or the highest knowledge in spirituality), or through Yoga Sastra, or by following self righteousness to the core, all of them must lead one to remember Sri Hari at the time of death. This is the only one which can be claimed as the achievement of one's purpose in life.*

*What is the use of living long years on this earth without understanding this basic truth? Even a life of few hours is sufficient if one understands this basic principle ! (Stanza 12).*

*He goes on to explain (in the next stanza) the life of Ghatvanga Rishi. This Rishi had helped Indra and other devas in fighting the demons. His contributions were so great in defeating the demons that, after the event, the devas were ready to bestow him with any boon of his choice.*

*The Rishi asked them to tell him what was his balance life span. They answered that he had a lifespan of about one and half hours. Upon hearing this he returned to earth and concentrated on Sri Hari and spent his remaining hours of life totally surrendering to Him. And within that short time he could attain Vishnu Sayoojyam (merging with the Truth/Reality totally).*

*Therefore, he explained to king Pareekshit that it was not the question of the time factor but pursuing the correct path with proper knowledge within the available time will determine the path for Moksha. He went on to say that Ghatwanga Rshi had only a few hours at his disposal, whereas king Pareekshit had before him full seven days to pursue the greatest Truth of life.*

*He further says (stanza 15) that as the time of death approaches, one should be in such a position to discard without any fear one's proximity to the body and all other things connected with it, with the help of the weapon of disenchantment with all of them, focusing one's thinking only on Sri Hari.*

**---o0o---****TWO****CAN ONE'S MIND GET FOCUSED - SEE WHAT Sukha Brahmarshi HAS TO SAY !**

*Sri Sukha Brahmarshi explains in detail as to how to start the meditation process and culminating one's identity with the Reality called Ashrayam (the one and the only one on which everything depends or connected with) . A*

*person should choose a location, away from home, preferably at an uninhabited place, after taking a dip at clean water body, and sit on a grass mattress or on the skin of a dead deer as prescribed, with a steadfast mind.*

*(Perhaps this setting was possible in olden days. With today's lifestyle, it may not be possible for everyone to look for places referred to. May be we have to adjust ourselves and find places where there will be mental calmness and less disturbance. The emphasis might be to ensure that the mind does not get distracted from the main purpose.)*

*The next stage is to train one's mind with the tenets of the three pure components of (Ah - Uh - Mm) Omkar Mantra. Without forgetting these words of Lord Brahma, one should, with the help of Pranayama, try to keep the mind under control.*

*One's Buddhi (thought power) should be the charioteer. It should use the mind as the controlling ropes. The horses of all our sense organs should be controlled in such a way as to withdraw them from the trivialities. The mind, which is always after Karma vaasanas (indulging in doing different things) should be diverted to focus on the purity of Bhagavat Swaroopam (the image of Sri Hari) with the help of one's Buddhi (thinking power).*

*The next stage is to keep concentration on each part of that image without keeping the mind away from the totality of the image. Once the mind is drawn away from all trivialities, when it gets focused on that pure image, one should not think anything other than that image. When the mind thus gets pleased at one particular stage, that is purest place where the Reality is felt.*

*Suppose the mind gets distracted due to the specialities of Rajas and Tamas or unconsciously gets into diversions, one should bring it back with clear thinking. This practice helps in eliminating the effects of Rajas and Tamas gunas (characteristics) of the mind.*

*When one gets totally fixed or focused with that Ashrayam (the Reality on which everything exists), such a Yogi gets easily the path of Bhakti (total devotion) with that Ashrayam.*

*To the above explanations, king Pareekshit puts a question to Shuka Brahmarshi: "How, and on which Ashrayam, and in what methods, it is possible for the mind to get proper focus on that Ashrayam? How to cleanse one's mind very fast?"*

*The above concepts have been explained in stanzas 16 to 23, Chapter 1, Volume 2 of Srimad BHAGAVATAM.*

*The Rishi explains about the Viraat Swaroopam of Sri Hari subsequently and how one should go about in focusing on Him. He also goes on to explain how to go beyond the image stage and be with the formless.*

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THREE

**THE DETAILED OVERVIEW OF VIRAAT SWAROOPAM - AS Sri SHUKA Brahmarshi PUTS IT :**



*Through stanzas 23 to 39, Chapter 1, Volume 2 of Srimad BHAGAVATAM, Sri Sukha Brahmarishi explains the concept of Viraat Swaroopam (Viswaroopam) (Vairajan) (Kshetrajnan) in vivid and systematic method. Anything and everything in this universe is His manifestation and there is nothing other than HIM. He is second to none and there is only One and that is He alone. He is the Parama Purusha and the only Truth.*

*How to inculcate the habit of focusing on this Source of Oneness through various means and forms, and reach a stage of merging with that Oneness going beyond forms, have been explained for the benefit of Pareekshit, and through Sri Sukha Brahmarshi to all of us.*

*After occupying the sitting position as prescribed in the Yoga Sastras, and on taking control of the breathing with the help of Pranayama, diverting the mind from the trivialities, controlling all the five senses, one should focus on the great expanse of that image (which is the source of all universe put together) of the Viraat Swaroopam (Viswaroopam) by subjugating the mind with the thought power. (Stanza 23).*

*This swaroopam (the image) of that Sarveswara (all pervading Reality) is the greatest of the greatest of (Sthula sareera) any image that one can perceive.*

*In this Viraat Swaroopam one can see the past, present and the future of the physical and non physical existence of this universe. (Stanza 24).*

*Having seven circumferences and greatly enlarged in size with potential growth (Brahmanda Kosam - the ever growing cosmic universe) this gigantic image is known as “Vairajan”. The inherent strength and the self sustaining glorious source (this chaitanyam) known as Sarveswara is the one Which is worth meditating. He can also be called as “Vairajan” “Viraat Purushan” or “Kshetrajnan”. (Stanza 25).*

*It is said that the Patala Loka (the deep under worlds) is the feet of this Prapancha Karta (the creator of the Universe). The Rasaathalam (the world above Patala loka) is the back portion of His feet . Mahaathalam (the world above Rasaathalam) is His ankle projections. Thalaathalam (the world above Mahaathalam) is the portion of legs just above his ankles. (Stanza 26).*

*Two knees of the Viswaroopam represent the world known as Sthulam. His two thighs are Vithala and Athalm worlds. The earth (Bhulaka) is the front portion of His waist. The sky portion is His navel. (Stanza 27).*

*The Swarloka (the heavens) are His broad chest. His neck represents Maharloka. Janarloka is His face. His temples are Tapolaka. His thousands of heads are Satyaloka. (Stanza 28).*

*His hands are the Indra and other devas. The directions (dikhs) are His ears. The sound is His sense of hearing. Ahswini devas are His nose. The smell itself is His smell sense organ. The burning fire (Agni) is This Viraat Purusha’s mouth organ. (Stanza 29).*

*The atmosphere is His eyeballs. The Sun is His sense of sight. The day and the night His eye lids. His eyebrows are the seating place of Lord Brahma.*

*The water is His inner tongue (Thaalu). The taste itself is His taste organ (tongue - Jihwa). (Stanza 30).*

*The sacred Vedas are the heads of This Indivisible and Total Viswaroopam. Lord Yama is represented by His two front teeth (Damshttra). His teeth are his benevolence. His Maya Shakti (one of the powers of Sri Hari) is His enchanting smile, which attracts the people towards Him. The entire creation (or manifestation) is just by His mere sight. (Stanza 31).*

*Vreeda (lajja) is the upper lip and Lobha (lobha) is the lower lip of This Virat Purusha. The Dharma (sustenance) is His breasts and Adharma (opposite of sustenance) is His back portion. Prajapathi is His reproductive organs. Mitra Varunas are his ovaries. The oceans are His abdomen and the mountains are His bones. (Stanza 32).*

*The rivers are His veins. His hairs are the trees, creepers and plants. His breath is the powerful flow of air (Vayu). His journey is the passage of time.*

*His games and play are the flow of various gunas (characteristics) in the myth of this samsara chakra (the wheel movement of life cycles). (Stanza 33).*

*The clouds represent the hairs over His head. The dusk is His clothes. His heart is the source of everything in this Universe. The moon is the source of reflections of all minds. (Stanza 34)*

*Mahatatvam is His Chitham (the conscience). Ahankara Tatvam is Sri Rudra. Horses, mules, elephants and camels are His nails. All animals (wild as well as domestic) live in His waist region. (Stanza 35).*

*The birds are His greatest work of art and sculpture. Swayambhu Manu is His brain. The human being is His living place. Gandharvas, Chaaranaas, Vidyadharas and Apsaras are His smritis (the extension of the Vedas) . The Asura army is also His manifestation. (Stanza 36).*

*The Brahmana (scholar) is His face. This Viraat Swaroopam is manifesting Himself with Kshatriyas as His hands, Vaisyas as His thighs, and Shudras as His feet. He is known in His thousands of names. All the offerings done in the form of things (dravyas) are the appropriate karmas (actions) in reverence to Him. (Stanza 37).*

*There is nothing in this universe apart from or other than this Viraat Swarupam. To this Virat Purusha the knowledgeable people identify their minds totally with their own self enquiry and pursuit. (Stanza 38).*

*Though He is being experienced through all the living beings through their Buddhi Vrithi, He stands apart unaffected. The situation can somewhat be compared to a person looking unto himself in different characteristics during dream stage, but remains himself after the dream is over. He is thus Ekaha (One without any other). One must pray to this Source of Oneness and not fall prey to other mundane things. (Stanza 39).*

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FOUR

**WORTHY LIVING ? - HOW Sukha BRAHMARISHI PUTS IT !**

*Volume 2, Chapter 2, stanzas 1 to 3*

*Through the above stanzas in Srimad BHAGAVATAM, Sukha Brahmaarshi explains the importance of focusing one's mind and thinking only on that Parama Purusha and nothing else. How to focus one's thinking on Him and what is that Parama Purusha etc. have been amply explained in detail by him in the previous chapter 1.*

*By concentrating on Sri Hari it helped Brahma in recollecting his memory of creation as it existed in the times before Pralaya Kaala (the time of point from where new creations started after total extinction of everything in this Universe). His faultless vision and undeterred determination with total focus on Sri Hari helped Him regain the power of creation afresh as it was exactly in earlier times.*

*Is Sukha Brahmaarshi trying to tell us to focus on Sri Hari every time we go to sleep with concentration so that we rest on Him firmly without getting disturbed on trivialities and when we wake up we can focus again on our allotted duties with efficiency and perfection? In each one of us there must be a Brahma, the core factor which drives us to do various activities. If our thoughts are focused on Sri Hari, as a matter of habit and practice, right at the beginning stage of our sleep and starting with the same at the wake up stage, it is possible to have proper thoughts and actions without any fault and with determination.*

*It is natural for one's mind to get itself fixed to the various things and objects around us, making one believe that in actual terms these are the realities.*

*When such a person gets himself involved deep and deep in these matters and repeatedly works for achievement of these goals, like a person in dreaming state of mind and endearing himself to be attracted to fulfilling enjoyments, which are in fact the Maya Shakti of Sri Hari, he really misses the reality behind these trivialities. If one focuses on Sri Hari and starts working for fulfillment of the prescribed duties with clear thinking and understanding, though such a person also works like all others, he works only for achieving his prescribed mission assigned to him in this world, and nothing more than that.*

*In fact the aim of all the Vedas, which are more of sound base, is to show to all of us that the Truth in this Universe and beyond is that Parama Purusha alone and nothing other than that.*

*Therefore, a knowledgeable person should utilize the material resources available around him only to such an extent as to the need of his own existence. He should know that the real happiness does not derive from these materials.*

*Though the above explanation sounds simple lot of meanings and import contain in these principles. If more and more people give up aggrandizement for materials, manifold progress can be made in a society. Our ancestors had clear vision and approach for serious issues that we are facing in our society.*

*If alone we look back and try to emulate even a little from these words of wisdom, we can make real progress in our lives.*

*He further goes on to say how an ideal person could live in this world with specific examples. Though they were relevant for those days in our society, we can emulate and evolve them in today's context with suitable modifications. These can be seen in the next four stanzas.*

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FIVE

**TRIVIALITIES OF MUNDANE COMFORTS AS AGAINST PERMANENT BLISS !**

*Volume 2, Chapter 2, Stanzas 4 to 7.*

*Through the above stanzas in Srimad BHAGAVATAM explained by Sri Sukha Brahmaarshi to King Pareekshit mention has been made as to how a real knowledgeable person should conduct his life. These have to be seen and understood with reference to the previous three stanzas in this chapter and the entire chapter 1.*

*A Jnani or knowledgeable person is the one who knows about the trivialities around him. He focuses himself only on Sri Hari constantly. He lives in this world utilizing the resources from nature absolutely tailor made for his mere survival. He does not run after mundane comforts and other luxuries though he may have ample access to them.*

*The reference to such a person (like Sri Sukha Brahmaarishi himself) as an Avadhoota cannot be seen in today's society. Moreover the situations mentioned about how to lead one's life by such a person matches the situations existing in those days. Having said that, it does not prevent any modern man from leading a simple life emulating these principles adjusting them to the existence of today's requirements.*

*He goes on to say (stanza 4) that when there are floors available for lying down, where is the need for a person to make efforts to get a bed! When we have two arms of our own where is the need to go for pillows? When we have two hands why to go for different types of vessels for eating? When there are tree barks and leaves, where is the requirement for clothes?*

*Are there not torn clothes available on the way as one walks? (stanza 5) Have the trees, which nourish every one, stopped giving food to us? Have the rivers gone dry? Have the entry point to the caves closed for ever? Sri Hari nourishes any one who surrenders unto Him ! These being so, why a knowledgeable person should hanker after persons who are proud of having so much wealth?*

*His clear message through these words to persons who are knowledgeable is to free them from the bondage of mundane things and seeking involvement in worldly comforts. Instead they must focus on Sri Hari in their minds constantly. This is the basic qualification for a real Jnani to progress towards spiritual advancement. One should take only that much from Nature what is*

*required for self existence. Having achieved this state of mind, he goes on to add further.*

*Upon reaching this state of mind (stanza 6) one should pray and concentrate on Him, Who is already residing in one's inside. He is such Who is Atma Priyah(right at one's heart), Arthah(the only Truth), Bhagavan (the One and the only One worth worshiping), and Ananthaḥ(the only One ever permanent). Through this prayer and worship one can get rid of the contradictions and fall outs being faced by one in getting involved in repeated Karma Vaasanas (actions leading to more and more actions and thereby getting trapped in the cycle of life and death).*

*If one desires, one can keep distance from persons who are having animal tendencies. When one sees around majority of the people suffering on account of running after worldly comforts and getting involved in repeated actions and repercussions as a consequence of those actions, will a knowledgeable person not think about not involving himself in these non-truthful activities but simply concentrate on that Permanent Truth only? (stanza 7).*

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SIX

**ASSIMILATING SELF WITH THE ULTIMATE REALITY:**

*Volume 2, Chapter 2, Stanzas 8 to 14*

*Sri Sukha Brahmarshi explains through the above stanzas in Srimad BHAGAVATAM as to how a Yogi should be able to focus his attention through the various forms of Sri Hari and travel beyond all these forms to reach the stage of merging/assimilating himself with the Ultimate Truth. In the earlier Chapter 1 he had described what is meant by Viswaroopam and how there is nothing other than Sri Hari (the Ultimate Truth) in this Universe. He goes on to say: (stanzas 8 to 12)*

*Some Yogis (meaning thereby persons endowed with actual knowledge) focus through their thinking about Sri Hari in their vast expanse of the space of their hearts, Who can be condensed and remembered within about the size of one's palm, and Who in fact resides in one's heart.*

*That Sri Hari Who has four arms, holding lotus flower, Gadha (club), Conch shell, and Sudarshana Chakra.*

*That Sri Hari Who has a pleasant and beautiful face, has eyes equivalent to the long beautiful petals of lotus flower.*

*That Sri Hari wearing the saffron clothes equivalent to the colour of Kadamba flowers.*

*That Sri Hari adorning shoulder bracelets of precious stones, shining with beauty.*

*That Sri Hari Who is wearing the head gear and ear ornaments made of precious stones, shining like lightning.*



*That Sri Hari Who has an expansive chest like a spread out large size lotus flower.*

*That Sri Hari on Whose chest resembles the Karnikaram -( the central part of a lotus - seed-pod) and where there exists Paada Pallavam (the blossomed foot print signs) placed by great Yogis.*

*That Sri Hari, Who is Srivatsangitan (on whose chest Sri Lakshmi resides), wearing the Kaustubha Mani (a beautiful precious stone) on his beautiful neck.*

*That Sri Hari, Who is wearing Haaram (garlands) of ever fresh Vanamala (forest flowers).*

*That Sri Hari Who is wearing beautiful ornaments over his waist region.*

*That Sri Hari Who is wearing beautiful and ornamental rings on his fingers.*

*That Sri Hari Who is wearing shining foot ankle ornaments.*

*That Sri Hari Who is wearing beautiful bracelets on his hands.*

*That Sri Hari Whose smiling and glowing face rests on His shining beautiful neck.*

*That Sri Hari Whose attractive look from his eyes make beautiful movement of his eye brows.*

*That Sri Hari Who is bestowed with all the beauties of this Universe.*

*Such Yogis focus that Sri Hari through their thought processes till the time their thinking is firmly rooted on Him. (Stanzas 8 to 12).*

*Such should be the firm and clear focus on Sri Hari that the Yogi should firmly root his thinking starting from the lotus feet of Sri Hari travelling through each and every part of Him reaching till His smiling face.*

*Depending upon the cleansing of one's thinking by repeating the process, the Yogi should be able to leave the forms stage by stage and go beyond the description to reach the stage of merging/assimilating himself with the Ultimate Truth. (Stanza 13)*

*The greatest of the great Devas including Lord Brahma, the creator, and all others are under Sri Hari. He is the only Controller (Niyantha) and ever witness (Sarvasakshi) to everything in this Universe. The Yogi should focus his attention on such Sri Hari as a form of worship through his devotion.*

*After his daily routine, till the time he does not fix his thinking on Sri Hari in all His aspects of description, he should focus on Him with single minded attention continually to achieve a state of mind which will enable him to reach beyond. (stanza 14).*

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SEVEN

**"SADYO MUKTI" - INSTANT SALVATION - WHAT IT IS ?**

*Volume 2, Chapter 2, Stanzas 15 to 18.*

*Through Srimad BHAGAVATAM, Sri Sukha Brahmaarshi explains through these stanzas the situation of a Yogi who has achieved the maturity of spiritual heights. The situation explained here becomes the requisite*

*qualification for the Yogi to attain "Sadyo Mukti" (INSTANT SALVATION).*

*The Yogi who has conquered all his sense organs through constant meditation of Sri Hari (as explained in the previous stanzas) and desirous of discarding this world (meaning thereby his physical body) need not worry about the time and place for the purpose. In other words, he need not choose for Utharayanam, or select any sanctified holy place etc. to discard his earthly body and to be one with that Reality. Such a Yogi can decide this at his will (at any time and at any place) as he deems fit. Such a Yogi goes on to conduct the following stages.*

*After positioning (aaSrithaṅ) the permanent (Sthiram) and blissful (Sukham) seating posture (Aasanam) such a Yogi should control the the source of life (Prana) along with his mind. (Stanza 15).*

*With the self knowledge (Budhi) he should control the wavering mind. He should fix his Budhi on the source of life (Kshetrajna) which is the ever witness-er of Budhi.*

*He should then fix that source of life (Prana which is also called Kshetrajna) unto his inner soul (Antaratma) and further totally identify that inner soul (Antaratma) with the Supreme soul (Paramatma) indistinguishably in such a condition as to there being no duality between the two (Aham Eva Aatma).*

*In this condition of the Yogi, he would be totally peaceful, calm and must have withdrawn himself from all his activities. (Stanza 16).*

*In such a state of the Yogi, who has identified himself with the Paramatma (the supreme soul) he surpasses himself from the control of the flow of time (Kala Shakti). As he has become one with the Supreme Soul, at that stage there are no qualities attached (like Satwam, Rajam, Thamam, Ahankaram, Mahat-tatvam, Mula Prakrithi). The flow of time (Kala Shakti) under whose influence even the Devas are affected, not to talk of the ordinary persons, cannot control such Supreme Soul as such a soul is beyond the Kala Prabhava (the influence of time). (Stanza 17).*

*The above situation arises because, such a Yogi follows the principle of "Neti" "Neti" (meaning thereby "this is not so" "this is not so"). He discards one by one everything in and around him and the consciousness about his body, and due to constant practice of focusing on Sri Hari's lotus feet, not only concludes but be with that great Reality for ever. Thus he gets withdrawn from everything and considers only the connection with Sri Hari as ever permanent. (Stanza 18).*

*After achieving this position, through further stanzas the methods of yogic steps have been mentioned by which the Yogi gives up his physical body by breaking the six chakras. These are being analysed subsequently.*

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**EIGHT**

**DISCARDING THE BODY BY A YOGI THROUGH SHASTA CHAKRA:**

*Volume 2, Chapter 2, Stanzas 19 to 22 (Srimad BHAGAVATAM)*

*This is in continuation of the earlier part of "Sadyo Mukti - Instant Salvation - What It Is ?"*

*It has been explained earlier about the state of the Yogi who, out of his spiritual heights, has reached a state of Samadhi with Paramatma and is in his sitting position. Now, let us see what steps are being taken by the Yogi, as explained from stanza 19.*

*Such a Yogi who has conquered the knowledge of Sastra Jnana is devoid of any material desires and is only focused with Brahma Nishta, has to elevate himself from this state. Such a Yogi is already in the state of mind of enjoying the Paramananda bliss. This permanent state of mind is also called Vishnu Padam.*

*Going further, the Yogi has to close his anus with the back portion of his foot. After allowing the air (Vayu) inside lightened, he has to allow the air go up from this Moola Adharam (base) one after the other through six positions. (stanza 19)*

*The next stage for the Yogi is to lift the air from his naval slowly to his heart, and from there through his Udana Vayu (one of the five vital airs of the human body) to his Vakhsas (chest below the neck position). Using his sharp intelligence, he should lift the air from that position to his Thalumoolam (root of the palate). (Meaning : the roof of the mouth, consisting of an anterior bony portion (hard palate) and a posterior muscular portion (soft palate) that separate the oral cavity from the nasal cavity.) (Stanza 20).*

*From this point of Thalumoolam, he has to lift the air gradually to the centre of his eyebrows by avoiding all the seven escape roots in the face. If he has no interest in going to Swarga (heaven etc) he has to focus through the Paramaatma for about half Muhurtham (roughly 24 seconds) and simultaneously breaking his Brahmarandhra (suture or aperture in the crown of the head ) discard his physical body along with all senses. This method is known as Sadyo Mukti. (Stanza 21)*

*Suppose the Yogi wants to achieve Brahma Loka, or wants to be with those travelling in the sky who enjoy all the bounties filled with eight Aishwaryas (prosperities) in the cosmos (Brahmandam) he has to take with his his mind (Manas) and senses (Indriya) leaving only his physical body. This is called Krama Mukti. (Stanza 22).*

*Now what happens to such a Yogi (who opts for Krama Mukti) are dealt with in the subsequent stanzas.*

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NINE

**A YOGI DISCARDS HIS BODY BUT TAKES WITH HIM MIND AND SENSES:**

*Volume 2, Chapter 2, Stanzas 23 to 31 - Srimad BHAGAVATAM*

*After dealing with the concepts of "Sadyo Mukti" and "Krama Mukti" as explained in the previous articles Sri Sukha Brahmarshi goes to explain from stanza 23 onwards the stages through which a Yogi opting for Krama Mukti passes in various stages.*

*We have already seen that in "Sadyo Mukti" the Yogi leaves his physical body along with all his senses and mind, whereas in "Krama Mukti" the Yogi leaves only his physical body but takes with him his mind and senses. Through stanzas 23 onwards what happens to such a Yogi has been explained.*

*Such a Yogi who had opted for "Krama Mukti" and had taken with him his mind and senses, leaving his physical body, was the one who had done great worship (Upasana), penance and asceticism (Tapasya), great yogic achievements (Ashtanga Yoga Swadhinata), and great knowledge (Jnanam). He transforms into an atomic or subtle one (Sukshma sareera) and gets merged into the air (Vayu). Such Yogis are called Parama Yogis (the greatest of the great Yogis) and they have freedom to travel inside and outside of all the three worlds. This has been amply established in our Sastras. This kind of freedom is not possible for persons who are involved in routine activities (Karma). (Stanza 23).*

*Using the particular artery/vein (known as Sushumna) spread out in the body and outside in the form of light, and through the vast expanse of space, such a Yogi passes through the Brahma Loka (world or heaven of Brahma) and reaches the Agneya Loka (world belonging to or consecrated to Fire). In this stage the Yogi is able to wash away even the slightest dirt (Malinyam). From there on he goes further up to the world known as Sisumara (collection of stars supposed to resemble dolphin) which is the Jyothi Chakram (luminary circle) of Sri Hari. (Stanza 24).*

*After crossing the cosmic area (Brahmanda Kendra) of Sisumara Chakra (collection of stars) of Sri Maha Vishnu, the Yogi now is the tiniest of the tiniest (Athi Sukshmam) particle and singly cleanest of the cleanest. Thus he comes into the place where the greatest Brahma Jnanis are stationed in similar forms. And, thereafter, that Yogi stays there happily till the dissolution of all things (Kalpa Antha) in the company of other Devas. (Stanza 25).*

*At the end of Kalpa Antha, (dissolution of all things), when all the three worlds get dissolved due to the fire power of the Adi Sesha (one of Lord Vishnu's Amsa) that Yogi travels to the regions of zero space (Sunya Aakasam) (where there are greatest of greatest Yogis) (Siddeswara). From here he enters that Brahma Loka which still sustains more than two times ( Dhvai Paraardhyam) than the other three worlds. (Stanza 26)*

*In this Brahma Loka, other than that of his discomfort of having the compassion for those who do not follow the prescribed manner of Yogic*

*practices, there is no other sadness for him. At that stage the Yogi does not have any unhappiness, old age, death, fear or contradictions. (Stanza 27).*

*From this point the Yogi assumes the elements of earth, (Prithvi) then of water (Apaha), and thereafter, in the form of fire (Agni) assumes the form of air (Vayu). At the end of all these, in the form of air (Vayu) he shines as an effluence (Jyotirmayah) and turns into Paramatma (Aatma Lingam) and reaches the space. (Stanza 28).*

*He gains the power of smell through his smell sense, taste through his taste sense, sight through his sight sense, touch through his touch sense, hearing through his hearing sense. Thus he gains the respective senses through the respective sense perceptions. (Stanza 29).*

*At that stage, being the total mixture of the spirit and senses, assimilating his mind (combining Tamas and Rajas together) together with his Divinity (combining Sathva) passes to the Ahamkara Tatvam (third of the eight producers or sources of creation). Going further together with all these, he enters Mahatatva or Vigyana Tatvam (the greatest reality) and to the epicentre of Sathvika Guna (the natural and ultimate stage) and dissolves into the Mulaprakriti (the original and the only source of Nature). (Stanza 30).*

*With that blissful state the so called Yogi gets merged with the Supreme, which is ever blissful and into the ultimate. The person who attains this Divine state never takes rebirth in this world ! (Stanza 31).*

*Thus the two branches of salvation (Sadyo Mukti and Krama Mukti) as explained in the Vedas have been elaborated by Sri Sukha Brahmarshi for the benefit of King Pareekshit and through that to all who are interested in Srimad BHAGAVATAM and subjects related to.*

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TEN

### IS IT NECESSARY AND POSSIBLE FOR EVERYONE TO BE A YOGI ?

*Volume 2, Chapter 2, Stanzas 32 to 37 - Srimad BHAGAVATAM*

*Sri Sukha Brahmarshi, appreciating King Pareekshit for putting the question to him regarding the Yoga Marga (Paths) available to people (which has been explained in the previous stanzas - Sadyo Mukti and Krama Mukti) said that the same question was put before Sri Hari by Lord Brahma himself. Sri Hari explained these two paths which are prescribed in the Vedas and are ever permanent. (Stanza 32)*

*Continuing further, Sri Sukha Brahmarshi said that for those who are entangled in the Samsara Chakra (the life of ordinary people on earth) there is no other way other than inculcating Parama Bhakti Yoga (the greatest devotion) to Sri Hari. (Stanza 33).*

*Sri Brahma examined, with single mindedness, all the Vedas three times.*

*With the help of these, he came to the conclusion that one can inculcate total devotion with one's own Budhi (thinking) to Sri Hari. (Stanza 34)*



*In the normal course one develops interest only in things which can be measured and seen by Budhi. But when one goes little deeper one can understand that the Power that makes even the Buddhi function, is Bhagavan Sri Hari. This Sri Hari is manifest as a source of life (Chaitanya swaroopam) in all the beings. (Stanza 35).*

*This being so, Bhagavan Sri Hari, in all respects, at all times and in all situations is the only One for human beings to be listened, praised and to be remembered. (Stanza 36)*

*Those persons who, in all sincerity and devotion, fill in their ears the nectar of the sacred descriptions about Sri Hari in the form of discourses (Kathas) and drink that nectar unto themselves, automatically cleanse themselves up their inner self from the bad effects of the desires of objects and reach closer towards the lotus feet of Sri Hari in course of time. (Stanza 37)*

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### ELEVEN

#### CHOOSE FROM ANY BASKET - BUT DON'T FORGET THE ORIGIN IS ONE !

*Volume 2, Chapter 3, Stanzas 1 to 12 (Srimad BHAGAVATAM)*

*Continuing the discussions with King Pareekshit, Sri Sukha Brahmarshi told him that whatever he had stated in the previous chapters and stanzas were in reply to his specific question as to what was the most suitable for those human beings who were great in intelligence and who had approached the time of death in the near future. (Stanza 1)*

*But there are different types of people who may like to achieve certain other things in life. There are Gods and demiGods who are specifically meant to grant these requirements by suitably doing individually oriented worship to them. To sum up the relative requirement and the specific God, the following table is informative:*

<u>Purpose</u>	<u>Gods and demiGods</u>
<i>Brahma Tejas (the brightness and glory of Brahma) - Master of all Vedas.</i>	<i>- Lord Brahma, the</i>
<i>Special powers for the Indriyas (sense organs)</i>	<i>- Lord Indra.</i>
<i>For those desirous of having progenies and others.</i>	<i>- Daksha Prajapathi</i>
<i>Aishwaryas (for material wealth) (Sri Kamaha) (Maya Devi).</i>	<i>- Durga Bhagavati</i>
<i>Tejas (Fiery energy)</i>	<i>- Agni Deva (God of Fire).</i>
<i>Money power</i>	<i>- Ashta Vasus (eight Vasus).</i>
<i>Majesty and splendour -</i>	<i>The concerned form of Rudra (Siva).</i>
<i>Aptitude for different kind of food items</i>	<i>- Adithi Devi (Mother of Gods).</i>
<i>Aspiring for Swarga loka -</i>	<i>Adithi Devi's sons (20 Adityas).</i>
<i>Achieving the control of kingdoms -</i>	<i>Viswan Devan (God of the worlds).</i>

*Achieving the loyalty of prajas -Saadhya Devas (Gods enabling feasibilities).  
 Longevity of life - Ashwini Devas Gods of stars).  
 Progress and prosperity - Bhoomi Devi (Goddess Earth).  
 Pratishta Kama (Firmness and authority) - Goddesses of Dyava Prithvi  
 (Heaven and Earth).  
 Aspiring for Gandharvas and love of woman - Urvashi (Wife of Gandharva).  
 Aspiring for beauty - Brahma known as Parameshti (Superior God).  
 Aspiring for fame - Yagna Swaroopa Vishnu.  
 Accumulation of wealth - Varuna God (God of water).  
 Achieving Vidyas (different capabilities) - Girisan (Lord Siva).  
 Peace and wellbeing of husband and wife - Parvati Devi.  
 Aspiring to become Dharmishtan (Righteousness) - Vishnu in the form of  
 Uttama Sloka.  
 Aspiring the welfare/progress of progenies - The God representing Ancestors.  
 Removal of obstacles - The Gods known as Yakshas.  
 Achieving strength - The group of Marudevas.  
 Princely desires - The Gods protecting Manvantaras -  
 (era of 4.32 million years - period of Manu).  
 Aspiring the humbling of enemies - The God known as Niruthi.  
 Enjoyment of all comforts - The God known as Soma.  
 The person who is desirous of nothing - Sarveswara (The God of all Gods  
 and Goddesses) who stands apart from Nature.*

*Even if a person does not have any desires, even if he is great devotee, and  
 alternatively even if a person is desirous of having all wishes of various kinds,  
 and even if he wants to attain Mukti (salvation) he is supposed to use his  
 Buddhi (Knowledge) and be an ardent devotee of That Sarveswara.*

*The purpose of inculcating or inducting the devotion for various Gods and  
 demiGods is only this much as to involve such people in the company of  
 Satsanga (good human beings) which will ultimately lift their levels to the  
 stage of automatically having Bhakti (devotion) towards That Sarveswara, the  
 One and the only One. (Stanzas 2 to 11).*

*Travelling through these processes the person gets naturally interested in  
 listening to the Harikathas (incidents relating to Sri Hari) and thereby  
 developing great devotion (Bhakti) towards Sri Hari. (Stanza 12)*

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## TWELVE

### PURPOSE OF HUMAN LIFE - EMOTIONAL AND DEVOUT ATTACHMENT TO SRI HARI :

*Volume 2, Chapter 3, stanzas 13 to 25 - Srimad BHAGAVATAM*

*This part deals with the discussions between Shaunaka Rishis and Sutha in  
 Naimisharanya Kshetra after listening from Sutha the discourse till now, as*

*conveyed in the form of discourse between King Pareekshit and Sri Sukha Brahmarshi.*

*The earlier discussions had ended at such a stage, after explaining the Viswaroopam, the concept thereof, two paths for Yogis - Sadyo Kukti and Krama Mukti - and coming to the conclusion that more than anything else developing total devotion (Bhakti) towards Sri Hari is the prime importance for ordinary persons to cleanse their minds and be in constant thinking about Sri Hari. Though one may choose to worship any form of God or Goddess depending upon one's own choice and liking, it is ultimately the devotion to the Ultimate Truth (Sri Hari) which will deliver salvation to a person.*

*Through this total devotion one develops keen interest in matters of discourses and incidents relating to Sri Hari immensely.*

*Shaunaka Rishis asked Sutha as to what further questions were put by King Pareekshit to Sri Sukha Brahmarshi (Stanza 13). They said to him that they were keenly interested to listen to them further. In the midst of great men all discussions, in fact, lead to highlighting and professing the greatest deeds done by Sri Hari and everything about Him. (Stanza 14).*

*They continued by saying that King Pareekshit was such a person who was an ardent devotee of Sri Hari right from when he was in his mother's womb, and in his childhood he used to play games relating to Sri Hari with his toys. (Stanza 15).*

*Sri Sukha Brahmarshi, son of Sri Veda Vyasa, is also an ardent devotee of Sri Hari and therefore, he will have enough to say about Sri Hari and his great deeds. (Stanza 16).*

*A person should at least for some time listen to the deeds of Sri Hari. These moments are very precious in one's life. All other times are merely a waste in one's life, and as routine as the sun rising and setting every day. (Stanza 17).*

*Do the trees not live? Do the lungs breath air in and out? Do the animals not eat? Do they not procreate? (Stanza 18). If Sri Hari has not entered the hearing sense of a person even once, such a person is equal to animals like dog, pig, camel or donkey. (Stanza 19).*

*Oh Sutha ! Alas ! If the sense of hearing has not experienced Sri Hari, such ears are only burrows. If a person does not sing or talk about Sri Hari his tongue is equal to that of a frog's, generating only bad and frivolous sounds. (Stanza 20).*

*Even if a person is wearing turban on his head with decorative silken clothes, if that head had not prostrated before Sri Hari it is only equivalent to mere load on him. If a person is wearing shining golden bracelets/bangles on his hands, if those hands had not done any worship of Sri Hari those hands are equal to non living thing. (Stanza 21).*

*If a person's eyes had not seen the image of Sri Hari they are like the eyes on the feathers of a peacock. If a person's legs had not visited the temples of Sri Hari they are equal to that of having taken birth as mere trees. (Stanza 22).*

*If a person had not experienced the dust from the feet of the devotees of Sri Hari, such a person is equal to a living corpse. If a person had not smelt the good smell of Thulasi garland of Sri Hari such a person is equal to a corpse with the difference that he is just breathing. (Stanza 23).*

*When the names (adorations) of Sri Hari are heard, a person should automatically react with devotion (Bhakti) and if that does not happen such a person's heart is equal to that of insensitive hard stone. When the names (adorations) of Sri Hari are heard, the person should shed tears of emotion, and hairs should raise with immense joy, (Stanza 24).*

*Therefore, addressing Sri Sutha, the Shaunaka Rishis requested him to carry on further with the discourse about Sri Hari as conveyed by Sri Sukha Brahmarishi to King Pareekshit. (Stanza 25).*

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### THIRTEEN

#### IN-DEPTH DISCUSSIONS HAVE DIRECT RELEVANCE TO QUESTIONS:

*Volume 2, Chapter 4, Stanzas 1 to 11 - Srimad Bhgavatam*

*This is in continuation of where we had left in the previous chapter on discussions between Shaunaka Rishis and Sri Sutha and their request to Sri Sutha to continue the discourse as happened between Sri Sukha Brahmarishi and King Pareekshit. Thus, Sri Sutha continues:*

*From the discourse of Sri Sukha Brahmarshi, King Pareekshit, the son of Uthara, could realize what is the Reality concerning Paramaatma. Therefore, he surrendered his Visudha Budhi (clarity of thoughts) with total devotion onto Sri Hari (Stanza 1).*

*Pareekshit's kingdom was one of the most powerful, blessed with all the worldly wealth, good army, and people. Over a period of time, King Pareekshit had developed deep rooted proximity and attachment to his kingdom, wife, children, his own self, palace, all the elephants and horses, his army and relations, apart from the people. He could withdraw from the "ownership" and "pride" (Mamatva Abhimanam) factor from his thinking and mind, upon listening to the discourse of Sri Sukha Brahmarshi, and placed them on Sri Hari with total devotion (Bhakti). (Stanza 2).*

*Upon having understood the exact time of his ensuing death, the great king discarded whatever actions still left relating to (Trivargikam) Dharma (righteousness) Artha (materials) Kama (desires), firmly consolidating himself in totality with Sri Hari. Thereafter, with uninterrupted attention, requested Sri Sukha Brahmarishi to carry on further with the discourse containing the greatest of the great deeds of Sri Hari. Sri Sutha said that his inquisitiveness was also equivalent to the same as the Sounaka Rishis put before Sri Sutha. (Stanza 3).*

*The King started putting questions to Sri Sukha Brahmarshi:*

*Oh Brahma Swaroopa ! You are all knowledgeable. Your words are nothing but Truth and very appropriate. Hey Anagha ! (Person who has no bad spot in his thinking). As you continue your discourse about Sri Hari all the darkness disappear from my mind. (Stanza 5).*

*Even the Brahma and others find it difficult to comprehend this Universe. I want to know in detail the procreation (bringing into being - the so called creation) of everything by Sri Hari, through His Maya Shakti. (Stanza 6).*

*How Sri Hari (The Ultimate Truth and having vast powers and strength) protects everything ! How He gets everything dissolved ! Which are the Powers He assumes during these processes. How, with His pastime, He integrates and disintegrates everything. In the whole process He looks like making others play and playing by Himself through His pastime. (Stanza 7).*

*I feel that these pastime of Sri Hari, which are marvelous and wondrous, cannot be explained in all its complexities even by the greatest of great knowledgeable (Jnani) person. (Stanza 8).*

*Does He, remaining as a single entity and standing alone from within, do all the actions simultaneously or does He, by inheriting the qualities of Nature onto Himself do all actions, or, even further, does he do all actions assuming different incarnations (Avatars) in an orderly manner ? (Stanza 9).*

*Oh Great Saint ! You are the one who is knowledgeable in all the Vedas and fittingly experienced in Brahma Tatvam (knowledge relating to highest Spirituality and Truth). I have all the doubts and uncertainty about these concepts. Therefore, I seek your guidance and explanation on these concepts for my benefit. (Stanza 10).*

*Sri Sutha continued: On listening to the profound questions humbly put forward by King Pareekshit, Sri Sukha Brahmarshi, keeping in his mind total concentration of Sri Hari, started answering the questions in the form of discourse. (Stanza 11).*

*The following stanzas deal with the answers of Sri Sukha Brahmarshi one by one and in detail.*

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#### FOURTEEN

#### INVOCATION OF GREAT PRAYERS !

#### Volume 2, CHAPTER 4, STANZAS 12 TO 25

*Sri Sukha Brahmarshi, before starting his discourse in the form of answers to the questions put forward by King Pareekshit in the previous stanzas, through the following stanzas, started praying before The Almighty. How he described That Ultimate Truth have eloquence and height to take any human mind to such spiritual peak.*

*I bow my head to that Sri Hari who, for the purpose of bringing into being (Udbhavam) this Universe, sustaining it (Sthithi) and dissolving it (Layam) as His pastime, with His own self inherent powers, indistinguishably residing within the beings, acquiring the path of invisibility to any being, with*



*immense indescribable potency, and standing alone within and also apart as the Parama Purusha (The only Ultimate Truth), is the one and the only source of all things. (Stanza 12).*

*I once again bow my head to that Sri Hari, who removes from the source all miseries for the sake of those believing in Dharmik (righteous) actions, who hinders the path of people indulging in non-Dharmik (non righteous) actions, who is spread out in everything and everywhere, and who helps in discovering the Ultimate Truth for those knowledgeable persons (Paramahamsas) involving themselves in inquiring about that Ultimate Reality. (Stanza 13).*

*I again and again prostrate before Him, who nourishes His ardent devotees and who is far far away and unreachable for those not having devotion. I bow before Him once again who is equivalent to none, is unsurpassed, is the epitome of all goodness, and who is enjoying on His own Supreme Spirit. (Stanza 14).*

*I bow before That Supreme Reality who is the only one befitting to be praised, remembered, visualised, respected, heard, worshipped, and who instantly removes all the sins in this world and makes everything auspicious. (Stanza 15).*

*I again bow before that Ultimate Reality whose Lotus Feet are being worshipped by the knowledgeable persons because of which they are able to disassociate their minds in this and the other worlds, and without any difficulty reach towards the highest Spiritual path. (Stanza 16)*

*I bow again before that Reality (Paramapurusha) on whom their respective achievements (Sadhanas) are placed by all the Yogis and Saints such as Tapasvins (Tapas includes all vocations done by persons remembering and placing faith on Him), those who believe in disbursing benevolence, those famous persons, those Yogis who have achieved great heights, those who are erudite in all the Vedas (Mantras), and those who believe and conduct themselves in righteous manner and upon doing so all of them feel elated and happy. (Stanza 17).*

*All those who were sinners by birth (like Kiratas, Hoonas, Andhras, Pulindas, Pulkasas, Abhiras, Kangas, Yavanas, Khasas etc) and those who were sinners by actions depend upon those who depend upon that Ultimate Truth to get themselves cleansed ; to such Parama Purusha I bow my head in reverence. (Stanza 18).*

*Let that Bhagavan (the ultimate God) who is the embodiment of all knowledge and complete in all respects, bless us all; who shines as their own self on those who are firm in their own self ( seeing Him within oneself); shines as Mahaprabhu (all pervasive Reality) for those who are devoted to Him (through Bhakti); shines as the embodiment of all Vedas for those who do Vedic prescribed actions; shines as the embodiment of Righteousness for those undertaking righteous deeds; shines as the embodiment of Tapas for*

*those who are eagerly doing Tapas, and could be seen as such by Brahma and Rudra whose hearts are without any dirt. (Stanza 19).*

*I pray for His blessings, who is the husband of Mahalakshmi, who ensures proper conduct of all Yagnas without hurdles, who protects the beings in this Universe, who propels from within each one's innate centre, who sustains all the worlds, who is the Lord of Earth, who is the Lord of Andhakas, Vrishnis and Yadavas, who protects those surrender unto Him, and who protects all good human beings. (Stanza 20).*

*I pray to that Almighty to bless me on whose sacred feet's meditation cleans up the thinking of the learned people and witnesses the Reality of their own inner self and who praise Him according to their own enlightenment. (Stanza 21).*

*Once, at the beginning of creation, it was He who generated the memories in Brahma relating to the earlier creations in previous Kalpant. It was because of His inherent powers the Goddess of all knowledge (Saraswati Devi) came into being on the face of Lord Brahma. I pray to that Sri Hari to bestow his blessings on me. (Stanza 22).*

*It is He who created this body with the five materials. It is He who exist with His inherent strength in all these and known in the name of "Purusha" (the Ultimate Truth). It is He who enlightens inherently all the sixteen qualities of Nature (Prakriti). To that Sri Hari I pray to give meanings to my words when I discourse about Him. (Stanza 23).*

*I pray to that great Sri Veda Vyasa Rishi, who has immeasurable knowledge and enlightenment. All the knowledgeable Saints and Sages drink the knowledge showered through the sacred face of such Veda Vyasa. I pray to him with all my humbleness. (Stanza 24).*

*Oh Great King ! Whatever questions you had put before me, were asked once by Sri Narada Maharshi to Lord Brahma, who is the source of all the Vedas. To Lord Brahma it was Sri Hari who advised on these matters. (Stanza 25).*

*Note: The answers to the valuable questions put forward before Sri Sukha Brahmarishi by King Pareekshit, in the previous chapter, are being answered by him in the form of discussions between Lord Brahma and Sri Narada in the coming Chapter.*

*Thus Chapter 4 concludes. This chapter deals with the prayers of Sri Sukha Brahmarshi to Sri Hari before he goes forward with further discourse.*

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## FIFTEEN

### SAINTS PROMPT GURUS FOR ANSWERS TO BRING OUT GREAT TRUTHS:

*Volume 2, Chapter 5, Stanzas 1 to 8 Srimad BHAGAVATAM*

*In continuation of the discourse between Sri Sukha Brahmarshi and King Pareekshit in the previous chapters, Sri Sukha Brahmarshi conveyed that he will be telling exactly the same discussions which took place between Lord*

*Brahma and Sri Narada Maharshi as answers to the questions put forward by King Pareekshit. They were the same content of advices which Sri Hari Himself had given to Lord Brahma while enlightening Him about the sacred Vedas. Thus Sri Narada puts the questions to Lord Brahma:*

*Oh my father, the One Who was born before everyone else ! Oh the creator of all beings ! The Deva of all the Devas (Lord or Lords) ! I bow before You.*

*Please tell me which is the most suitable knowledge to understand about Atma Tatvam (understanding the ultimate Truth). (Stanza 1).*

*Oh Lord ! Of what ingredients or materials this Universe is made of ? On what basis they exist ? Who has created all these ? Where ultimately these culminate ? On whose control they exist ? What are these ? Please tell me the reality of all these in real terms. (Stanza 2).*

*You are well acquainted with all things which were there then, which are there now, and which are going to be there in future (Bhoota Bhavya Bhavata Prabhuh). Therefore, you are in know of everything. Therefore the whole Universe is right within your palm as if you are holding it like an "Amla" (gooseberry). Thus all these aspects are well placed in your divine knowledge. (Stanza 3).*

*Who has bestowed knowledge unto you ? On whom you yourself are dependent (or rooted) ? To whom you will give way sidelining yourself ?*

*What are the characteristics of That person ? You are creating the beings with the five elements with your own powers (Maya Shakti) all by yourself ! (Stanza 4).*

*Your creation work can be compared to that of a spider. The spider creates its space with the help of the materials generated from its own mouth. It comfortably stays within that sphere. You are sustaining all the beings within the specified sphere after creation effortlessly without in any way being affected by them like the spider. (Stanza 5).*

*Therefore hey Lord ! I do not see any creation other than that originating from yourself, be it experienced in different forms of names, shapes, and qualities; either the largest of the largest or the tiniest of the tiniest. I do not see anything other than what are created by you and anything apart from you anywhere, be it good, bad or having equanimity. (Stanza 6).*

*Such a personality like yourself underwent the greatest and most difficult Tapasyas, (great penance) and this action of yours makes us feel sad. Your personality is such that it creates doubts in our minds as to the existence of any other superior Being other than you ! (Stanza 7).*

*Oh all knowing Lord (Sarveswara) ! I have put these questions before you.*

*Please explain to me in such a way to make me understand in crystal clear terms the suitable answers so that my thinking becomes absolutely clear on these matters. (Stanza 8).*

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SIXTEEN

**THE STARTING PROCESS OF CREATION:**

**Volume 2, Chapter 5, Stanzas 9 to 21 Srimad BHAGAVATAM**

*In continuation of the discussions between Lord Brahma and Sri Narada (As enumerated by Sri Sukha Brahmarshi to King Pareekshit) the following stanzas explain the answers given by Lord Brahma to Sri Narada on the questions put before him (stanzas 1 to 8 of Chapter 5). The profound questions of Sri Narada make Lord Brahma happy and he starts conveying to Sri Narada:*

*Oh kind hearted son ! You have raised questions in the form of your doubts in a good manner. I am encouraged by your questions because it gives me an opportunity and also is my sacred duty to explain about the concepts and principles of the great powers of The Almighty. (Stanza 9).*

*Hey Narada ! You have immensely praised about me and in a way such praises are not untrue. That is because, through the greatness and powers you have described in me, you have described unwittingly about Him, who is much powerful and greater than me. (Stanza 10).*

*It is He who is self effulgent and self shining, and because of whom I am able to brighten up this universe like the sun, fire, moon, stars, and various planets through my creation. It is because of His insurmountable and most tough Maya Shakti (one of the powers of Sri Hari) I am being described as the creator of this universe. To such Sri Hari I bow and meditate upon Him. (Stanza 11 and 12).*

*Maya Devi (one of the powers of Sri Hari) feels shy even to stand before His sight. But, there are some greedy and unintelligent people who get influenced by this Maya Shakti in such a way as to feel "it is mine; I" etc. (Stanza 13).*

*Hey the one who is equivalent to Brahma ! In fact there is nothing which is apart and separate from Sri Vasudeva. The materials like earth etc. (Dravyam) helping the purpose of creation, the rare ingredient encouraging the life forms called Karma Tatvam (the one which motivates the life to live), the power which shakes up and sometimes torments in the form of natural forces in the Nature called Kala Shakti (the force of time), the ingredient responsible for instigating ever changing characteristics in everything called Swabhava Shakti (changing characteristics in materials or each characteristic peculiar to different forms of life, whichever), and the very life which witnesses happiness and sadness in every source of existence called Jivatma (the force of life or the very source of life) are nothing separate and not at all away from Sri Vasudeva. (Stanza 14).*

*All the Veda Mantras (hymns of Vedas), all the Devas who imbibed in them the essence of these Vedas, all the materials and other ingredients being offered, the offeror and through which they are offered, through Yagna (propitiation of Sri Vasudeva through these deeds), the resultant objects of heavens and other worlds, have undoubtedly not only originated from Him but also not independent of Him. (Stanza 15).*

*All the Yogas (like Pranayama etc.) are indistinguishably connected with and to Sri narayana. All the Tapas (penance of all order and kind) are directly beholden (Ashraya) to and with Sri narayana. The self consciousness (Atma Jnanam) is deeply rooted unto Him. The result or the benefit of realizing the self consciousness is also related to Sri narayana. (Stanza 16).*

*He who sees everything (Drashtuḥ), who has no particular shape or specific form but prevails in the epicentre of everything (Kootastya), ever existent in everything and everywhere (Akhila Atma), could directly indulge in creation. But as I have been created by Him through His own power and manifestation (as a process of creation itself), encouraged by His very look at once, I am carrying out this function. (Stanza 17).*

*Though He is untouched and unaffected by the qualities of Nature (Nirguna), He who has no beginning or end, assumed upon Himself through Maya Shakti (one of the powers of Sri Vishnu) the qualities of Sattva, Rajas, and Tamas for the purpose of Srishti (creation), Sthithi (sustenance) and Samharam (dissolution). (Stanza 18).*

*All the basic characteristics of Nature (Ghunas - The Prakriti's basic Dharmas), which are the raison de'tre (Hethu) in Dravyam, (Materials) Jnana (knowledge) and Kriya (actions), are distinct in itself. However, when the life forms (Jeevas) transcend through the Maya Shakti they get entangled into three hurdles (Adhyatmika - hurdles self created - Adhi Deivikam - hurdles on which the life has no control and forthcoming from Nature -- and Adhi Bhoutika - hurdles arising on account of other life forms' actions). (Stanza 19).*

*Hey Narada ! That Sarveswara (the Ultimate Reality) who is beyond the sense of living forms, attired in these three Gunas (the basic characteristics of Nature) who cannot be a comprehensible or visual principle, is the controller of everyone including me. (Stanza 20).*

*The Almighty, who controls the Maya Shakti, intending to manifest Himself in plurality, with His own self inherent Maya, easily acquired the qualities of Kala Tatvam (the flow of time) responsible for the transformation of Gunas like Sattva, Rajas, Tamas; Karma Tatvam (the one which motivates the life to live) which is the basis of life; and Swabhava Tatvam (changing characteristics in materials and each characteristic peculiar to different forms of life, whichever). (Stanza 21)*

*Till now the discussions relate to how the creation started. The coming stanzas deal with how He created this Universe. To have continuity one should read the next discussion: "How the creations came into being".*

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## SEVENTEEN

### HOW THE CREATIONS CAME INTO BEING:

*Volume 2, Chapter 5, Stanzas 22 to 29 - Srimad BHAGAVATAM*



*Having discussed as how the creation started in the previous stanzas (9 to 21), we are now entering into the area of how He actually created this Universe. Continuing the discussions, Lord Brahma conveyed the following to Sri Narada:*

*From the Kala Shakti (the flow of time), which originated from the Almighty, lead to transformation in the Ghunas (the qualities of Nature), from Swabhava Shakti came about changes of forms and shapes in materials, and from Karma Shakti came about the origin of Mahat Tatvam. (Stanza 22).*

*Together with the growing interaction of qualities of Rajas, and Sattvik, the Mahat Tatvam was getting transformed and from that having the characteristic of Tamo Guna another Tatvam sprouted which had the inherent characteristics of Dravyam, Jnanam, and Kriya. (Stanza 23).*

*This Tatvam known as Ahamkara Tatvam, after due interaction specifically and distinctly transformed into Sattvik, Rajas and Tamas. The overabundance of Dravya Shakti - Thamasa Ahankaram; overabundance of Kriya Shakti - Rajas Ahamkaram; and overabundance of Jnana Shakti - Satwika Ahankaram - came into being in those things. (Stanza 24).*

*From the Ahamkara Shakti with over emphasis of Tamas Ahamkaram, which has the basic roots in the five elements, and which is getting constantly transformed, came about space (Nabhaḥ- Akaash). Sound (Shabdaḥ), became its minuscule identity (Sookshma Roopam) as its special characteristic (Dharma). The quality attributed to the sound is that it is perceivable to the listener, forms an object in one's mind (depending upon the perception of the sound and understanding of where it comes from). (Stanza 25).*

*From the space (Nabhaḥ), which was undergoing transformation, came the air (Vayu), having the characteristic of sense of touch. Because the air (Vayu) is linked to the earlier manifested space (Nabhaḥ), it also has the characteristic of sound (Shabdaḥ). The air (Vayu) thus became imperative and prerequisite for sustenance of life, aiding the sense organs, mental firmness, and physical fitness. These are the characteristics of the air (Vayu). (Stanza 26).*

*The air (Vayu) which gets transformed through the interaction with Kaala, Karma, and Swabhava, Tejas came into being with its special characteristic as Roopam (shape). Since this is linked to Space (Nabhaḥ) and air (Vayu), Tejas acquired the tendency to recognize touch sense (Sparsam) and also sound (Shabdaḥ) and they became its predominant outcome. (Stanza 27).*

*As the transformation was taking place to Tejas there came about water (Ambhasaḥ) having the tendency of sense of taste (Rasaatmakam). Since water came about with the connectivity and transformation from all the earlier ones, it had shape (Roopam), touch (Sparsam) and sound (Shabdaḥ). (Stanza 28).*

*Then came about the earth (Prithivi) through the transformation from water (Ambhasaha) with the specific characteristic of smell (Gandha). Since it was*

connected with all the earlier ones it had taste (*Rasaatmakam*), touch (*Sparsam*), sound (*Shabdah*) and shape (*Roopam*). (Stanza 29).

The subsequent stanzas deal with the coming up of various Devathas and other beings through Sattwik, Rajas and Tamas Tatwams. To have continuity one should read the next discussion : "Coming up of various Devathas and other beings from different Tatwams".

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## EIGHTEEN

### COMING UP OF VARIOUS DEVATHAS AND OTHER BEINGS FROM DIFFERENT TATWAMS:

Volume 2, Chapter 5, Stanzas 30 to 34 - Srimad BHAGAVATAM

The previous stanzas in Chapter 5, Stanza 1 to 29 have dealt with the starting of creation and coming up of the various senses and other factors. Now, subsequent stanzas deal with the coming up of various Devathas etc. from all the three Tatwams (Sattvik, Rajas and Tamas). Lord Brahma continues his discussions with Sri Narada.

From Satwika Ahankaram came about the mind (also the moon which is the link to the mind). Then came about ten Devas from this Satwika Ahankaram known as Dhigh Devathas, Vayu, Surya, Varuna, Ashwini Devas, Agni, Indra, Upendra, Mitra, and Prajapathi. (Stanza 30).

As the transformation was taking place in Rajas Ahankaram, ten (indriyas) sense organs came into being.

Buddhi (sense of thinking) linked to knowledge ( Jnana Shakti), Pranaḥ (the power of energy OOrja) enabling one to work (Kriya Shakti); and other senses linked to Rajas Ahankaram like sense of hearing (Srotram), sense of touch (Twak);

and again senses of Jnanendriyas (senses linked to knowledge power) like sense of smell (Graanam), sense of sight (Drishti), sense of taste (Jihwah); and again senses of Karmendriyas (senses linked to action) like words, hands, reproductive organs, legs and abdomen. (Stanza 31).

Hey Narada ! When the ten senses (Dasa Indriyas), mind and the three Gunas did not merge together but stayed independent of one another, the situation did not help in bringing about the body (Sareera) in a single one all put together, at that point of time, due to the immense powers of Sarveswara, all of them got together and assumed the forms (Sthoola and Sookshma) (largest of the large and smallest of the small) and came about Samashti (collective) and Vrishti (individual) form of body (Sareera). (Stanza 32, 33).

Remaining in that stage for thousands of years within the Udhakesayam (filled with water), which was the causative factor for further development, rested within the large egg like non perceived energetic body known as the Universal body (Andakosam). Due to the supreme energy (Chetana) based on the principles of Kaala, Karma, and Swabhava the Almighty made them live (Chetana). (Stanza 34).

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NINETEEN

COMING UP OF THE UNIVERSE AND EQUATING WITH VIRAAAT

SWARUPAM:

*Volume 2, Chapter 5, Stanzas 35 to 42 - Srimad BHAGAVATAM*

*This is in continuation of the chapter 5 dealing with the creation. This has to be read along with the previous three portions of the discussions mentioned above to get total view of what has been explained.*

*The same Almighty, split the egg (Andakosam) and separated. From within that He manifested with thousands of thighs, legs, hands, eyes and also thousands and thousands faces and heads. (This is representative of the Universe and known as Virat Swaroopam). (Stanza 35).*

*The Gyanis equate His different parts in this Universe as if He Himself is the Universe. They equate to the seven worlds below as represented by his body down his waist region. Similarly, the seven upper worlds start upward from his waist region. Thus anything and everything in this Universe is Him and He alone. (Stanza 36).*

*Brahmanas (Knowledge) came out from His face, Kshatriyas (Valour) came out from His hands, Vaisyas (transactional capacity) from His thighs, and Shudras (service aspect) from His feet. (Stanza 37).*

*Bhooloka (the earthly worlds) is situated in Him at the waist region (just above all the lower worlds), Bhuvar Loka at His Navel (Nabhi) place, Swarga Loka at His Heart region, Mahar Loka at his chest. (Stanza 38).*

*Janar Loka is at His neck region, Thapo Loka is at His breast region, Satya Loka, the permanent one, which is the place in which Brahma is located, is at His Head region. (Stanza 39).*

*In this Viswaroopi's waist round is Athalam, in thigh region Vitalam, in knee region the cleanest Sutalam, the feet below ankles Talaathalm are determined. (Stanza 40).*

*In His ankles Mahathalam, in His upper feet Rasathalam, in His lower feet Pathalam are determined. Thus He is known as Viswaroopi. (Stanza 41). These "talams" are the names of different worlds in the universe.*

*In simple context, it can be said that the Boo Loka is his feet, Bhuvar Loka is His Navel (Nabhi), and Swarloka is His head. One can interpret the divisions of Lokas in this way also. (There are two interpretations about the worlds - one classified as 14 and the other in broad terms as 3. So the explanations are given for both these terms). (Stanza 42).*

*Note: Through Brahma Narada discourse, Sri Sukha Brahmarishi presents to King Pareekshit, Sri Hari's pastime of Srishti, Sthithi and Samharam (creation, sustenance and dissolution) and through that the meanings of Lokas (all the worlds) and the meanings of Atma (the central force or the very thing in all matters). What are the worlds ? On what basis they exist? Who has given them shapes and made them brighten up? It is He who is the*

*independent controller of all the creations in this Universe including Brahma ! Lord Brahma makes amply clear that all these worlds, the base factor for all these worlds, the one who brightens them up, creator, sustainer (also controller), dissolver, and all of these is the Only One Sri narayana. Brahma and all other Devas carry out functions on the orders of Sri narayana.*

## TWENTY

### ANANTA VIBHOOTI OF VIRAAAT SWARUPAM :

*Volume 2, Chapter 6, Stanza 1 to 11 - Srimad BHAGAVATAM*

*Sri Brahma carries on with his discourse to Sri Narada, in continuation of the subject of creation. These have been detailed in the previous discussions in four parts out of Chapter 5. Now, He is explaining to Narada the description of Viraat Swarupam and goes on to explain the source of each and everything in this Universe to each part of that Viraat Swarupam.*

*Agni is the Adhishtana Devata (the source demiGod) for speech organs and the source is His face.*

*There are seven sacred Vedic hymns known as Chandas and they are Gayatri, Trishtup, Anushtup, Ushnik, Brihati, and Jagati.*

*There are Sapta Dhatus, seven ingredients : Twak (skin or cover), Raktam (blood), Mamsam (flesh), Medas (fat of the body), Asthi (bones), Majja (bone marrow), and shuklam (saliva).*

*Havyam = Deva Bhojanam (anything being offered to propitiate Devas).*

*Kavyam = Pitru Bhojanam (anything being offered to propitiate ancestors).*

*Amrutam = The balance remaining for humans, the things offered to Devas and ancestors.*

*Varuna = The Adisthana Deva (the source God) for six Rasas (tastes), For these Annams (food) and Rasam (taste) the source is His taste organ Jihwa (the tongue).*

*(Stanza 1).*

*The ideal place for all the Pranas (life forms) and air (Vayu) is His nostrils. It is His smell organ which is the source for Ashwni Kumaras, medicinal herbs (Oshadis), and good and special smells. (Stanza 2).*

*The source for forms and shapes and brightness is His eyes (Netra indriyas); for heavens (Swarga) and the sun (Soorya) it is His corneas (Netra Golas), for directions (Dikhs) and sacred places (Theerthas) it is His ears, for the space and sound it His hearing sense (Shravana indriyas), and for the beauty and forms of all materials it is His total body. (Stanza 3).*

*His Twak (skin or cover) is the birthplace for sense of touch, Vayu (air), and for all the Yagnas. Similarly for all kinds of trees, with which Deva Yagjnas are performed, the source is His hairs. (Stanz 4).*

*The source for stones, metals, clouds and lightening are rooted respectively in His feet nails, hand nails, hairs on His head, and Hairs on his face. For almost all the Lokapaalas (the Devatas responsible for the protection and control of various Lokas) His hands are the source. (Stanza 5).*

*Bhur Loka, Bhuvan Loka and Swarloka depend upon the bottom side of the feet of this Viraja Swaroopan. His holy feet ensures safe way for great achievements, protects from fear complex, and ensures all the happiness and prosperity. (Stanza 6).*

*It is His reproductive organs which is the source for water, Rethas (Veeryam - sperm), creation (Srishti), clouds, and Prajapatis. For all the enjoyments and pleasure it is His sense known as Upastham (penis). (stanza 7).*

*For Yama, Mitra, and Visarjana (Parimokshasya) it is His Payuhu (visarjana sense); for Himsa, Asrikarams, (Nritheḥ), death, hell, it is His Gudhaḥ (visarjana sense). (Stanza 8)*

*For Parabhootehe (dishonour), Adharma (non righteousness), Aghjyana (lack of knowledge), it is His back portion (Paschimaḥ). For all rivers it is His arteries and veins. For mountains it is His bones. (Stanza 9).*

*For the source of all nature, sense of all tastes, all oceans, smallest to largest materials and their dissolution in due course, it is His abdomen; for the mind it is His heart. (Stanza 10).*

*It is His very Soul which is the base for Dharma Deva, you and me (Lord Brahma and Sri Narada), Sanakas, Sri Rudra, special knowledge, and for each of our inner selves. (Stanza 11).*

*Lord Brahma goes on further to explain the concept of this Viraat Swaroopam as per "Purusha Sooktam" in the forthcoming stanzas.*

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## TWENTY ONE

### "PURUSHA SOOKTAM" AS A MEANS TO UNDERSTAND VIRAAAT SWARUPAM:

*Volume 2, Chapter 6, Stanza 12 to 32 - Srimad BHAGAVATAM*

*Lord Brahma goes on to explain to Sri Narada the aspects of Viraat Swaroopam through "Purusha Sooktam". "Purusha Suktam" is from the sacred Vedas sermoning the Supreme Almighty and addressing about the very source of everything.*

*You and me (Lord Brahma and Sri Narada), also Sri Rudra, your (Sri Narada's) ancestors like Sanakas, Devas, Demons, humans etc., elephants, birds, wild animals, reptiles, Gandharvas, Apsaras, Yakshas, Rakshas, departed souls not yet liberated, snakes, cattle, departed ancestors, emancipated Devas, Vidhyadharas, Chaaranas, trees, all living forms in water, land, sky and many other type of lives, planets, stars starting with Ashwini, comets, ordinary stars, lightening, thunder, clouds, whatever had*



*happened, is happening and is going to happen, and all of the above inclusive and within, are the forms of this Viraat Purusha. That Purusha is spread out in this Universe and He is still much bigger than this Universe. (Stanzas 12 to 15).*

*As the sun brightens itself from within resulting in the brightening up of the outer worlds, this Viraat Purusha is brightening Himself from within and brightens up the whole Universe from within and outside. (Stanza 16).*

*This Purusha is transcended and unaffected by the results of actions (Karma Phalas). Therefore, He is the abode of permanent bliss and the source of Mukti (Abhayam). Thus, His Mahima or Vaibhavam (we can call it greatness in normal parlance, whereas it is much more than that) is the greatest of the greatest. (Stanza 17).*

*The smallest of the small spot as just His feet is the earth and all other lokas (worlds). Within this sphere of lokas (worlds) all the living beings, which are manifestations of His own, dwell. The Mahar Loka which is the head of Bhu Loka, Bhuvan Loka and Swarloka; further, Janar Loka, Thapoloka and Sathya Loka, which are the heads of Mahar Loka, are nothing but and nothing apart this Parama Purusha. It is on Him lies the permanent bliss, permanent peace and permanent salvation. (Stanza 18).*

*There are three categories of people - i.e. persons who have taken birth as sons and who decide not to have any of their progenies like Naishtika Brahmachari (permanently decided to observe Brahmacharya), Vanaprasthan (persons who live a life of Yogis away from the midst of milling crowds), and Sanyasis (saints in the real sense). These category of people rest in three of His feet in the order of Janaha, Thapan, and Sathya Lokas. Others, who are householders, rest in his other feet. (Stanza 19).*

*This Parama Purusha, manifesting in various forms, is the only One deserving to be approached and understood through Bhakti (devotion) and ultimately leading to Mukti (salvation). Therefore, this Parama Purusha is the sustainer for both Karma Marga (which is also known as Avidya Marga) and Upasana Marga (which is also known as Vidya Marga). (Stanza 20).*

*From That Ultimate Paramatma from whom came about Brahmandam (Universe), the sense organs (Pancha Bhootas) and various characteristics (Gunas like Satwa), and the Viraat Purusha Who is inclusive of all these characteristics, brightens up the Universe, Sun etc. and surpasses everything. (Stanza 21).*

*When, from the navel of this Paramatma, who contains within Himself this Viraat Purusha, sprouted a Lotus from which I appeared, I did not see anything other than various organs of this Paramatma for the purpose of materials to be used for Yagjna. (Stanza 22).*

*All the materials for the Yagjna were collected by me from the organs of this Viraat Purusha. For example, the cows, materials, Dharba grass, Yaga Bhumi, the suitable time and place, leaves and flowers, grains and cereals,*

*ghee, oil, six essences, metals, mud, water, all Veda Mantras (Rig, Yajus and Sama), Chaturhotrams (the deeds to be done by the four segments - Hotha, Udgatha, Advaryu, Brahman), the sacred names for Yagjnas, Veda Mantras for offerings, the prescribed disciplines for pre and post conduct of the Yagjnas, the seating and naming of each of the Devas, the Granthas of Dharma Marga, the resolution of mind for the conduct of the Yagjna, the actual conduct of the Yagjna, the order of conducting the Yagjna, the offerings to various Devas, the method of penance for any mistakes while conducting the Yagjna, ultimately surrendering everything including the result of the Yagjna to that Paramapurusha, and anything and everything for the purpose. (Stanzas 23 to 26).*

*Thus, with the collected materials originated from that Purusha, I (also part of that Purusha) did Yagjna for and by that Purusha who is Yagjna Swaroopam and Easwara. (Stanza 27).*

*Thereafter, your nine brothers (Prajapathis) with single-minded attention did yagjna for that Purusha who is visible in the form of the Devas like Indra etc. and in fact beyond any visible grasp. (Stanza 28).*

*Thereafter, the Manus, Rishis, ancestors, Devas, demons, humans, during their lifetimes, propitiated through yagjnas that Purusha. (Stanza 29).*

*This kind of world/universe is within that narayana who is by nature devoid of any specific characteristics (Nirguna), assumed upon Himself the powers of Maya (His own power) at the beginning of the creation (Srishti). (Stanza 30).*

*I, (Brahma), appointed by that Bhagavan, ensure creation in this universe. Lord Shiva ensures dissolution representing Him. Assuming the special three characteristics of Maya, He, in the form of Maha Vishnu, ensures sustenance. (Stanza 31).*

*Oh Narada ! Whatever questions you had put before me, have been answered by me. There is nothing here which happen in the form of any cause or of any effect, are not separate or apart from that Bhagavan. (Stanza 32).*

*After explaining the concept of Viraat Swaroopam through "Purusha Sooktham" Lord Brahma goes on to explain to Sri Narada, through the subsequent stanzas, that only Rishis with clarity of thoughts can in fact comprehend the principle of the Great Truth and understand the Reality.*

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## TWENTY TWO

### LORD BRAHMA'S DOSSIER ABOUT PARAMATMA:

*Volume 2, Chapter 6, Stanza 33 to 45 - Srimad BHAGAVATAM*

*After explaining the concept of Viraat Swaroopam through "Purusha Sooktham" Lord Brahma goes on to explain to Sri Narada, through the following stanzas, that only Rishis with clarity of thoughts can in fact comprehend the principle of the Great Truth and understand the Reality.*

*Oh Narada ! Bhagavan Sri Hari is firmly rooted in my heart by remembering Him constantly (Smaran) with astute devotion. Because of this my words are true and nothing but true. My mind wanders only within the parameters of Truth. My senses do not get wavered into wrong paths. (Stanza 33).*

*Me, who is Veda Swaroop (through whom all Vedas took shape) and Thapa Swaroop (through whom all the Thapas - methods of all penance - took form), and responsible for the protection of Prajapatis, though conducted the yogas very systematically and with single mindedness, did not realize from where and from whom I came into being. (Stanza 34).*

*I bow at the holy feet of that Bhagavan, Who ensures well being and protection to those who surrenders unto Him. Even He does not know His own boundaries, as the space does not know its own. That being so, what to talk of ordinary beings ! (Stanza 35).*

*Not even me, you or Shiva know the actual state of that Bhagavan fully. That being so, what to talk of other Devas' knowledge about Him. Influenced by His Maya Shakti and having some thinking power in us, we try to comprehend this multi faceted universe with our own limitations. (Stanza 36).*

*I bow my head to that Bhagavan, who is being praised and sung by people like us enjoying His deeds/past time through His various appearances (Avatars) and about whom no one exactly knows in toto. (Stanza 37).*

*He who has never taken birth, and was there even before everything was there, in each Kalpa (a segment of time before creation and after dissolution) creates, protects and dissolves by Himself, through Himself, upon Himself, and into Himself. (Stanza 38).*

*This is the only Truth about Easwara (Easwara Tatvam) - the truth about Almighty -: the one which is no subject nor object, (Visudham) - Nir Vishayam and Niraakaaram - , but present in everything and everywhere (Pratyak), beyond any doubt (Samyak), permanently occupying (Susthiram), not affected by any special characteristics (Nir Gunam), one which has no beginning or end (Anaadhyantham), complete in all respects (Poornam), ever existing without any gap/break (Nityam), without having any second (Adhvayam) (that is without having anyone or any other other than Him) , and pure knowledge (Ghnyanam - Ghnyana Aatmakam). (Stanza 39).*

*Oh Rishi Narada ! This principle (Tatvam) about Easwara - the Almighty - can be perceived only by the Rishis, who have complete control over their body and mind, and only at specific times when gradually their mind, body and all senses become calm and serene. When their thinking gets involved and immersed in the company of false knowledge, the principle (Easwara Tatvam) - the knowledge about the Almighty - disappears instantly. (Stanza 40).*

*That Almighty who is spread out everywhere appeared (Avataar) in the first instance to make the Nature work. During that time when:*

*Prompting the formation of special characteristics; Inducing the requirement for transformations; Facilitating the Nature with cause and effect; introducing (Manaha) - Mahat Tatvam - the mind factor, (Dravyam) - the five elements, (Vikaraha) - self identification - Ahamkaraḥ -, (Gunaḥ) - various characteristics, (Indriyaḥ) - sense organs -, (Viraat) - the total body Universe -, (Swaraat) - the intrinsic life form -, - various forms of bodies - Sthaavaram and Jangamam -, -- all that are He and He alone. (Stanza 41).*

*Me, Lord Shiva, Maha Vishnu, Daksha, etc. and others like Prajapatis, Narada like you, Devas in the heavens, the conductors in Bhuvanloka, all those managing the Bhooloka (earth), and those responsible for conducting the Patala Loka - all that and those are He and He alone. (Stanza 42).*

*Again, the supervisors of Gandharvas, Vidyadharas, and Chaaranas; the leaders of Yakshas, reptiles, snakes, whomsoever they are; Rishis, ancestors, whomsoever others who are great in their own respects, the greatest achievers in all the fields; those supervising the ghosts, demons, life forms in water, animals and birds -- all that and those are He and He alone (Stanza 43).*

*In this Universe whatever are there which have beauty and potency to sprout into beings, which are having vitality; having power of senses; having the strength of body; having the sense of mind; having the capacity for forbearance, having brightness, shyness, prosperity, and intellect; anything which is colourful; anything which has shape; anything which do not have shape; anything and everything everywhere are all That Parama Tatvam (the Ultimate Reality) and all are His own manifestations. (Stanza 44).*

*Hey Narada ! Whichever pastimes through various Avatars (appearances) of that Parama Purusha (the Ultimate Reality), who is Sarva Vyaapi (spread out everywhere without gap) are considered important by you shall be explained to you by me in proper order. These are very beautiful and shall be enchanting to your ears and heart and I am sure you will enjoy them thoroughly. (Stanza 45).*

### **TWENTY THREE**

#### **NOT TEN OR TWENTY FOUR BUT INNUMERABLE AVATAARS OF SRI HARI:**

*Volume 2, Chapter 8, Stanzas 1 to 41 (Srimad BHAGAVATAM)*

*Continuing the discourse Lord Brahma explains to Sri Narada, after explaining the concept of Almighty in the previous chapters, various Avatars of Sri Hari at various times in simple formats. These Avatars (or appearances) are nothing but He alone, though understood and explained in different contexts and different situations. Avataars are not just 10 or 24, but they are as much in numbers, known and unknown.*

#### **VARAHA:**

*That Sri Hari, who is indestructible and ever existing, in order to lift up the surface of the earth, appeared assuming the form of Varaha (Boar form of Vishnu), the one which is equated with all the Yagjnas. As He was doing that*

process, deep inside the ocean, the famous Hiranyaksha came up before Him. Sri Hari, with his two front teeth, pierced that Hiranyaksha into pieces so effortlessly, as if Lord Indra cuts the mountains into pieces with his Vajra weapon. (Stanza 1).

**SUYAGHJNA (HARI):**

Thereafter, as the son of Akooti and Ruchi Prajapathi, He was born with the name Suyaghjanan. He procreated Devas known as Suyamans with Dakshina as his wife. He removed the sufferings of the three worlds. Because of His great deeds, the Manu known as Sayambhuvan later praised Him with the name "Hari". (Stanza 2).

**KAPILA:**

As the son of Kardama Prajapathi and his wife Devahooti, He was born as Kapila, after nine sisters, and He initiated and explained Brahma Ghjyanam (the knowledge about Atman) to His mother. Because of His teachings of Ghjyana to His mother, she could wash away all her doubts from her mind and could renouncing her ignorance thereby attaining permanent salvation. (Stanza 3).

**DATTATREYA:**

Atri Rishi prayed for a son. Sri Hari, pleased with him, bestowed by saying "I am giving myself to you as your son" (Mayaa Aham Datth). Thus the son born to Atri Rishi came to be known as Dattatreya. Dattatreya was intensely worshiped by Yadu and Kartaveerya with the result they could achieve both Bhakti (devotion) and Mukti (salvation). (Stanza 4).

**SANAT KUMARS:**

At the beginning of the creation, with the desire to create different worlds, I (Brahma) did great penance. Because of this great penance creation of four sons, prefixing their names with "Sana" came about (Sanat Kumars by name - Sanat Kumara, Sanaka, Sanandha, and Sanat Sujatha) who were manifestations of Sri Hari Himself. They preached the Atma Tatvam (the knowledge about Paramatma) which earlier got immersed with the time relating to the previous Kalpa (segment of time period). They not only preached them well but also imbibed whatever they had preached. (Stanza 5).

**NARA AND NARAYANA:**

He appeared in two forms, Nara and narayana, as sons of Murthy, wife of Dharma Deva and daughter of Daksha Prajapati, with special powers of penance and knowledge. The army of Kamadeva along with the Apsaras could not debunk the great penance undertaken by Nara and narayana. More over, they were stunned to see that these two great Saints could present to them much more beautiful Apsara out of their own Tapas (penance) Shakti (power). (Stanza 6).

**Sri RUDRA DESTROYING KAMA:**

The greatest of the Devas like Sri Rudra etc. by their sheer angry look destroy the Kama (sensual desires). Such intense unbearable fire of anger, though



*originating from them, does not have any effect upon them. Even such fire, when approaches the heart of Sri Hari, gets scared and disappears. That being so, what Kama (sensual desires) can do to that Sri Hari ! (Meaning thereby Sri Hari is unaffected these types of mundane things and He is much above these things). (Stanza 7).*

**DHRUV:**

*He, though a small child, who got hurt with the humiliating words of his step mother, right in front of his father and great powerful king Uthaanapada, had to go to the forests for the purpose of doing penance. He started praising Sri Hari intensely and from the core of his heart. Pleased with him, that Sri Hari granted him with the ever permanent place known as Dhruva Padam. From the eastern upper side of that Dhruva Padam, Brigu and like Rishis and many other Sapta Rishis who travel around through the path of space (Vayu Marga) praise the Almighty. (Stanza 8).*

**THE KING, PRITHU:**

*Because of the unbearable and unjust deeds of the great king Venan, the Rishis prayed to Sri Hari for a solution to the problems faced by them and the society. Because of the intense anger of these Rishis, Venan was consumed into ashes. Venan was very great and had valour, but utilized them wrongly. Sri Hari sprouted in the form of Venan's son from his ashes and did two things. One: delivered salvation to His father, Venan, by His good deeds and thus came to be known as Prithu - (A person who ensures salvation to his father from the hell is known as Puth, is called Puthra) and Two: ensured fair distribution of wealth and prosperity of this earth among the people of the kingdom (society as a whole). (Stanza 9).*

**RISHABHA:**

*This Sri Hari, appeared with the name Rishabha, as the son of Sudevi (Merudevi) from the King known as Nabhi. Rishabha had equanimity (Samadrig); was firmly rooted in his Atma Swaroopa (Swasthaḥ); was pious, calm, gracious and having complete control on his senses (Prashanta Antahkaranaḥ); and not attached to worldly matters (Vimukta Sanghaha). He practiced and exhibited his capacity to do intense Yogas and was an Avadoota (the greatest mental stature of a living person). These Yogas are considered most suitable for the greatest Rishis and Paramahamsas. (Stanza 10).*

**HAYAGRIVA:**

*During the time when I (Brahma) was doing the Yagjnas, - He who is the embodiment (Swaroopa) of all the Vedas, Yagjnas, and He who is worshiped by all the Devas and inclusive of those Devas themselves, and He who is the bestower of the results of all the Yagjnas, and He who is complete in all respects (Bhagavan) - appeared in the form of Hayagriva Murthy, shining and radiating golden rays all around Him. From His nostrils, as He was breathing, came about the beautiful verses of the Vedas. (Stanza 11).*

**MATSYA:**

*At the end of the dissolution of everything in this Universe (Pralaya Kaala) it was witnessed by the future Manu known as Satyavrata, Sri Hari taking the form of Matsya. That Matsya Roopi, Sri Hari, who is the source of this earth and all the beings, retrieved from the gory and fearful waters all the prescribed methods of the Vedas fallen out from my face, and dissolved Himself into the waters. (Stanza 12).*

**KACHHAPA (TORTOISE):**

*For the purpose of getting Amrit (the nectar), when the leaders of the Devas and the Asuras were churning the Milky Ocean with Manthara mountain, He appeared inside the ocean in the form of Kachhapa (tortoise). It was on His back the mountain was placed for churning. During that great churning of the mountain on His back, He felt only the slightest itching which was so pleasant for Him and gave Him an opportunity to go into slumber, holding the entire mountain right on His back. (Stanza 13).*

**NARASIMHA:**

*That Sri Hari, who removes the fears of all in the Swarga Loka, assumed the form of mixture of lion and human (Narasimha) with His vibrating eyebrows, fear generating teeth, and gory face. Hiranya Kashyap, approached Him holding his club to attack. Within split second, He loaded Hiranya Kashyap on his lap and split him with his bare finger nails. (Stanza 14).*

**CHAKRAYUDHAPAANI (GAJENDRA MOKSHAM):**

*The Gajendra, king of the elephants, when caught by his foot by the crocodile while bathing in the lake along with his herd, left alone there by all, by sheer inability on his part and constant pulling of his leg by the crocodile, could not retrieve himself from its grip, despite having huge strength. Holding a lotus on his trunk, he surrendered himself to Sri Hari and started praising Him like: "Oh ! The first of all the first ! - (Adi Purusha) - The controller of all the worlds - (Akhila Loka Natha) - Holiest of the Holiest - (Theertha Sravaṇ) - The One who bestows all good things by just listening to His Names - (Sravana Mangala Naama Deya). (Stanza 15).*

*Upon hearing the cries of that elephant, Sri Hari, who is the embodiment of everything and who is inseparable from anything, came flying with his Chakra Ayudha (Sudarsana Chakra) in His hand seated on the shoulders of the king of birds (Garuda). Even before he touched down, he flayed the Chakra (Sudarsana) on the mouth of the crocodile, split it, picked up the elephant kindly by hand and rescued it. (Stanza 16).*

**VAMANA:**

*Among the twelve Adityas who were the sons of Aditi, the youngest Vishnu was the greatest in all the qualities (Gunas). That is because, as he got the consent (or the word) from Mahabali, He measured the three worlds instantly. In the form of Vamana, he could acquire the entire earth with just one*

*measure of His foot. It is only by request even the greatest Almighty can win over the righteous persons (meaning thereby Mahabali). (Stanza 17).*

**TRIVIKRAMA:**

*The Mahabali, who was fortunate in sprinkling on his head the sacred water after doing the worship of Trivikrama's lotus feet, was not enamide of getting the position of the controller of all the Deva Lokas (for which he was the fittest). He did not work for anything other than ensuring the execution of what he had promised (Pratijna). He surrendered himself totally before that Sri Hari by bending his head. (Stanza 18).*

**SRIMAD BHAGAVATAM:**

*Hey Narada ! Even to you, because of your intense devotion and penance, Sri Hari enlightened in you the Atma Tattvam. Due to His blessings you could be in the path of devotion and knowledge known as BHAGAVATAM (Bhakti and jnana). Those who master this Bhakti Yoga principle known as "Vasudeva Saranaḥ" (I surrender unto Vasudeva) easily understand the connect between self and Him. (Stanza 19).*

**SUDARSHANA CHAKRA:**

*That Sri Hari, who becomes the head of Manu Vamsa in all the Manvantaras (a particular segment of time/long period), holds His Sudarshan Chakra which shines all over different directions and which is self energized, bright and powerful. Holding that Sudarshan Chakra and with Its fame and power, He controls all the worlds and imparts the principle of governance to those kings who depart from the righteousness. (Stanza 20).*

**DHANWANTARI:**

*That Sri Hari, whose fame is not imposed upon Himself by any one, appeared in this world as Dhanwantari. By taking His name wholeheartedly and with devotion, the diseases disappear instantly. It is He who sustains permanency in everything and every one. And the demons (Asuras) which like to disturb the equilibrium are instantly removed. It is like the success of a Yajna disturbed by the demons. In the process He teaches the knowledge of leading good and healthy life. (Stanza 21).*

**PARASHURAMA (BHARGAVA RAMA):**

*Assuming the avatar of Parasurama, that Sri Hari, holding His famous and sharp Axe, went round the world twenty one times, punishing the mighty kings who chose to rule their kingdoms non righteously, who were burden on this earth, and who were destroyers of knowledge and knowledgeable persons. (Stanza 22).*

**SRI RAMA:**

*Sri Hari appeared as Sri Rama, along with His own potency like Bharata etc., in the dynasty of Ikshvaku in order to bless us (i.e. Brahma and others), To ensure that He carries out the orders of His father, Dasaratha, He together with Lakshmana and Sita went to forest. The pride of Ravana was diminished by Him thereafter. (Stanza 23).*

*On His way to Lanka, along with His army, seeing Sri Rama's power and force to reach the destination, the King of the ocean got so terrified. He came up, bowed before Sri Rama and gave to Him the access for crossing over the ocean. (Stanza 24).*

*That Sri Rama could scare the powerful Ravana and his pride just with the sound of pulling the string of His bow. (Stanza 25).*

**BALARAMA & SRI KRISHNA:**

*In order to relieve the earth from the burden on account of the bad deeds by demon kings, together as Balarama and Krishna, about whom humans cannot comprehend, appeared on the earth with their own special powers, fame and name and did various deeds and restored order in the society. (Stanza 26).*

**SRI KRISHNA (AS A BABY):**

*If Sri Krishna was not an Avatara Murthy, it would not have been possible for Him as a small baby to annihilate the demon known as Pootana, as a three month old baby to tumble with his tender legs the fierce demon known as Sadakasura, and when He was crawling with His knees to uproot two tall trees reaching up to the sky. (Stanza 27).*

**KALIAMARDHANAM:**

*It would not have been possible (had he not been an Avatara Murthy) to rescue the cattle and the cow herds from the dangerous effects of the poison emitting constantly by the snake in the Kalindi river in the Vraja Bhoomi. Not only that (had he not been an Avatara Murthy) He could not have humbled the powerful and poisonous Kalia snake, driven him out of that place and purified the waters of the river ! (Stanza 28).*

*During that night when there was wild forest fire and when the cow herds were sleeping in the forest, they got scared and thought they have been trapped there without any scope of escape, came to the fearful conclusion that it was their last night in their lives. Sri Krishna along with Balarama asked them to just close their eyes and open them. When they did that, they did not see any forest fire. This would also not have been possible had He not been an Avatara Murthy. (Stanza 29).*

**SHOWING THE WHOLE UNIVERSE INSIDE HIS MOUTH:**

*Yashoda was trying to tie baby Krishna with available ropes. Whatever ropes she used were not sufficient to cover Him to tie Him up. She was surprised. Then, when He yawned as Yashoda looked at Him, she could see the whole universe inside His mouth ! It would not have been possible had He not been an Avatara Murthy. (Stanza 30).*

*It was His big wonder to have saved Nandagopa from the clutches of the ropes of Varuna; to have saved Gopas from the closed caves in which they got trapped; and to take the people of Gokula to Vaikunta when they were sleeping in the night after day's hard work. (Stanza 31).*

**GOVARDHANA GIRIDHARI:**

*When the Gopas did not perform the Yagas meant for Indra because of which he became furious thereby punishing the Gopas by showering torrential rains, the kind and benevolent seven year boy Sri Hari, in order to rescue the cattle and the people, kept on lifting the Govardhana Giri by His little finger, continuously for seven days. He did it with such ease as if the mountain was like a sprouted mushroom on His little finger. (Stanza 32).*

**WARDING OFF DEMONS AND BAD ELEMENTS:**

*Sanghachooda, the follower of Kubera, had bad intentions on the women folks of Vraja Bhoomi when they were enjoying the natural beauties of Vrindavana during the full moon night. Sri Hari instantly beheaded him. (Stanza 33).*

*Many demons and other bad elements were made to attain their respective Lokas by Sri Hari. To name a few of them: Pralambha, Dhenuka, Bhaka, Kesi, Asishta, Chanoo (all of them known as Mallas); Kuvalaya Peeda, Kamsa, Kala Yavana, Narakasura, Poundava Vasudeva, Salva, Dwivida, Balvala, Dantavakra, seven bulls of Nagnajit, Sambarasura, Vidooratha, Rukhmi etc. Apart from these, others who were armed in the warfare like Kambhojas, Veeratas, Kauravas, Kekayas, Srinjayas etc. Other than the above, there were others who assumed and duplicated like Bheema, Balabadra, Arjuna etc. (Stanza 34 and 35).*

*He also appeared assuming different Veshas (roopas) to change the course of thinking of demons known as Tripura Asuras, who used to give trouble to people by assuming non visible forms in the worlds created by Maya Asura. (Stanza 37).*

**VYASA:**

*In the course of the flow of time, it would be difficult for the ordinary humans, who naturally become narrow minded and with the limitation of their age factor, cannot follow the prescribed paths enunciated by the sacred Vedas. Because of this, That Sri Hari Himself, appeared as the son of Satyavati with the name Vyasa, and created different branches out of the tree known as the sacred Vedas. Oh ! What a wonder ! (Stanza 36).*

**SASTHA (KALKI):**

*At the end of the Yuga (a period of time), when no one will remember Him in their individual homes, when the order of the society gets disturbed by wrong people occupying the positions of responsibility, when there will be no words uttered like "Swaha" (worship linked to Agni - fire) "Swadha" (worship linked to Pithrs - ancestors including rishis and saints) and "Vashad" (worship linked to all the Devas) -- (meaning thereby people forgetting the righteousness in the society as prescribed in the Vedas), at that period of time (Kali Kaala) Sri Hari will appear as Sastha (Kalki). (Stanza 38).*

**BRAHMA - VISHNU - MAHESH:**

*In the matter of creation (Srishti) and penance (Tapas), me (Brahma), the rishis starting with Mareechi, nine Prajapathis; in the matter of sustenance*

*(dharma), Dharma, Vishnu in the form of Yajna Swaroopa, Swayambha Manu, other Devas, Kings; in the matter of dissolution (samhaara), non righteousness (adharma), Adharma, Rudra, the snakes, demons etc., - it is only that Sri Hari who appear and is the real content in all these powers. (Stanza 39).*

*Assuming that a person is capable of counting by individual numbers each and every sand particle all over the earth, he even cannot specify the exact nature of the powers and capabilities of Sri Hari. If we remember His deeds of measuring the worlds by just three times of His foot; or when all the worlds were trembling He could steady the Satya Loka by just trampling His foot, it is difficult for anyone to describe fully His great powers and possibilities.*

*The above is also the summary of a small part of Veda (Veda recitation) Mantra from Purusha Sooktam which says : "Vishnornu kam Viryani Pravocham yaha parthivani vimame rajamsi yo asthabhayadutharam sadhastham vichakramaanastredhorugaya " (Stanza 40).*

**ANANTA (ADI SESA):**

*Even I am not able to comprehend the capacity of the powers (Maya Shakti) of that Parama Purusha. That being so, what to talk of your ancestors Sanakas and others like them? The Ananta (with His thousand heads), the snake form of that Adi Deva remaining and be with Him for ever, constantly sings His praise and have never reached the end point of that praise ! (Stanza 41).*

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## TWENTY FOUR

### **WHO ARE THE PERSONS WHO UNDERSTAND THE YOGA MAYA ?**

*Volume 2, Chapter 7, Volume 42 to 46 (Srimad BHAGAVATAM).*

*Continuing the discourse Lord Brahma tells Narada about who are the persons who understand the Yoga Maya and can identify with the Paramatma.*

*When one becomes totally identified in His Lotus feet, with clean mind and in all circumstances, that Parama Purusha, Who is ever permanent and Bhagavan, manifests compassion in them. Such persons are able to go beyond the Maya Shakti (special powers of Vishnu) of Bhagavan and understand Him fully. Such persons do not have any attachment to their own body (bodily comforts) which are only fit to be fed as food to dogs and jackals when the life goes away from it. (Stanza 42).*

*Hey Narada ! I (Brahma) understand about the Yoga Maya of that Parama Purusha. Apart from that You (Narada), the powerful Parama Siva, Prahlada, the wife of Swayambhu Manu - Sataroopa, that Swayambhu Manu, his sons, the Raja Rishi known as Praacheena Bharhis, the Muni known as Ribhu, the father of Vena known as Angha, and also Dhruva, understand the powers of Maya. (Stanza 43).*



*The others who understand about this Yoga Maya are : Ikshvaku, Ila (Purooravas), Muchukunda, Videha (Janaka Raja), Ghadi, Raghu, Ambareesha, Sagara, Ghaya, Nahusha (Yayati) etc., Mandhata, Alarka, Satadnwa, Anu, Rantideva, Devavrata (Bheeshma), Bali, Amoortharaya, Dilipa, and also Saubhari, Utanka, Sibhi, Devala, Pippalata, Saaraswata Udhavan, Parasara, Bhoorishena, Vibheeshana Hanuman, Upendra Dattan (Sri Sukha), Parthas (Pandavas), Aarshtisena Viduran, Shrutadeva and others like them. (Stanza 44 and 45).*

*Those who have the characteristics of total devotion to that Parama Purusha and having proper discipline, even if they fall in any category of people or even if they are born in the womb of birds and animals, understand about this Yoga Maya. They can surpass that Maya to be with that Param Atma. This being so, what to talk of others who are stoutly rooted into Him permanently and steadfast in their devotion to Him? (Stanza 46).*

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#### TWENTY FIVE

#### "BRAHMO AHAM" - UNDERSTANDING THROUGH ADWAITA:

*Volume 2, Chapter 7, Stanzas 47 to 48 (Srimad BHAGAVATAM)*

*Continuing the discourse Lord Brahma tells Narada the principles of Adwaita.*

*The one which has been understood as "BRAHMAM" by the Rishis, is the self sustaining Parama Purusha (Paramatma). That is ever permanent, ever sustaining and at all times without any change. It has equanimity at all times, fearless, and has no characteristic of sadness and at the same time ever blissful. It is beyond all the shapes and forms, beyond senses and materials, very pure, essence of the all the knowledge, and the Atma itself.*

*It is beyond the sound and not affected by the results of actions. Even Its own special powers known as Maya Shakti has no effect on It. When a person understands correctly this Parama Purusha he need not go anywhere in search of anything. Such a person understands the concept of "BRAHMO AHAM". Thus he has no dual concepts. It is like Indra is the owner of water. Showering rains is within his own powers. That being so he need not go in search of water or dig a well for water. (Stanzas 47 & 48).*

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#### TWENTY SIX

#### REACHING TO TATWA BODHAM (SUPREME KNOWLEDGE) :

*Volume 2, Chapter 7, Stanzas 49 to 53 (Srimad BHAGAVATAM)*

*Continuing the discourse Lord Brahma tells Narada that Tatwa Bodham has no meaning without Bhakti Bodham.*

*In fact once a person has understood the concept of "Brahmo Aham" he becomes unconcerned with anything around him and does not wish to increase his actions in worldly matters. However, there are others who prefer to pursue results for their continued actions. It is that Paramatma, again,*

*Who is the provider of results for such actions. However, the Paramatma is beyond these actions and thus its results.*

*Though the Atma is not affected by anything as actions and reactions, by constantly having desires and doing repeated actions by persons has a multiple effect of carry over of the results even after the death of the body. (Stanza 49).*

*Oh son Narada ! I (Brahma) have explained to you in a concise manner about Sri Hari, who is the creator of this Universe and He is Bhagavan. All the causes and effects in this Universe (all the lokas), and anything and everything is not at all away from Him and apart from Him. (Stanza 50).*

*These principles explained to me by Bhagavan Himself is Srimad BHAGAVATAM. This Srimad BHAGAVATAM is the essence of all those principle known as Paramatma (Sri Hari). You can delve into it as much as you like. (Stanza 51).*

*He is the one Who is the Atma in all (Sarva Atma), the one Who is the base of /or source all, the one has all the potency of Bhagavan (Bhagavathi). How to ingrain utmost devotion upon Him by ordinary persons is worth examining through this Srimad BHAGAVATAM and you may explain to them accordingly. (Stanza 52).*

*Those who describe the great deeds of this Sri Hari, or enjoy them, or listen carefully to them regularly, are not affected in their inner selves due to the Maya manifestations in this world. Any knowledge devoid of devotion is useless according to the Bhagavata Sastra. (Stanza 53).*

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## TWENTY SEVEN

### WHEN JIVA (ATMA) IS BEYOND ALL ELEMENTS HOW COME IT FORMATS INTO LIFE FORMS !

*Volume 2, Chapter 8, Stanzas 1 to 7 (Srimad BHAGAVATAM)*

*In the previous chapters Sri Sukha Brahmaarshi explained to King Pareekshit the discourse as happened between Lord Brahma and Narada. Brahma advised Narada, after detailed explanation of the concepts of Parama Purusha, that to reach Tatva Bodha (Supreme knowledge) Bhakti Bodha (Total devotion) is essential which is the essence of Srimad BHAGAVATAM.*

*He advises Narada to tell others about Srimad Bhgavatam and enunciate lectures about the pastimes of Sri Hari so that people can develop Bhakti through which they can grasp about the Supreme.*

*Upon listening to the entire discourse, King Pareekshit puts further questions to Sri Sukha Brahmaarshi.*

*Oh the Knowledgeable Rishi ! This Narada Muni grants his appearance, as equal to that of Bhagavan, to the desirous ones. To whom all and in what manner Sri Narada, after understanding the principles from Lord Brahma about Parama Purusha, who is beyond any characteristics and who can also*

*be analysed through special characteristics, and encouraged by Lord Brahma, preached the concepts from Srimad BHAGAVATAM ? (Stanza 1).*

*Oh ! The greatest of the greatest among the Vedic scholars ! I want to understand the principles illustrated here. The wonderful great deeds of Sri Hari's pastimes ensure well being for the people of this world. (Loka Sumangalaha). (Stanza 2).*

*Oh ! The blessed one ! How I should focus my mind easily on that Sri Krishna, who is in everyone as Atma? How should I discard my physical body focusing my mind on Him? (Stanza 3).*

*That Sri Krishna Bhagavan, without any delay, enters into the heart of the one who constantly listens and praises about Him. (Stanza 4).*

*That Sri Krishna Bhagavan enters into the imaginary lotus like heart of the devotees through the holes of the ears and cleans up the dirt of confusion and sins as the rains clean up the water bodies. (Stanza 5).*

*That person, whose heart has been cleansed and liberated from all the confusion and thus all his difficulties, never leaves the lotus feet of Sri Krishna as if he has returned to his native home after visiting other places. (Stanza 6).*

*Hey Brahma! That life (Jiva - Atma) is beyond five elements. Then how come it starts formatting with the five elements? Does it happen suddenly or with a prefixed reason? Please let me know the truth behind this. (Stanza 7).*

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## TWENTY EIGHT

### IN WHICH CONDITION DOES ALMIGHTY EXIST INDEPENDENT OF HIS MAYA SHAKTI ?

*Volume 2, Chapter 8, Stanzas 8 to 10 (Srimad BHAGAVATAM)*

*Continuing to put questions to Sri Sukha Brahma, King Pareekshit seeks clarifications about the Almighty and Its Maya Shakti.*

*It is from the abdomen of that Parama Purusha sprouted the representative characteristic of red beautiful lotus flower for the purpose of creation of universe in forms and shapes. It has been described here that it is the same Parama Purusha who took different forms and shapes. That being so, can we limit Him to these forms and shapes? (Stanza 8).*

*With whose blessings Lord Brahma, who is the creator of and inhabitant in each and every life form, brings into being the life forms? How that Brahma, who came into being from the sprouted lotus of Paramatma, realized the Truth of being under the control of Parama Purusha? (Thus the qualities of That Truth, which creates Lord Brahma and through Him all other life forms, are much greater and unimaginable as compared to life forms !) (Stanza 9).*

*Not only that, that Parama Purusha, for the sake of creation, sustenance and dissolution of the universe, contains in Himself all the characteristics of all forms and non forms, and owns Maya Shakti. In which condition that*

*Parama Purusha exists segregated from Maya (or how come He is considered apart and away from His own Maya Shakti, when it comes to understanding Him in reality !). (Stanza 10).*

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## TWENTY NINE

### DOES THE ALMIGHTY SURPASS EVERYTHING ?

*Volume 2, Chapter 8, Stanzas 11 to 15 (Srimad BHAGAVATAM)*

*Putting questions further to Sri Sukha Brahmarshi, King Pareekshit seeks clarifications about the Almighty and Its very source.*

*You had mentioned that with the organs of this Viraat Purusha, this universe along with the different devatas, came into being. I also heard that along with different devatas and this universe, the organs of Viraat Purusha came into being . (Meaning thereby, is there any opposite meaning in the explanation of the process of the universe. Was Viraat Purusha first and then the Universe, Viraat Purusha along with the Universe, or the Universe first and then came about Viraat Purusha). (Stanza 11).*

*How many Pralayas (Kalpaḥ) are there (dissolution of the Universe). What is the determination of time between one Kalpa and the next. What is the period factor determining the past, present and the future. What is the factor for the age of the lives in body formats like humans, and also the ancestors and devatas. How all these factors have been determined. (stanza 12).*

*Hey ! The greatest Brahmin ! How about the flow of time and its calculations -- The one which can be condensed to micro seconds and also can be expanded into huge number of years -- and how to understand them ! What are the places which can be attained by Karmas (actions) - how many and how to achieve them ! (Stanza 13).*

*How the life forms get the characteristics of gunas like Sattva, Rajas, Tamas etc. As to which actions transform these characteristics in the same life forms. (Stanza 14).*

*What is the source of sprouting of Earth, Pathala, directions, Space, Stars and planets, mountains, rivers, oceans, islands and the life forms living in all these? (Stanza 15).*

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## THIRTY

### WHAT ARE THE PROCESSES OF TRANSFORMATION KNOWN AND UNKNOWN ?

*Volume 2, Chapter 8, Stanzas 16 to 26 (Srimad BHAGAVATAM)*

*What are the processes of transformations both inside and outside of the vast expanse of this Universe? What are the life history of great men? What are the characteristics determining the status of people in particular positions or occupations? (Stanza 16).*

*Which are the descriptive presentations of the greatest Avatar's of Sri Maha Vishnu, which are the period of times, and the measures of such period of*

*times, which are the different dharmas (righteousness) in different times? (Stanza 17).*

*In general, which are the prescribed methods of righteousness for the human beings? What are the prescribed rules for the kings, workers and those who are suffering ? (Stanza 18).*

*Which are known as Tatwams, their numbers, their characteristics, various cause and effect relationships, methods of worship of Easwara, the greatest of the greatest knowledge, the methods of Ashtanga Yogas, etc.? (Stanza 19).*

*How the Yogesvaras (persons who are apt in conducting Yogas) attain all their achievements, their progress, the departure process of Yogis from their bodies, the forms and shapes of Vedas, sub-Vedas, Dharma Sastras, Itihasas, Puranas ? (Stanza 20).*

*For all the living beings how the starting point of life, sustenance, and dissolution take place ? What are the prescribed methods of actions (Karmas) as per Vedas, Agnihotras, and other forms. What are the prescribed methods for Dharma-Artha-Kama ? (Stanza 21).*

*What happens to those life forms at the end of the period of time (Kalpa Andhan) who carry with them the balance of results of their own actions and how they take further life forms? How the actions as opposed to the Vedas originate? How the life forms get out of their connections and liberate? What is the status of life forms when they rest on their real selves? (Stanza 22).*

*How the otherwise independent Almighty exist with His Maya Shakti? When that Almighty discards that Maya and remains as a mere witness to everything? (Stanza 23).*

*Oh the greatest Rishi ! As I want to understand all these, please explain to me everything logically and with examples? (Stanza 24).*

*You have the self knowledge (Like Lord Brahma) about what transpired between Brahma and Narada, also you have inherently acquired these knowledge from Vyasa, unlike others who report and repeat what they learnt. (Stanza 25).*

*Hey the one equal to Brahma ! When I drink the nectar of the sweetness of the descriptions about Sri Krishna Bhagavan's pastimes, all my senses will be focused on you, and nothing except you despite being in the state of not having food and water. (Stanza 26).*

*Sutha now says to Shaunakas - Upon listening to King Pareekshit, and his questions put to him in the assembly of great men, Sri Sukha is pleased. (Stanza 27). He started explaining that Purana (Srimad BHAGAVATAM) which was originally professed to Lord Brahma by Sri narayana Himself at the beginning of Brahma's time, and by Vyasa to Sri Sukha, and which are equivalent to all the Vedas. (Stanza 28). Thus Sri Sukha started explaining in an orderly manner the greatest work of Srimad BHAGAVATAM in response to whatever have been asked by the greatest King (Pareekshit) of the Pandu dynasty. (Stanza 29).*

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### THIRTY ONE

#### "IT IS ME" AND "IT IS MINE" - THE STUMBLING BLOCK FOR SELF REALIZATION

Volume 2, Chapter 9, Stanzas 1 to 3 (Srimad BHAGAVATAM)

*In the previous chapter 8, King Pareekshit puts forward various questions before Sri Sukha Brahmarshi regarding the concept of Almighty and various other subjects relating to the formation of life forms, universe, time factor etc. etc. In this chapter, Sri Sukha Brahmarishi replies in detail about them one by one.*

*Oh King ! The Jiva (Atma) is beyond all gunas. It is a mute witness to everything happening around. Except to the extent that, because of the Maya Shakti of Sri Hari, one feels involved and becomes part of everything around. In fact the Jiva is not connected with anything relating to the body or whatever is seen/perceived by the sense organs and, in principle, is independent of everything.*

*It is like when a person is in dream stage, he sees things in his dream, but he himself is independent of all what he is seeing. Similarly, the Jiva is only a witness to the things happening through Maya and in fact is not tied up to it. (Stanza 1).*

*The Jiva is seen as taking shapes and forms in different ways due to the powers of Maya. When the Jiva gets seemingly settled with the various characteristics and starts enjoying things through the body and senses, the assumption of "It is me" "It is mine" etc. comes about, which in fact is again due to the influence of Maya Shakti. (Stanza 2).*

*When this Jeeva discards itself totally from the connections of characteristics of enjoyment through the body and senses (by discarding the feeling of "It is me" and "It is mine") and starts identifying one with the Ultimate Reality, taking attention away from the body, time and nature, and starts enjoying the inherent self and the only self sustaining form of Anant Swaroopam (the vast expanse with no beginning and no end), it attains the stage of non-concern with worldly things. (Stanza 3).*

*The above replies by Sri Sukha Brahmarshi are to the question put by King Pareekshit in Stanza 7 of chapter 8.*

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### THIRTY TWO

#### BRAHMA'S SELF INTROSPECTION AS TO HIS OWN ORIGIN:

Volume 2, Chapter 9, Stanzas 4 to 8 (Srimad BHAGAVATAM)

*Sri Sukha Brahmarshi continues his explanations to King Pareekshit on his questions.*

*Due to the intense penance of Lord Brahma, when Sri narayana appeared before Him showing His Reality and enunciated in Him the greatest and the*



*ultimate Truth, they are the principles which help one to understand the concept of Jeeva. (Stanza 4).*

*In the beginning of everything, the first Deva, Lord Brahma, who is the embodiment of the professor of Bhakti Yoga, sat on the centre stage of the Lotus (which is His permanent abode) and started thinking about the methods to be adopted for creation. However much He put in his best, He could not comprehend proper methods and systems to go about the creation.*

*He went through the stem of the Lotus to reach to the bottom, to examine and find out the reasons as to the cause of his own existence, but was helpless and clueless to do so. Hence He returned to the centre stage of the Lotus and sat over there. (Stanza 5).*

*As Lord Brahma was thinking like this and introspecting, he could hear in a mellowed tone from the water body near Him, the sound of "two letters" being repeated twice (meaning thereby the words "Thapa" "Thapa" - "do penance" "do penance").*

*These two letters are "Tha" and "Pa" - representing the 16th and 21st letters in the script of letters (this is Aksharatmakam - literal) and put together "Thapa" which is precious for any Rishis (this is Bhava Atmakam - inner meaning content). (Stanza 6).*

*Lord Brahma, upon hearing this sound, inquisitive to find out the origin of the source from where these emanate, stood up and looked around in all directions. Since He could not see anything, He returned to the centre stage of the Lotus and sat over there. He then realized that He has been ordered by some force to do Tapas (penance) and, therefore, started focusing his attention on doing penance. (Stanza 7).*

*Thereafter, for thousands and thousands of years, Lord Brahma did intense penance (Tapas). His penance was so great, not comprehensible even by the greatest Tapasvis, which was instrumental in lightening up the entire Universe. Sri narayana, who is the sustainer of such intense penance, showed to Lord Brahma, in Lord Brahma's vision, His own Vaikunta Loka which has no equal anywhere else. (Stanza 8).*

*The above replies by Sri Sukha Brahmarshi are to the question put by King Pareekshit in Stanza 8 of chapter 8.*

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### THIRTY THREE

## VISUALIZATION OF VAIKUNTA LOKA IN LORD BRAHMA BY SRIMAN NARAYANA

*Volume 2, Chapter 9, Stanzas 9 to 13 (Srimad BHAGAVATAM)*

*Continuing the discourse to King Pareekshit as answers to his profound questions put before by him (through chapter 8), Sri Sukha Brahmarshi explains as to how, as a result of intense penance (Tapas) done by Lord Brahma, in the beginning of the creation, could visualise the Vaikunta Loka of Sri narayana.*

**VAIKUNTA LOKA (HOW IT LOOKED):**

*That Vaikunta Loka, which stands alone in beauty and prosperity, is inhabited by the divine Devas. In that place the time factor has no effect. There is no place there for the characteristics of Satwa Guna mixed with Rajas and Tamas gunas. (Stanza 9).*

**HOW THE INHABITANTS OF VAIKUNTA LOKA LOOKED:**

*In that place there is no Maya. That being so there is nothing present there relating to Maya. There resides the followers of Sri Hari who are worshiped by the Devas and the Asuras. Their personality is such that they are shining with powerful aura, having the eyes equivalent to that of the lotus petals, wearing saffron clothes, intense in their beauty, and ever youthful. (Stanza 10).*

*All of them were having four hands; radiating with brightness; wearing ornaments studded with pearls and diamonds; adorning bracelets decorated with precious stones and high quality diamonds; wearing beautiful ear ornaments, majestic head gears and ornamental garlands. (stanza 11).*

**HOW THEIR AIRPLANES LOOKED:**

*The parked airplanes of these followers of Sri Hari were so beautiful and reflecting the radiation of the precious diamonds and precious stones. The airplanes were such that because of their radiation of brightness, the whole place looked like various strokes of lightning appearing among the dark clouds. (Stanza 12).*

**SRI DEVI SINGING THE GLORY OF SRIMAN narayana:**

*In that place the Devata of the embodiment of prosperity (Sri Devi) worship the lotus feet of Sriman narayana with different kinds of precious offerings, in different ways and with due respect. That Sri Devi is sitting on the Swing and swinging, and singing and praising the glory of Her beloved Sriman narayana as if the bees hover around the flowers over and over. (Stanza 13). Sriman narayana gives appearance to Lord Brahma which is beautifully described in the next stanza.*

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**THIRTY FOUR****VISUALIZATION OF SRIMAN narayana IN VAIKUNTA LOKA BY LORD BRAHMA**

**Volume 2, Chapter 9, Stanzas 14 to 18 (Srimad BHAGAVATAM)**

*Continuing the discourse to King Pareekshit as answers to his profound questions put before by him (through chapter 8), Sri Sukha Brahmarshi explains as to how, as a result of doing intense penance (Tapas) Lord Brahma, in the beginning of the creation, could visualize the Vaikunta Loka of Sriman narayana. These have been covered in stanzas 9 to 13. Subsequent stanzas explain the visualization of Sriman narayana by Lord Brahma in the Vaikunta Loka. The description about Sriman narayana in the ensuing three slokas are so marvelous in detail and beauty.*

### Stanza 14

*dadarśa tatrākhila-sātvatāni patini  
śriyaḥ patim yajña-patim jagat-patim  
sunanda-nanda-prabalārhaṇādibhiḥ  
sva-pārṣadāmukaiḥ parisevitāni vibhum*

### Stanza 15

*bhṛtya-prasādābhimukhāni dṛg-āsavaṇi  
prasanna-hāsāruṇa-locanānanam  
kirīṇāni kuṇḍalināni catur-bhujāni  
pītāmbarāni vakṣasi lakṣitāni śriya*

### Stanza 16 -

*adhyarhaṇīyāsanam āsthitāni parāni  
vṛtāni catuḥ-ṣoḍaśa-pañca-śaktibhiḥ  
yuktāni bhagāni svair itaratra cādhruvaiḥ  
sva eva dhāman ramamānam īśvaram*

( *dadarśa* ) Lord Brahma visualized ( *īśvaram* ) Sriman narayana thus in that Vaikuntam, where :

( *tatra* ) at that place - that is in the Vaikunta Loka - ( *akhila-sātvatāni patini* ) He, who is the sustainer of all the devotees, ( *śriyaḥ patim* ) the husband of Sri Bhagavathi, ( *yajña-patim* ) the protector of the Yajnas, ( *jagat-patim* ) the Head of the universe, ( *parisevitāni* ) surrounded and worshiped by ( *sva-pārṣadāmukaiḥ* ) His important followers like ( *sunanda-nanda-prabalārhaṇādibhiḥ* ) Sunanda, Nanda, Prabhala, Arhana, etc., ( *vibhum* ) as a Maha Prabhu (the greatest of the greatest), ( *bhṛtya-prasādābhimukhāni* ) ever ready to bestow blessings to his devotees, ( *dṛg-āsavaṇi* ) having the enchanting eyes as pleasing as the honey, ( *prasanna-hāsāruṇa-locanānanam* ) having the smiling face equivalent to that of a fresh beautiful flower and the eyes bestowing the beauty of the rising sun all together radiating His divine smile, ( *kirīṇāni* ) having the headwear, ( *kuṇḍalināni* ) wearing ear ornaments, ( *catur-bhujāni* ) having four hands, ( *pītāmbarāni* ) wearing saffron clothes, ( *vakṣasi lakṣitāni* ) inhabited and decorated on His chest ( *śriya* ) by Sri Devi, ( *āsthitāni* ) seated on ( *parāni* ) the most befitting ( *adhyarhaṇīyāsanam* ) and well deserved throne with overflowing divinity, ( *vṛtāni* ) having in Him ( *catuḥ-ṣoḍaśa-pañca-śaktibhiḥ* ) four, sixteen and five principles' powers - Nature, Purusha, Mahat Tatwam,

Ahamkaram (four) - Mind, five Ghjana Indriyas, five Karma indriyas, five Maha Bootas etc. totalling sixteen, - Sabda, Sparsh, Roopa, Rasa and Gandha as five more elements - all put together twenty five principles -, ( *yuktam* ) containing in Him ( *bhagaih* ) all the six characteristics of Bhagavan - Aiswarya, Dharma, Yasas, Shree, Ghjanya, Vairaghya -, the qualities

( *itaratra* ) which are in others ( *adhruvaiḥ* ) temporary ( *svaiḥ ca* ) but in Him very natural, ( *ramamāṇam* ) resting and enjoying ( *sve eva* ) in His own self sustained and ( *dhāman* ) ever permanent nature. ( *īśvaram dadarśa* ) It was this Supreme Almighty about Whom Lord Brahma visualized.

Lord Brahma, so happy and humble, eyes filled with tears of joy, prostrated before that Sriman narayana who can be attained only by Parama Hamsas.

At that time, knowing that Lord Brahma is anxious to carry on with the work of creations as per His requirements, and also knowing that he is willing to do so accordingly, Sriman narayana held gently Brahma's hand with His ever charming smile.

The ensuing stanzas deal with what Sriman narayana told Lord Brahma.

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### THIRTY FIVE

#### TAPAS (PENANCE) WITH DEVOTION IS THE ONLY ROUTE TO REACH SRIMAN narayana

Volume 2, Chapter 9, Stanzas 19 to 23 (Srimad BHAGAVATAM)

This is in continuation of the previous stanzas in Chapter 9, where Lord Brahma, due to his intense penance attains the vision of Vaikunta Loka and also Sriman narayana. He, in search of himself, goes down through the stem of the lotus petal, but comes back without knowing anything. As he was contemplating, he hears a sound 'Thapa' 'Thapa' (penance, penance), from around the water near him. Intent to undertake creation work, Lord Brahma did not know the methods and processes and for which he was looking and introspecting. In this background, he undertakes penance for thousands of years, gets the vision of Vaikunta and then Sriman narayana appears etc. Now, holding Brahma's hand gently and smilingly, Sriman narayana tells Brahma through the following stanzas.

#### Stanza 19

*śrī-bhagavān uvāca*  
*tvayāham toṣitaḥ samyag*  
*veda-garbha sisṛkṣayā*  
*ciram bhṛtena tapasā*  
*dustoṣaḥ kūrā-yoginām*

Sri Bhagavan said to Lord Brahma ( *śrī-bhagavān uvāca* )

( *eda-garbha* ) Hey The repository of the Vedas ! ( *sisṛkṣayā* ) With the desire of doing the creation work ( *bhṛtena* ) you have undertaken ( *tapasā* ) intense penance ( *ciraṁ* ) lasting for a very long period. ( *aḥam* ) I, who

( *dustoṣaḥ* ) cannot please ( *kūṭa-yoginām* ) by bogus devotees, ( *toṣitaḥ* ) am pleased ( *samyag* ) thoroughly ( *tvayā* ) because of you.

### Stanza 20

*varaiṁ varaya bhadraiṁ te  
vareśaiṁ mābhivāñchitam  
brahmañ chreyaḥ-pariśrāmaḥ  
puiṣāiṁ mad-darśanāvadhīḥ*

( *te bhadraiṁ* ) May good things happen to you. ( *varaya* ) You can ask ( *mā* ) me ( *abhivāñchitam* ) whatever your best ( *varaiṁ* ) wishes are as I am ( *vareśaiṁ* ) capable of bestowing the same to you. ( *brahmañ* ) Hey Lord Brahma ! ( *chreyaḥ-pariśrāmaḥ* ) The end point of all the work aiming to attain good things ( *puiṣaḥ* ) by any person ( *mad-darśanāvadhīḥ* ) is till the time of getting the vision of Me.

### Stanza 21

*manīṣitānubhāvo 'yaiṁ  
mama lokāvalokanam  
yad upaśrutya rahasi  
cakartha paramaiṁ tapaḥ*

( *lokāvalokanam* ) The fact that you could see ( *mama* ) My world is ( *ayaiṁ* ) because of ( *manīṣitānubhāvaḥ* ) My desire bestowed upon you. You did listen ( *yad* ) to my words (Thapa, Thapa - do penance, do penance) ( *rahasi* ) in solitude ( *upaśrutya* ) and understood it properly. ( *cakartha* ) Thereafter you did ( *paramaiṁ* ) very intense ( *tapaḥ* ) penance accordingly.

### Stanza 22

*pratyādiṣṭaiṁ mayā tatra  
tvayi karma-vimohite  
tapo me hṛdayaiṁ sāksād  
ātmāhaiṁ tapaso 'nagha*

( *tatra* ) Then (at the time of beginning of the creation work) ( *tvayi* ) you ( *karma-vimohite* ) were ignorant of the methods and processes of creation.

( *mayā* ) I only ( *pratyādiṣṭam* ) advised you from within you to undertake intense penance. ( *anagha* ) Hey the one who has no traces of sins ! ( *tapah me* ) Penance is ( *hrdayam* ) My intrinsic strength and power. ( *aham* ) I am ( *sākṣād* ) the exact embodiment ( *ātma* ) of the shape and form ( *tapasah* ) of penance !

### *Stanza 23*

*sṛjāmi tapasaivedam  
grasāmi tapasā punah  
bibharmi tapasā viśvam  
vīryam me duścaram tapah*

( *tapasā eva* ) Penance is the instrument ( *sṛjāmi* ) with which I create ( *idam viśvam* ) this world. ( *tapasā* ) Penance is the instrument ( *grasāmi* ) with which I dissolve them ( *punah* ) subsequently. ( *tapah me* ) Penance is also the instrument ( *bibharmi* ) with which I rule over them. Penance is ( *duścaram* ) the unsurpassed power of ( *vīryam* ) my intrinsic strength.

Upon hearing these from Sriman Narayana, the blessed Lord Brahma puts forward his requests through the following stanzas 24 to 29.

Note: There is Sriman narayana in every one of us. Thapas (penance) is the route to reach Him. Thapas does not mean sitting at one place and just meditating. Every action that we do in our lives is a Thapas (penance). If we dedicate them to Sriman narayanan and instill Him in us while carrying out each and every job, with total devotion and penance, the end result of such actions will be pious and beneficial to all. Thus it is a continuous process of focussing on Sriman narayana while we breath in and breath out every moment.

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### THIRTY SIX

#### BRAHMA'S PRAYERS TO SRIMAN NARAYANA FOR NOT TO BE AFFLICTED WITH FALSE PRIDE

Volume 2, Chapter 9, Stanzas 24 to 29 (Srimad BHAGAVATAM)

Through the previous stanzas we have seen how Sriman narayana, pleased with the intense penance of Lord Brahma, appeared before him and advised him as to how He Himself was instrumental in making Brahma do the penance. He also advised Brahma that He is the embodiment of the penance. Upon listening to His advices, Lord Brahma represents as follows:



**Stanza 24****brahmovāca**

**bhagavan sarva-bhūtānām  
adhyakṣo 'vasthito guhām  
veda hy apratiruddhena  
prajñānena cikīrṣitam**

( **brahmovāca** ) Lord Brahma said to Almighty :

( **bhagavan** ) Hey Bhagavan (Almighty) ! ( **adhyakṣaḥ** ) You preside over  
( **sarva-bhūtānām** ) in all the life forms. ( **avasthitaḥ** ) You are the One  
controlling and ruling over ( **guhām** ) my inner self. ( **apratiruddhena** )  
You, with your consistent and uninterrupted ( **prajñānena** ) knowledge,  
( **cikīrṣitam** ) understand my inner work desires ( **veda hi** ) without even  
me  
mentioning about them.

**Stanza 25**

**tathāpi nāthamānasya  
nātha nāthaya nāthitam  
parāvare yathā rūpe  
jānīyāni te tv arūpiṇaḥ**

( **tathāpi** ) Despite that, ( **nātha** ) Hey The Almighty, ( **nāthaya** ) please  
fulfill ( **nāthitam** ) the desires of mine, ( **nāthamānasya** ) who is requesting  
before you thus, ( **yathā tu** ) in such a way that I am able to comply with  
them properly. ( **jānīyāni** ) Please bestow in me such abilities by which I  
shall know ( **rūpe** ) both ( **te** ) Your ( **parāvare** ) largest of the largest  
form and the shortest of the shortest form (form which has all the qualities  
and the form which is beyond any quality) ( **arūpiṇaḥ** ) of You who has in  
fact no form or shape at all.

**Stanza 26**

**yathātma-māyā-yogena  
nānā-śakty-upabṛmhitam  
vilumpan viṣjan gṛhṇan  
bibhrad ātmānam ātmanā**

**Stanza 27**

**krīḍasy amogha-saikalpa  
ūrṇanābhir yathorṇute  
tathā tad-viṣayāni dhehi**

*manīṣāṁ mayi mādharma mayi dhehi*

( *mādhava* ) Oh the Lord of Maya ! ( *amogha-saikalpa* ) You are the one whose intentions never dither. ( *ūrjanābhīḥ yatha oorjute* ) As the spider knits its web, ( *ātma-māyā-yogena* ) You, through Your own self assumed Maya powers (one of the powers of Srīman narayana) ( *viṣṭjan* ) create, ( *bibhrad* ) rule ( *vilumpan* ) and dissolve ( *nānā-śakty-upabṛṁhitam* ) the entire Universe with its varied nourishing growth potentials. ( *yatha* ) How is it that ( *krīḍasy* ) You are “in this state of being” in Yourself under these conditions ( *ātmanā* ) with You Yourself ( *grḥṇan* ) blessing ( *ātmānam* ) Your own self ? ( *mayi dhehi* ) Please initiate the awareness in me ( *tad-viṣayāṁ* ) about this subject in such a way that I understand ( *manīṣāṁ* ) the truth/knowledge ( *tatha* ) in the exact manner.

### Stanza 28

*bhagavac-chikṣitam ahaṁ  
karavāṇi hy atandritaḥ  
nehamānaḥ prajā-sargaṁ  
badhyeyam yad-anugrahāt*

( *ahaṁ* ) Let me ( *karavāṇi hi* ) carry out the work ( *bhagavac-chikṣitam* ) assigned to me by Bhagavan ( *atandritaḥ* ) without any laziness/carelessness. ( *yad-anugrahāt* ) With Your blessings, ( *ihamānaḥ* ) though I shall be doing ( *prajā-sargaṁ* ) the creations of living entities, ( *na badhyeyam* ) let me not be bound by false pride.

### Stanza 29

*yāvat sakhā sakhyur iveśa te kṛtaḥ  
prajā-visarge vibhajāmi bho janam  
aviklabas te parikarmaṇi sthito  
mā me samunnaddha-mado 'jabimāninaḥ*

( *bhoḥ iśa* ) Hey Lord ! ( *te* ) You have ( *kṛtaḥ* ) bestowed honour unto me ( *sakhā iva* ) as a friend ( *sakhyuḥ* ) to a friend. ( *yāvat* ) Till the time ( *prajā-visarge* ) I go on doing the creation work, ( *parikarmaṇi* ) which is the sacred duty entrusted to me ( *te* ) by You, ( *janam* ) and carry on with the creation of lives ( *aviklabas* ) with focussed attention ( *vibhajāmi* ) in an orderly manner, with characteristics suiting each life form, as prescribed by You, ( *tāvat* ) till then ( *me* ) I, ( *ajabimāninaḥ* ) who is termed as the

one without physical birth, ( *ma* ) should not be ( *samunnaddha-madaḥ* ) afflicted with the feeling of even an iota of pride about the creations I do.

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### THIRTY SEVEN

## CHATHU SLOKI BHAGAVATAM - THE REAL CONTENT OF SRIMAN NARAYANA

Volume 2, Chapter 9, Stanzas 30 to 36 (Srimad BHAGAVATAM)

Through the previous stanzas we have seen how Sriman Narayana, pleased with the intense penance of Lord Brahma, appeared before him and advised him as to how He Himself was instrumental in making Brahma do the penance. He also advised Brahma that Sriman Narayana Himself is the embodiment of the penance. Upon listening to His advices, Lord Brahma prayed and praised Sriman narayana asking for His blessings so that Brahma will not get entangled with false pride because of his actions of creations which in fact is being induced and conducted by Sriman Narayana Himself, using Brahma as an instrument.

Now Sriman Narayana, in response to the questions put forward by Lord Brahma (stanzas 24 to 29 detailed earlier), professes profound truths, which include the famous part in Srimad BHAGAVATAM known as CHATHU SLOKI BHAGAVATAM. Bhagavan says as follows:

### Stanza 30

*śrī-bhagavān uvāca*  
*jñānam parama-guhyam me*  
*yad vijñāna-samanvitam*  
*sarahasyam tad-aṅgam ca*  
*grhāṇa gaditam mayā*

( *śrī-bhagavān uvāca* ) Sri Bhagavan said to Lord Brahma :

( *grhāṇa* ) Please understand ( *mayā gaditam* ) what I am going to say ( *me* ) about the basic knowledge in connection with Me, Which/or Who is -- ( *parama-guhyam* ) the one which is the absolute invisible (beyond anyone's comprehension), ( *vijñāna-samanvitam* ) but can be experienced with the help of knowledge, ( *sarahasyam* ) and connected to and with devotion. ( *yad jñānam* ) I am going to tell you about that principle of knowledge ( *tad-aṅgam ca* ) in detail and segment-wise which you can instill in you thoroughly.

### Stanza 31

*yāvān aham yathā-bhāvo*  
*yad-rūpa-guṇa-karmakaḥ*  
*tathaiva tattva-vijñānam*

*astu te mad-anugrahāt*

( *mad-anugrahāt* ) With my blessings on you, ( *te astu* ) let you have the knowledge ( *aham* ) about Me ( *yāvān* ) as to how I am in relation to various forms and shapes, ( *yathā-bhāvaḥ* ) having the sort of real contents within, ( *yad-rūpa-guṇa-karmakaḥ* ) having the sort of forms and shapes and in relation to my actions thereof, ( *tattva-vijñānam* ) and most of all, what is the Reality about all these varieties, ( *tatha eva* ) the way exactly they are .

CHATHU SLOKI BHAGAVATAM

Stanzas 32, 33, 34 and 35

*Stanza 32*

*aham evāsam evāgre  
nānyad yat sad-asat param  
paścād aham yad etad ca  
yo 'vaśiṣyeta so 'smy aham*

Before all the creations came into being ( *agre* ), only " I " ( *aham eva* ) was there ( *āsam eva* ) .

( *anyad na* ) There was, is, and will be nothing other than me and apart from me in the ( *sad-asat* ) smallest of the smallest or the largest of the largest of everything and everywhere , ( *yat param* ) as a cause for or of themselves.

( *paścād* ) After the creations ( *yat* ) what is ( *etad ca* ) appearing as the shining Universe ( *aham* ) that also is Me and Me alone.

( *yaḥ* ) The One ( *avaśiṣyate* ) Who shall remain ultimately ( *saḥ* ) That One ( *aham asmi* ) is also Me alone.

*Stanza 33*

*ṛte 'rtham yat pratīyeta  
na pratīyeta cātmani  
tad vidyād ātmano māyān  
yathābhāso yathā tamaḥ*

Something ( *artham ṛte* ) which appears to be separate or standing apart from the Reality ( *yat* ) and that something looking as if it is much above the Reality, ( *pratīyeta* ) may sometimes be perceived as the Real, ( *ābhāsaḥ yathā* ) which is only like a shadow dance ( *ātmani* ) superimposed upon the Ultimate Truth, that is Me.

( *tamaḥ yathā* ) Similarly, the Planet Rahu, ( *pratīyeta na ca* ) which in fact is the real, but appears to be not real.

( *vidyād* ) One must understand ( *tat* ) that these perceptions/non perceptions are ( *ātmanaḥ* ) due to My own ( *māyāni* ) powers of Maya Shakti.

(For example, due to the mistake of sight perception, one may see in the sky two moons, instead of the actual only one. That means one may perceive something other than The Reality as The Actual Reality because of perception problems).

(Rahu cannot be seen, but it exists as per our scriptures. In this context, one may not see/perceive something which is Real, but feel that that is not existing).

### Stanza 34

*yathā mahānti bhūtāni  
bhūteṣūccāvaceṣv anu  
praviṣṭāny apraviṣṭāni  
tathā teṣu na teṣv aham*

( *mahānti bhūtāni* ) The five great elements like the space etc., ( *teṣu* ) having entered into ( *bhūteṣu* ) the innumerable materials ( *uccāvaceṣu* ) irrespective of their smallest and the largest distinction, ( *anu* ) after the materials get transformed at various stages, ( *yathā* ) gives the impression ( *praviṣṭāni* ) as if the elements have entered into all of them ( *apraviṣṭāni* ) and at the same not entered at all.

In the same manner, though I have entered into all the elements and the materials I have not entered into them at all.

(Note: This aspect of the meaning and content has to be seen in this way. All the five elements came into the life forms along with the creation. This is one aspect. However, all these elements were there even before the creation and, therefore, one can say they did not enter into them separately. This is another aspect. Similarly, one can say that in all the elements etc. The Almighty entered into them. But, in reality, when there is nothing other than HE and His content, where is the question of His entering into the elements. Thus one can say that He has not entered into them at all as everything is He and He alone).

### Stanza 35

*etāvad eva jijñāsyāmi  
tattva-jijñāsunātmanaḥ  
anvaya-vyatirekābhyāmi  
yat syāt sarvatra sarvadā*



( *tattva-jijñāsunātmanah* ) A person who is in the pursuit ( *ātmanah* ) of Truth ( *jijñāsyain* ) has to ponder and think ( *etāvad eva* ) only this much -- ( *yat* ) The One ( *syāt* ) which was, is and will be there ( *sarvadā* ) at all times ( *sarvatra* ) and at all places ( *anvaya-vyatirekābhyāin* ) through logical connection of cause and effect and/or logical separation or exclusion of cause and effect is that which is the ever existing Reality/Truth.

Explanation:

The bodies and elements etc. which are the resultant effect factors as a result of certain causes and such factors have their basis of existence only because of the basic cause factors - this is known as “*anvayain*”

When at the time of the causative factor stage, not yet assimilated with the resultant effects such as the bodies and elements etc.- this is known as “*vyatirekain*”

### Stanza 36

*etan matain samātiṣṭha  
parameṇa samādhinā  
bhavān kalpa-vikalpeṣu  
na vimuhyati karhicit*

( *bhavān* ) If you with your ( *parameṇa* ) intense equilibrium ( *samādhinā* ) of focused thinking, ( *etat matain* ) understand this principle ( *samātiṣṭha* ) well and follow this in an orderly manner, ( *kalpa-vikalpeṣu* ) and carry on with the various creation work in each time frame, ( *karhicit* ) you will never ( *na vimuhyati* ) get yourself attached to the creation work you are doing (thereby freeing yourself from getting into false pride).

Sri Sukha Brahmarishi continues his discourse further to King Pareekshit and what he says can be seen in the subsequent stanzas.

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### THIRTY EIGHT

#### SRIMAD BHAGAVATAM IS IMPERSONAL AND EQUAL TO VEDAS

Volume 2, Chapter 9, Stanzas 37 to 45 (Srimad BHAGAVATAM)

Sri Sukha Brahmarishi, continuing the discourse to King Pareekshit, after explaining through the previous chapters about the discussions between Lord Brahma and Narada, and thereafter the experience conveyed by Lord Brahma to Narada regarding his great penance of Lord Brahma before the creation work and Srīman Narayana's appearance to Lord Brahma etc. explains the importance of Srimad BHAGAVATAM and through it how to reach to the Truth/Reality.

The concepts of Srimad BHAGAVATAM was originally conveyed by Srīman narayana Himself to Lord Brahma through Chathusloki BHAGAVATAM



(Stanzas 32 to 35). Lord Brahma conveyed them in detail and in orderly manner to Sri Narada. Sri Narada conveyed them to Sri Ved Vyas Ji, who gave it the form and structure and from whom it was further initiated to Sri Sukha Brahmarshi.

These being the background, the creation of Srimad BHAGAVATAM is not a personal work of any one but handed down by Sriman narayana Himself. Since this contains the essence of all the Vedas, Srimad Bhagvatham is equivalent to or same as the Vedas.

### Stanza 37

*śrī-śuka uvāca*

*sampradiśyaivam ajano  
janānāṁ parameṣṭhinam  
paśyatas tasya tad rūpam  
ātmano nyaruṇad dharīḥ*

( *śrī-śuka uvāca* ) Sri Sukha Brahmarshi said:

( *ajanaḥ* ) The One who has no birth, ( *harīḥ* ) Bhagavan Sri Hari, ( *evam sampradiśya* ) after advising like this to ( *parameṣṭhinam* ) Lord Brahma, who is the originator/initiator ( *janānāṁ* ) of all the living forms who have taken birth, ( *nyaruṇad* ) discarded ( *tad rūpam* ) that visual image ( *tasya paśyataḥ* ) even as Lord Brahma was looking at Him.

### Stanza 38

*antarhitendriyārthāya  
haraye vihitāñjalīḥ  
sarva-bhūtamayo viśvāṁ  
sasarjedaiṁ sa pūrvavat*

( *saḥ* ) That Lord Brahma, ( *sarva-bhūtamayaḥ* ) who is the repository of all the elements, ( *vihitāñjalīḥ* ) paid respects with folded hands ( *haraye* ) to Sri Hari, ( *antarhitendriyārthāya* ) Who discarded His form of physical appearance. ( *sasarja* ) Thereafter he went about creating ( *idaiṁ viśvāṁ* ) this universe ( *pūrvavat* ) exactly as it existed in the previous time frame.

### Stanza 39

*prajāpatir dharma-patir  
ekadā niyamān yamān  
bhadraiṁ prajānām anvicchann  
ātiṣṭhat svārtha-kāmyayā*

( *ekadā* ) Once upon a time ( *prajāpatiḥ* ) Brahma , ( *dharma-patiḥ* ) who works for the sustenance of Dharma (righteousness) ( *anvicchann* ) with the inherent intention ( *bhadraṁ* ) of the welfare ( *prajānām* ) of the lives, ( *ātiṣṭhat* ) was practising ( *niyamān* ) the rules and ( *yamān* ) procedures ( *svārtha-kāmyayā* ) for the purpose of fulfilling his desires to carry on with the creation work.

#### Stanza 40

*taiḥ nāradaḥ priyatamo  
rikthādānām anuvrataḥ  
śuśrūṣamāṇaḥ śīlena  
praśrayeṇa damena ca*

#### Stanza 41

*māyāṁ vividiṣan viṣṇor  
māyeśasya mahā-muniḥ  
mahā-bhāgavato rājan  
pitarāṁ paryatoṣayat*

Sri Sukha Brahmarshi continued the discussions with King Pareekshit. ( *rājan* ) Hey King ! ( *rikthādānām* ) The one who is entitled to get the most of the properties - meaning knowledge here - from his father, ( *priyatamaḥ* ) who is the darling, ( *anuvrataḥ* ) who is the most obedient, ( *mahā-muniḥ* ) who has great control over his mind, ( *mahā-bhāgavataḥ* ) and who is the greatest devotee, ( *nāradaḥ* ) Sri Narada, ( *vividiṣan* ) wanting to know ( *māyāṁ* ) about the special powers of ( *māyeśasya* ) the controller of Maaya ( *viṣṇoḥ* ) Sri Mahavishnu, ( *śuśrūṣamāṇaḥ* ) was serving ( *pitarāṁ* ) his own father and simultaneously learning ( *taiḥ* ) from him (Lord Brahma) ( *śīlena* ) with cleanest of thinking, ( *praśrayeṇa* ) humbleness ( *damena ca* ) and with control of all his senses ( *paryatoṣayat* ) and thus made him happy.

#### Stanza 42

*tuṣṭaiḥ niśāmya pitarāṁ  
lokānāṁ prapitāmaham  
devarṣiḥ paripapraccha  
bhavān yan mānupracchati*

( *niśāmya* ) Looking at ( *pitarāṁ* ) his father, ( *prapitāmaham* ) who is the great grandfather ( *lokānāṁ* ) of the whole universe ( *tuṣṭaiḥ* ) being in a happy state of mind, ( *devarṣiḥ* ) Sri Narada Muni ( *paripapraccha* ) put

forward very humbly before him those questions - described in the earlier chapters. ( *bhavān mā* ) You are ( *anupṛcchati* ) now asking me ( *yat* ) exactly the very same questions.

### Stanza 43

*tasmā idam bhāgavatam  
purāṇam daśa-lakṣaṇam  
proktam bhagavatā prāha  
prītaḥ putrāya bhūta-kṛt*

( *prītaḥ* ) Thus pleased ( *bhūta-kṛt* ) Lord Brahma ( *prāha* ) taught/professed/blessed ( *putrāya* ) his son, ( *tasmai* ) Sri Narada ( *bhāgavatam* ) this scripture known as BHAGAVATAM ( *daśa-lakṣaṇam* ) which has ten specific features; ( *idam purāṇam* ) the same BHAGAVATAM ( *proktam* ) which was advised to him ( *bhagavatā* ) by Sriman Narayana.

### Stanza 44

*nāradaḥ prāha munaye  
sarasvatyās taṭe nṛpa  
dhyāyate brahma paramam  
vyāsāyāmita-tejase*

( *nṛpa* ) Hey King ! ( *nāradaḥ* ) Sri Narada, ( *prāha* ) professed (That Srimad BHAGAVATAM) ( *munaye* ) to the most glorious saint ( *vyāsāya* ) Sri Veda Vyasa, who was sitting ( *taṭe* ) on the banks ( *sarasvatyāḥ* ) of Saraswati river, ( *amita-tejase* ) radiating very powerful glow from himself, ( *dhyāyate* ) and who was constantly meditating upon ( *paramam brahma* ) that Ultimate Reality.

### Stanza 45

*yad utāham tvayā pṛṣṭo  
vairājāt puruṣād idam  
yathāsīt tad upākhyāsyē  
praśnān anyānś ca kṛtsnaśaḥ*

( *tvayā* ) You had ( *aham pṛṣṭaḥ* ) asked me ( *yatha* ) as to how ( *idam* ) this universe ( *āsīt* ) came into being ( *vairājāt* ) from the Viraat form ( *puruṣād* ) of that Purusha. I shall explain to you ( *yad tad* ) the details about them. ( *uta* ) Not only that I shall also detail to you ( *kṛtsnaśaḥ* ) in full all answers ( *anyān praśnān ca* ) to your other questions ( *upākhyāsyē* ) through Srimad BHAGAVATAM.

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### THIRTY NINE

## TO BE A MAHAPURANA IT SHOULD HAVE TEN ESSENTIAL CHARACTERISTICS

Volume 2, Chapter 10, Stanzas 1 (Srimad BHAGAVATAM)

In order to be a Mahapurana, of which Srimad BHAGAVATAM is one, it should have all inclusive ten basic and important characteristics essential for the purpose of classification as Mahapurana. Sri Sukha Brahmarsi continuing the discourse to King Pareekshit, started highlighting these ten special characteristics of Srimad BHAGAVATAM.

### Stanza 1

*śrī-śuka uvāca*

*atra sargo visargaś ca  
sthānain poṣaṇam ūtayaḥ  
manvantareśānukathā  
nirodho muktir āśrayaḥ*

**sargaḥ :**

(1) It should contain the origin of the Moola Tatvams - basic elements/basic principles -( known as **sargaḥ** Sargaha).

**visargaḥ :**

(2) It should deal with the creation work of Lord Brahma ( known as **visargaḥ**).

**sthānain :**

(3) It should contain detailed descriptions about Loka Paripalana - the sustenance work - of Sri Maha Vishnu (known as **sthānain** ).

**poṣaṇam :**

(4) The compassion of Bhagavan on His devotees - Bhakta Jana Anukampa - ( known as **poṣaṇam** ) have to be eloquently dealt with .

**ūtayaḥ :**

(5) It should have the references regarding the development of intentions/desires to do actions - Karma Vasana - ( known as **ūtayaḥ** )

**manvantarānukathāḥ :**

(6) Manwantara is a period segment spanning 4.32 million years. For each Manwantara there is a different Head known as Manu. There are many great people in each Manwantara. The histories and actions of theirs for the common good is a matter which should be analysed in it for the benefit of the people. This is known as (**manvantarānukathāḥ** ).

**eśānukathāḥ :**

(7) This is about the pastimes of Sriman narayana. The scripture should analyse and explain about it in detail. This is known as ( *esānukathāḥ* ).

*nirodhaḥ* :

(8) The study should contain detailed descriptions as to how the lives (Jivatmas) feel one with the Source of everything (Paramatma) along with their senses and elements. This is known as ( *nirodhaḥ* ).

*muktiḥ* :

(9) The ultimate identification and being in that state of self (without the senses and elements) with the source (Paramatma). This is known as ( *muktiḥ* ).

*āśrayaḥ ca* :

(10) Each and everything mentioned above should be dependent/connected/linked and ingrained into with the principle of the Ultimate Source (Paramatma). The dependence on the Very source is known as ( *āśrayaḥ* ). Without this dependency there is no meaning to all others. In the subsequent stanzas these concepts have been explained in detail.

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FORTY

WHY OUR ANCESTORS LINK EVERYTHING TO "ASHRAYAM" - THE ONE ON WHICH ALL DEPENDS

Volume 2, Chapter 10, Stanzas 2 (Srimad BHAGAVATAM)

Continuing to explain the essential characteristics of Mahapurana, of which Srimad BHAGAVATAM is one, Sri Sukha Brahmarshi starts analyzing each one of them in detail to King Pareekshit.

*Stanza 2*

*daśamasya viśuddhy-artham*

*navānām iha lakṣaṇam*

*varṇayanti mahātmānaḥ*

*śrutenārthena cāñjasā*

( *mahātmānaḥ* ) Our great seers and saints, ( *viśuddhy-artham* ) in order to make it very clear ( *daśamasya* ) the concept of the complete dependency/connection/not existing without that etc.;

( 10th is the characteristic known as "Ashrayam" - the one on which everything depends, or everything is there only because of that etc.,)

( *iha* ) through all these ( *navānām* ) nine characteristics ( *añjasā* ) establish ( *varṇayanti* ) and determine ( *lakṣaṇam* ) the linkage of their nature to the 10th one ( *śrutenā* ) with the words from Vedas and descriptions containing the principles of Vedas ( *arthena ca* ) and through



the descriptions of pastimes of Srīman narayana and incidences from the lives of great Saint and Seers.

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#### FORTY ONE

### THE LINKAGE OF THE ESSENTIAL CHARACTERISTICS OF MAHAPURANA WITH SELF CONSCIOUSNESS (JIVA ATMA)

Volume 2, Chapter 10, Stanzas 3 to 9 (Srimad BHAGAVATAM)

Continuing the discourse, Sri Sukha Brahmarshi explains to King Pareekshit the detailed descriptions of the essential characteristics of Mahapurana.

Thereafter He also explains how important is the concept of “Ashraya” on which and into which everything rests. The linkage of these characteristics to the Jiva Atma (self consciousness) is the most beautiful part of the explanation. The concept of Advaita is also explained in a language which can be understood properly.

#### Stanza 3

*bhūta-mātrendriya-dhiyāni  
janma sarga udāhṛtaḥ  
brahmaṇo guṇa-vaiṣamyād  
visargaḥ pauruṣaḥ smṛtaḥ*

The origin ( *brahmaṇaḥ* ) from that Almighty, ( *guṇa-vaiṣamyād* ) due to the transformation of the intrinsic natural characteristics, ( *bhūta-mātrendriya-dhiyāni* ) resulting in the coming up of basic elements like the five elements, five characteristics, sense organs, Mahat and Ahankara etc., ( *janma* ) inclusive of the origin of that Virat form ( *udāhṛtaḥ* ) is called *sargaḥ*.

( *pauruṣaḥ* ) The creation of the universe which occurred through Lord Brahma, who originated from that Virat Purusha, ( *smṛtaḥ* ) is understood in the name of *visargaḥ*.

#### Stanza 4

*sthitir vaikunṭha-vijayaḥ  
poṣaṇam tad-anugrahaḥ  
manvantarāṇi sad-dharma  
ūtayaḥ karma-vāsanāḥ*

*sthitir* is what is known as *sthānam* or sustenance, and is considered ( *vaikunṭha-vijayaḥ* ) as the aspect of the inclination and the function of Sri Maha Vishnu to all the created life forms and to maintain them in their natural methods and protect them.



**poṣaṇam** is the compassion ( **tad-anugrahaḥ** ) towards the devotees by Bhagavan Vishnu.

**ūtayaḥ** is the motivating factors for the desires ( **karma-vāsanāḥ** ) of the living beings which bind them as instruments of actions and reactions.

**manvantarāṇi** are the descriptions about the great blessed saints and seers who were heading the Manvantaras ( **sad-dharmaḥ** ) and their role in protecting the righteousness.

### Stanza 5

**avatārānucaritam  
hareś cāsyānuvartinām  
pūṁsām īśa-kathāḥ proktā  
nānākhyānopabṛṁhitāḥ**

**īśa-kathāḥ** or what is known as **īśnānukathāḥ** ( **proktāḥ** ) are those which are called as descriptions ( **hareḥ** ) about Sri Mahavishnu's ( **avatārānucaritam** ) deeds and incidences in His various manifestations. ( **nānākhyānopabṛṁhitāḥ** ) This apart, it also includes various experiences and incidences in detail ( **pūṁsām** ) about the good people and their deeds ( **anuvartinām** ) who are the followers/devotees ( **asya** ) of Sri Bhagavan.

### Stanza 6

**nirodho 'syānuśayanam  
ātmanaḥ saha śaktibhiḥ  
muktir hitvānyathā rūpam  
sva-rūpeṇa vyavasthitih**

**nirodhaḥ** is the concept ( **asya ātmanaḥ** ) when the lives ( **anuśayanam** ) become one with the Source known as Paramatma ( **śaktibhiḥ saha** ) along with their senses and elements.

**muktiḥ** is the concept when, ( **hitvā** ) separating the self ( **ānyathā rūpam** ) containing the physical bodies of ignorance ( **sva-rūpeṇa** ) and with only the self consciousness state of being ( **vyavasthitih** ) getting identified with the Ultimate Truth.

**Note :** With reference to the concept “**nirodhaḥ**” it is the stage, when Lord Maha Vishnu assumes His Yoga Nidra (the divine sleep), following which all the life forms, along with their organs and senses, and along with all their natural contents, get merged into that Supreme Reality.

### Stanza 7

*ābhāsaś ca nirodhaś ca  
yato 'sty adhyavasīyate  
sa āśrayaḥ parami brahma  
paramātmēti śabdyate*

( *ābhāsaḥ ca* ) The principle through which the generation/creations originate, ( *nirodhaḥ ca* ) and the same principle into which the dissolution/assimilation of them take place, ( *yata* ) and with the same inherent principle ( *adhyavasīyate ca* ) they happen to appear and shine up when they are there, ( *śabdyate* ) and all of them which are being explained ( *parami brahma* ) as Parabrahm or ( *paramātmā iti* ) Paramatma as such , ( *saḥ* ) that one is the “ *āśrayaḥ* ”

### Stanza 8

*yo 'dhyātmiko 'yaiṁ puruṣaḥ  
so 'sāv evādhidaivikaḥ  
yas tatrobhaya-vicchedaḥ  
puruṣo hy ādhibhautikaḥ*

( *ayaiṁ puruṣaḥ* ) This life form ( *yaḥ* ) which is known with the name as *adhyātmikaḥ* ( *asau eva* ) is the same ( *saḥ* ) life form which is known as that *adhidaivikaḥ* . ( *tatra hi* ) While the synchronization is in fact from within and having single characteristic, ( *puruṣaḥ yaḥ* ) the life form which ( *ubhaya-vicchedaḥ* ) recognizes them as separate, and at that it is being known as *adhibhautikaḥ* .

### Stanza 9

*ekam ekatarābhāve  
yadā nopalabhāmahe  
tritayaiṁ tatra yo veda  
sa ātmā svāśrayāśrayaḥ*

( *ekatarābhāve* ) In the absence of non perception of any one of these among the three, ( *na upalabhāmahe* ) we do not come to know ( *ekam* ) about the other one.

( *yadā tatra* ) That being so, ( *yaḥ* ) a person ( *veda* ) who witnesses and firmly understands ( *tritayaiṁ* ) all the three together, ( *saḥ ātmā* ) that enlightened soul ( *svāśrayāśrayaḥ* ) understands that he is the source for himself and for everything else he himself is the source.

Note : To qualify to become a Mahapurana, (the great scripture) it should contain in itself and establish in it the characteristics of all the ten principles starting with **sargah**, **visargah** etc. Srimad BHAGAVATAM contains all these ten characteristics. Therefore, it is known as a Mahapurana.

The entire explanation and establishment of the nine characteristics starting with **sargah** till **muktiḥ** should only be to reiterate and clearly conclude with detailed analysis and definite affirmation that all the nine of them have direct and intrinsic relation and connection with the tenth characteristic known as **āśrayah**.

This **āśrayah** is the very source and intrinsic content and as such is the supreme source for all that are there in this universe and into which everything depends.

This **āśrayah** is the foundation and the source for the appearance by the life forms in three dimensional positions known as **adhyātmikah**, **adhidaivikah**, **adhibhautikah** . This **āśrayah** is in fact the very basis of life which is so energetic and the foundation of knowledge.

From now onwards, Maitreya Maharshi explains to Vidura the origin and development of the universe through the Virat Purusha from the source factor of **adhyātmikah** .

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FORTY TWO

**SRIMAN NARAYANA IS THE INTRINSIC CONTENT IN / OF  
EVERYTHING:**

Volume 2, Chapter 10, Stanza 10 to 12 (Srimad Bhgavatham)

Having explained the ten essential characteristics of Mahapurana and telling that it is "**āśrayah**" (the one on which everything rests), Sri Sukha Brahmarshi goes on to explain to King Pareekshit as to how the Universe and the life forms came into being from that single source known as Vairaajan.

Though this has been explained earlier to Sri Narada by Lord Brahma, a reference to the same principles is made here in reply to questions put by King Pareekshit to Sri Sukha Brahmarshi. This may appear to be a repetition.

But, in fact, this is reiteration of the established principles to give more emphasis. This is because of the fact that "**āśrayah**" is the most important principle upon which everything depends/rests/came about etc.

**Stanza 10**

**puruṣo 'ṇḍam vinirbhidyā  
yadāsau sa vinirgataḥ  
ātmano 'yanam anvicchann  
apo 'srākṣīc chucīḥ śucīḥ**

( *yadā* ) When ( *asau puruṣaḥ* ) this Virat Purusha ( *vinirbhidyā* ) split up ( *vinirgataḥ* ) and came out of ( *aṇḍam* ) the shell cover of the egg, ( *anvicchann* ) looking for a sacred place ( *ātmanaḥ* ) for Him ( *ayanam* ) to stay ( *saḥ* ) the Holiest of the Holi (that is Himself), ( *asrākṣīt* ) created ( *śucīḥ* ) the sacred ( *apaḥ* ) water - known as the germinating point - for the purpose.

### Stanza 11

*tāsv avātsīt sva-sṛṣṭāsu*  
*sahasraim parivatsarān*  
*tena nārāyaṇo nāma*  
*yad āpaḥ puruṣodbhavāḥ*

( *avātsīt* ) He remained ( *tāsu* ) within that water, ( *sva-sṛṣṭāsu* ) created by Himself, ( *sahasraparivatsarān* ) for thousands of years. ( *tena* ) Thus ( *nāma* ) acquired the name ( *nārāyaṇaḥ* ) Narayana ( *yad* ), because ( *āpaḥ* ) water ( *puruṣodbhavāḥ* ) came into being from that Purusha.

Note: The one who stays in water is known as Narayana. Naara means Water. Ayan means the place of stay. Also water is known as Naara as it originated from Narayana.

### Stanz 12

*dravyaim karma ca kālāś ca*  
*svabhāvo jīva eva ca*  
*yad-anugrahataḥ santi*  
*na santi yad-upekṣayā*

( *dravyaim* ) The materials, ( *karma ca* ) actions, ( *kālāś ca* ) time factor, ( *svabhāvaḥ* ) the individual characteristics, ( *jīvaḥ eva ca* ) and even the life form itself ( *santi* ) come about ( *yad-anugrahataḥ* ) only due to the inherent powers of Aadi narayana. ( *yad-upekṣayā* ) Without Him in all these, ( *na santi* ) they have no meaning and content.

Having explained these basic principles as to the origin of everything, Sri Sukha Brahmarshi goes on to explain what happened when this Virajaan, wakes up from his Yoga Nidra, through the subsequent stanzas.

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### FORTY THREE

#### THE SPROUTING OF LIFE FROM THE CONSCIOUS SOURCE

Volume 2, Chapter 10, Stanza 13 to 16 (Srimad Bhgavatam)

Having explained the basic principles as to the origin of everything, how the Almighty in the form of consciousness (also known as Virajaan), came out of the egg shell, remained in water, created by Him, for thousands of years etc.

Sri Sukha Brahmarshi goes on to explain to King Pareekshit what happened when this Viraajan, woke up from his Yoga Nidra.

### Stanza 13

*eko nānātvam anvicchan  
yoga-talpāt samutthitaḥ  
vīryaṁ hiraṇmayāṁ devo  
māyayā vyaṣṛjat tridhā*

### Stanza 14

*adhidaivam athādhyātmam  
adhibhūtam iti prabhuḥ  
athaikaṁ pauruṣaṁ vīryaṁ  
tridhābhidyata tac chṛṇu*

( *ekaḥ* ) The Single One and the Only One ( *prabhuḥ* ) and the most powerful ( *devo* ), Bhagavan ( *anvicchan* ) determining ( *nānātvam* ) to become/manifest into various potency, ( *samutthitaḥ* ) woke up ( *yoga-talpāt* ) from the sleep stage known as Yoga Nidhra (the divine sleep), ( *vyaṣṛjat* ) and sprouted ( *māyayā* ) through His own powers of Maya Shakti, ( *tridhā* ) into three ( *hiraṇmayāṁ* ) the goldshine radiating ( *vīryaṁ* ) potent seed of the very source of the universe as *adhidaivam*, ( *atha* ) then *adhyātmam* and *adhibhūtam*( *iti* ) thus. ( *ekaṁ vīryaṁ* ) The single potent seed, ( *pauruṣaṁ* ) which is the very source of the Almighty ( *abhidyata* ) sprouted ( *yata tridhā* ) thus into three. ( *chṛṇu* ) Please listen ( *tad* ) to this.

Note: (1) *adhidaivam* is that which gives powers of perception to the sense organs like the eyes etc. , for which the base Devas are Sun etc.

(2) *adhyātmam* is the total of all sense organs which experiences the result of these perceptions through the source of life.

(3) *adhibhūtam* is the physical content of all the sense organs.

Though these three are seemingly separate in physical and energy concepts, they are intertwined and interconnected with the same base source. The perceived separateness in fact converge and remain as to the Only One base source, though felt differently due to ignorance.

### Stanza 15

*antaḥ śarīra ākāśāt  
puruṣasya vicesṭataḥ  
ojaḥ saho balam jajñe  
tataḥ prāṇo mahān asuḥ*



( *puruṣasya vicesṭataḥ* ) As that Puruṣa was getting diversified into varieties ( *ākāśāt* ) from the space ( *antaḥ śarīre* ) from within Him ( *jajñe* ) came about ( *ojaḥ* ) the power of sense organs, ( *sahaḥ* ) the power of mind and ( *balam* ) the power of body. ( *tataḥ* ) From that - from the intrinsic source of these three powers - came into being ( *mahān* ) the most important ( *asuḥ* ) and energetic force ( *prāṇaḥ* ) known as the life.

### Stanza 16

*anuprāṇanti yaṁ prāṇāḥ  
prāṇantaṁ sarva-jantuṣu  
apānantaṁ apānanti  
nara-devam ivānugāḥ*

( *iva* ) Just like ( *nara-devam* ) the king is followed/or complied with ( *anugāḥ* ) by his followers, ( *prāṇantaṁ* ) the throbbing ( *yaṁ* ) source of life ( *sarva-jantuṣu* ) in all the life forms, ( *prāṇāḥ anuprāṇanti* ) is followed/complied with by their sense organs and carry out their functions. ( *apānantaṁ* ) When the source of life cease to exist, ( *apānanti* ) they also - sense organs - do not follow/comply and stop carrying out their functions.

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### FORTY FOUR

#### THE WONDERFUL DESCRIPTION OF THE SPROUTING OF SENSE ORGANS IN THE FIRST LIFE FORM:

Volume 2, Chapter 10, Stanza 17 to 23 (Srimad Bhgavatam)

Continuing further with the discourse to King Pareekshit, Sri Sukha Brahmaṛṣi, having explained the origin of life from the very source known as Virajan, goes on further to detail as to the development of SENSE ORGANS and other features.

### Stanza 17

*prāṇena kṣipatā kṣut tṛḍ  
antarā jāyate prabhoḥ  
pipāsato jakṣataś ca  
prāṇi mukhaṁ nirabhidyata*

( *prāṇena* ) Due to the formation of life ( *kṣipatā* ) which generates movements ( *antarā* ) from within, ( *prabhoḥ* ) The Virat Puruṣa ( *jāyate* ) started developing ( *kṣut tṛḍ* ) hunger and thirst. ( *pipāsataḥ jakṣataḥ ca* ) Therefore, with the intention to fulfil His desire of drinking and eating, ( *prāṇi mukhaṁ* ) firstly the mouth ( *nirabhidyata* ) split up and came about.



Note : Virat Purusha is the sum total of all the life forms. Therefore, the assuming of body features by the life form is also in the same order.

### Stanza 18

*mukhatas tālu nirbhinnam  
jihvā tatropajāyate  
tato nānā-raso jajñe  
jihvayā yo 'dhigamyate*

( *mukhataḥ* ) From within the mouth ( *nirbhinnam* ) came about ( *tālu* ) the inner tongue. ( *tatro* ) In that ( *upajāyate* ) there developed ( *jihvā* ) the taste organ known as the “tongue”. ( *tataḥ* ) Thereafter, ( *nānā-rasaḥ* ) the capacity to feel different tastes developed; ( *adhigamyate* ) which are perceived ( *jihvayā* ) through the taste organ.

Note : (1) *tālu* or the inner tongue is the source to perceive the tastes. Hence it is *adhibhūtam*. (2) *jihvā* or the tongue is the one through which the perception of the taste take plac. Hence it is *adhyātmam*. (3) Lord Varuna is the base demiGod for this sense organ. Hence it is *adhidaivam*. (4) The different tastes, are the subject matters. Thus, (a) the source or the base, (b) the sense organ, (c) the concerned demiGod connected to it, (d) and the concerned subject matter are the four segments for each and every sense organ. While giving detailed descriptions about each of them, it may not be possible to specify each of them every time. In the above stanza, the demiGod Varuna, connected to the taste organ, has not been specifically mentioned.

### Stanza 19

*vivakṣor mukhato bhūmno  
vahnir vāg vyāhṛtaim tayoh  
jale vaitasya suciram  
nirodhaḥ samajāyata*

( *vivakṣoḥ* ) With the desire to speak, ( *mukhataḥ* ) from the mouth ( *bhūmnaḥ* ) of the Virat Purusha came about ( *vahniḥ* ) the heat energy ( *vāg* ) and also the organ of speech, ( *tayoh* ) and from them ( *vyāhṛtaim* ) the capacity to speak. ( *vai* ) However, ( *tasya* ) for it to happen ( *samajāyata* ) there occurred ( *nirodhaḥ* ) hurdles ( *suciram* ) for a long time ( *jale* ) within the pregnant water content.

### Stanza 20

*nāsike nirabhidyetaim  
dodhūyati nabhasvati  
tatra vāyur gandha-vaho*

*ghrāṇo nasi jighṛkṣataḥ*

( *nabhasvati* ) When the source of the air of life ( *dodhūyati* ) was inhaled profusely ( *jighṛkṣataḥ* ) with the intention to smell, ( *nāsike* ) two nostrils ( *nirabhidyetān* ) opened up. ( *tatra nasi* ) In those nostrils ( *gandha-vahaḥ* ) came about the capacity to carry ( *vāyuh* ) air ( *ghrāṇaḥ* ) and also the development of the smell organ.

*Stanza 21*

*yadātmani nirālokaṃ  
ātmanān ca didṛkṣataḥ  
nirbhinne hy akṣiṇī tasya  
jyotiś cakṣur guṇa-grahaḥ*

( *yadā ātmani* ) At that time when ( *nirālokaṃ* ) He did not have light and vision, ( *didṛkṣataḥ* ) to fulfil His desire to look at ( *ātmanān ca* ) His own body and other things, ( *nirbhinne* ) there opened up ( *tasya hi* ) for that Virat Purusha ( *akṣiṇī* ) two eye balls. ( *jyotiḥ* ) The Sun became the source Devata for the eyes, ( *cakṣuh* ) and the eyes became the sense organ for sight ( *guṇa-grahaḥ* ) and for perceiving the knowledge regarding shapes and forms.

*Stanza 22*

*bodhyamānasya ṛṣibhir  
ātmanas taj jighṛkṣataḥ  
karṇau ca nirabhidyetān  
diśaḥ śrotraṇi guṇa-grahaḥ*

( *bodhyamānasya* ) As He used to wake up with the sounds of songs of praise ( *ṛṣibhiḥ* ) from the sacred Vedas, ( *jighṛkṣataḥ* ) with the intention of listening ( *tat* ) to the same, ( *karṇau ca* ) two eardrums ( *nirabhidyetān* ) opened up for That life form ( *ātmanaḥ* ) which is the source of all the life forms. ( *diśaḥ* ) The Devas of directions, ( *śrotraṇi* ) the sense organ of hearing, ( *guṇa-grahaḥ* ) and the capacity to perceive sounds and related knowledge thus came about.

*Stanza 23*

*vastuno mṛdu-kāṭhinya-  
laghu-gurv-oṣṇa-śītātām  
jighṛkṣatas tvaṇi nirbhinnā  
tasyān roma-mahī-ruhāḥ  
tatra cāntar bahir vātas*

*tvacā labdha-guṇo vṛtaḥ*

( *jighṛkṣataḥ* ) For that Virat Purusha, in order to feel the perception of ( *mṛdu-kāṭhinya-laghu-gurv-oṣṇa-śītatām* ) the softness, hardness, lightness, quality, mild warmness, coldness ( *vastunaḥ* ) of various materials, ( *nirbhinnā* ) there developed ( *tvak* ) skin, which is the source of sense of touch. ( *tasyāi* ) In that ( *romaḥ* ) hair sprouted with the hair-root holes of the skin as the organ, ( *mahī-ruhāḥ* ) and the trees as the source Deva. ( *tatra cā* ) With the ( *labdha-guṇaḥ* ) ability to perceive the sense of touch ( *tvacā* ) through the sense organ, ( *vātaḥ* ) the Air demiGod ( *vṛtaḥ* ) remained spread out ( *antaḥ bahiḥ* ) both inside and outside.

How other body organs developed are dealt with in the subsequent stanzas.

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FORTY FIVE

THE WONDERFUL DESCRIPTION OF THE SPROUTING OF BODY  
ORGANS IN THE FIRST LIFE FORM:

Volume 2, Chapter 10, Stanza 24 to 32 (Srimad Bhgavatam)

Continuing further with the discourse to King Pareekshit, Sri Sukha Brahmarshi, having explained the origin of life from, the very source known as Virajan, and the formation of various sense organs, now goes on further to detail as to the development of BODY ORGANS and other features.

*Stanza 24*

*hastau ruruhatus tasya  
nānā-karma-cikīrṣayā  
tayos tu balamindrasca  
ādānam ubhayāśrayam*

( *nānā-karma-cikīrṣayā* ) Having the eagerness to carry out various activities, ( *hastau* ) two hands ( *ruruhatuḥ* ) sprouted ( *tasya* ) for that Purusha. ( *tayoḥ tu* ) Within those hands, ( *balam* ) power became the organ ( *indraḥ ca* ) and Lord Indra became the source demiGod. ( *ādānam* ) The ability to do the action of "lifting" / "picking up" ( *ubhayāśrayam* ) came about depending on these two factors.

*Stanza 25*

*gatiṁ jigīṣataḥ pādau  
ruruhāte 'bhikāmikām  
padbhyāi yajñāḥ svayai havyai  
karmabhiḥ kriyate nṛbhiḥ*

( *jigīṣataḥ* ) In order to achieve the greatest ( *gatiṃ* ) through movement, ( *abhikāmikām* ) and thus desired by That Purusha, ( *pādaḥ* ) two legs ( *ruruhāte* ) sprouted. ( *padbhyāṃ* ) Along with these organs of legs ( *yajñāḥ svayam* ) the source demiGod became Lord Vishnu Himself who is the embodiment of all Yajnas. ( *nṛbhiḥ* ) The life forms in the human beings ( *kriyate* ) are able to collect ( *havyam* ) the materials for conducting Yajnas ( *karmabhiḥ* ) because of the action of movement and travelling with their legs.

Note: The same process of development of sense and body organs happen in the humans as happened to the Virat Puruaha. That is why there is a reference to humans in the above stanza.

### Stanza 26

*nirabhidyata śiśno vai  
prajānandāmṛtārthinaḥ  
upastha āsīt kāmānāṃ  
priyam tad-ubhayāśrayam*

( *prajānandāmṛtārthinaḥ* ) Desirous by that Purusha to have children, the pleasure in uniting, attainment of heavenly abode due to the method of having children etc, ( *śiśnaḥ vai* ) the organs of reproduction ( *nirabhidyata* ) came into being. ( *upasthaḥ* ) Thus the sex organ known as "Upastham" ( *āsīt* ) also came about. ( *priyam* ) The fulfillment of the pleasures ( *kāmānāṃ* ) of sexual desires ( *tad-ubhayāśrayam* ) became the organ and the source demiGod became Kama.

### Stanza 27

*utsisṛkṣor dhātu-malam  
nirabhidyata vai gudam  
tataḥ pāyus tato mitra  
utsarga ubhayāśrayaḥ*

( *utsisṛkṣoḥ* ) When the Purusha had the feeling of ejecting ( *dhātu-malam* ) the discarded materials of the eaten food, ( *gudam vai* ) the hole of anus ( *nirabhidyata* ) sprouted. ( *tataḥ* ) In that came about ( *pāyuh* ) the organ for ejection known as "Paayu" ( *tataḥ* ) and thus ( *mitraḥ* ) Mitra became its demoGod. ( *ubhayāśrayaḥ* ) Depending upon both of these ( *utsargaḥ* ) the conduction of ejection developed.

### Stanza 28

*āsisṛpsoḥ puraḥ puryā*

*nābhi-dvāram apānataḥ  
tatrāpānas tato mṛtyuḥ  
pṛthaktvam ubhayāśrayam*

( *āsisṛpsoḥ* ) With His desire to spread out ( *puryā* ) from one body ( *purāḥ* ) to other bodies, ( *nābhi-dvāram* ) thereafter came about the sprouting up of His navel. ( *tatra* ) From that ( *apānaḥ* ) the organ known as *apānaḥ* - the air containing the source of life - ( *tataḥ* ) and further from that ( *mṛtyuḥ* ) the source demiGod known as *mṛtyuḥ* - the death - came about. ( *pṛthaktvam* ) The death, which is the form of separation of the source of life ( *apānataḥ* ) from *apānaḥ* , ( *ubhayāśrayam* ) depends upon both this sense organ and the demiGod.

### Stanza 29

*āditsor anna-pānānām  
āsan kuṣy-antra-nāḍayaḥ  
nadyaḥ samudrās ca tayas  
tuṣṭiḥ puṣṭis tad-āśraye*

( *āditsōḥ* ) Desirous by that Purusha to get the power of digestion ( *anna-pānānām* ) of food and liquids, ( *āsan* ) developed ( *kuṣy-antra-nāḍayaḥ* ) stomach/abdomen, within that intestines, veins and arteries etc. ( *tayoḥ* ) For those organs, in seriatim, ( *samudrāḥ* ) the Ocean (for stomach/abdomen) and ( *nadyaḥ ca* ) the rivers (for veins and arteries) became the source demiGods. ( *tad-āśraye* ) Depending upon both these organs and the demiGod, ( *tuṣṭiḥ* ) the development of the abdomen ( *puṣṭiḥ* ) and the nourishment of the body took place.

### Stanza 30

*nididhyāsor ātma-māyāṁ  
hṛdayaṁ nirabhidyata  
tato manaś candra iti  
saikalpaḥ kāma eva ca*

( *nididhyāsoḥ* ) When He had the desire of pondering deeply and incessantly ( *ātma-māyāṁ* ) over His own Maya Shakti (Special powers of Vishnu ), ( *hṛdayaṁ nirabhidyata* ) there came about the development of the Heart. ( *tataḥ* ) Within that, ( *manaḥ* ) the sense organ known as the Mind ( *tataḥ* ) and for which ( *candraḥ* ) the Moon as the source demiGod came about. With the development of



these two, ( *saṅkalpaḥ* ) there happened the powers of imagination ( *kāmaḥ eva ca* ) and the desires to seek, as their fall out.

### Stanza 31

*tvak-carma-māṁsa-rudhira-  
medo-majjāsthi-dhātavaḥ  
bhūmy-ap-tejomayāḥ sapta  
prāṇo vyomāmbu-vāyubhiḥ*

( *sapta dhātavaḥ* ) Seven intrinsic content materials ( *tvak-carma-māṁsa-rudhira-medo-majjāsthi* ) such as the inner skin, outer skin, flesh, blood, fat, bone marrow, bones; ( *bhūmy-ap-tejomayāḥ* ) and transformations such as the earth, water, fire etc. took place. ( *prāṇaḥ* ) The breath of life also developed ( *vyomāmbu-vāyubhiḥ* ) due to the space, water, air etc.

### Stanza 32

*guṇātmakānīndriyāṇi  
bhūtādi-prabhavā guṇāḥ  
manāḥ sarva-vikārātmā  
buddhir vijñāna-rūpiṇī*

( *indriyāṇi* ) The sense organs such as hearing ( *guṇātmakāni* ) have the predominant capacity to understand the characteristics of sound etc.

( *guṇāḥ* ) The characteristics ( *bhūtādi-prabhavā* ) originate from Ahankara Tatva and go on acquiring transformations. ( *manāḥ* ) The Mind ( *sarva-vikārātmā* ) is the cluster of combining within itself all the feelings. ( *buddhiḥ* ) The Buddhi, the power of thinking, ( *vijñāna-rūpiṇī* ) is the embodiment of various knowledge.

Sri Sukha Brahmarshi goes on to explain further that the Almighty cannot be confined to the sense and body organs. These are beautiful explanations coming forward through the following stanzas.

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### FORTY SIX

**SRIMAN NARAYANA IS NOT A CONTENT BUT THE SOURCE OF ALL CONTENTS:**

**Volume 2, Chapter 10, Stanza 33 to 36 (Srimad Bhagavatam)**

Continuing with the explanation as to the formation of life in the Virat Purusha and His desire to manifest Himself into varieties, Sri Sukha Brahmarshi had dealt with the aspects of the development of sense and body organs through the previous chapters. Now he goes on further to say that one cannot limit Adi Purusha to these forms and shapes. He is



not a content but the source of all the contents. He now explains these concepts to King Pareekshit through the following stanzas.

### Stanza 33

*etad bhagavato rūpaṁ  
sthūlaṁ te vyāhṛtaṁ mayā  
mahy-ādibhiś cāvaraṇair  
aṣṭabhir bahir āvṛtam*

( *vyāhṛtaṁ* ) The descriptions explained ( *te* ) to you ( *mayā* ) by me ( *etad rūpaṁ* ) about the enormous form and shape ( *sthūlaṁ* ) of the universal size of the largeness ( *bhagavataḥ* ) of Bhagavan, ( *āvṛtam ca* ) is hidden ( *aṣṭabhiḥ* ) by eight types ( *āvaraṇaiḥ* ) of layers ( *bahiḥ* ) from outside ( *mahy-ādibhiḥ* ) starting with the earth. Note: The eight types of layers referred to above are the five elements, Mahat Tatvam, Ahankaram, Prakriti.

### Stanza 34

*ataḥ paraṁ sūkṣmatamam  
avyaktaṁ nirviśeṣaṇam  
anādi-madhya-nidhanam  
nityam vāi-manasaḥ param*

( *ataḥ paraṁ* ) This apart, (meaning thereby whatever has been described about that Bhagavan earlier) there is the form and shape of Him,

- (a) which is ( *sūkṣmatamam* ) the minutest of the minutest ;
- (b) which ( *avyaktaṁ* ) cannot be perceived as it is beyond perception;
- (c) which ( *nirviśeṣaṇam* ) cannot be explained in words and by descriptions;
- (d) which has ( *anādi-madhya-nidhanam* ) no beginning, no center point, and no end point and cannot be contained in these specifications;
- (e) which ( *nityam* ) remains so as such for ever and, therefore, ever permanent;
- (f) which is beyond ( *vāi-manasaḥ* ) the words and the mind, and, therefore, ( *param* ) immeasurable in any content or context and which is the causative factor of and for everything.

Note : The words “form and shape” has been used only to express the thoughts in the absence of any other words. In fact the Supreme

*Almighty cannot be contained or condensed in any form and shape or in words.*

### Stanza 35

*amunī bhagavad-rūpe  
mayā te hy anuvarṇite  
ubhe api na gṛhṇanti  
māyā-sṛṣṭe vipaścitaḥ*

( *amunī* ) Both these forms and shapes ( *bhagavad-rūpe* ) of Bhagavan ( both the largest of the largest and also the smallest of the smallest ), ( *anuvarṇite* ) described in an orderly manner ( *te* ) to you ( *mayā* ) by me, ( *māyā-sṛṣṭe* ) are only the perception through the creation of Maya Shakti. ( *vipaścitaḥ* ) The real knowledgeable people ( *na gṛhṇanti* ) do not recognize/approve, ( *ubhe api* ) therefore, both of them.

### Stanza 36

*sa vācya-vācakatayā  
bhagavān brahma-rūpa-dhṛk  
nāma-rūpa-kriyā dhatte  
sakarmākarmakaḥ paraḥ*

( *saḥ bhagavān* ) That Supreme Almighty ( *paraḥ* ) who is standing apart from and beyond the Nature, ( *brahma-rūpa-dhṛk* ) adorning the form of the consciousness, ( *vācya-vācakatayā* ) Which/Who can be expressed in words and at the same time cannot be expressed, ( *dhatte* ) assumes ( *nāma-rūpa-kriyāḥ* ) the names and shapes of life forms and their conduct - in other words He creates them. ( *akarmakaḥ* ) Though He is not bound by the results of actions or connected to any actions ( *sakarmā* ) He is the initiator of all actions. Sri Sukha Brahmarshi goes on to explain further about His creations.

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### FORTY SEVEN

#### THE CHAIN REACTIONS OF REBIRTH - CONSEQUENCE OF MULTIPLE ACTIONS IN EARLIER BIRTHS

Volume 2, Chapter 10, Stanza 37 to 41 (Srimad Bhagavatam)

Continuing with the explanation as to the formation of life in the Virat Purusha and His desire to manifest Himself into varieties, Sri Sukha Brahmarshi had dealt with the aspects of the development of sense and body organs through the previous chapters. Now he goes on further to say that one cannot limit Adi Purusha to these forms and shapes. He is

not a content but the source of all the contents. He goes on to explain His creations and how the cycle of births depends upon the predominance of the characteristics of qualities (Rajas, Tamas, Sattva) in the present life to King Pareekshit through the following stanzas.

### Stanza 37

*prajā-patīn manūn devān  
ṛṣīn pitṛ-gaṇān pṛthak  
siddha-cāraṇa-gandharvān  
vidyādhṛāsura-guhyakān  
kinnarāpsaraso nāgān  
sarpān kimpuruṣoragān  
mātṛ rakṣaḥ-piśācānś ca  
preta-bhūta-vināyakān  
kūṣmāṇḍonmāda-vetālān  
yātudhānān grahān api  
khagān mṛgān paśūn vṛkṣān  
girīn nṛpa sarīṣpān  
dvi-vidhāś catur-vidhā ye 'nye  
jala-sthala-nabhaukaśaḥ  
kuśalākuśalā miśrāḥ  
karmaṇān gatayas tv imāḥ*

( *prajā-patīn* ) Prajapatis, ( *manūn* ) Manus, ( *devān* ) Devas,  
( *ṛṣīn* ) Rishis, ( *pitṛ-gaṇān* ) ancestors, ( *siddha-cāraṇa-gandharvān* )

Sidhas, Chaaranaas, Gandarvas, etc. ( *vidyādhṛāsura-guhyakān* )  
Vidhyadharas, Asuraas, Guhyakaas, etc. ( *kinnarāpsarasaḥ* )  
Kinnaras, Apsaras, etc. ( *nāgān* ) Naagas, ( *sarpān* ) Sarpaas,  
( *kimpuruṣoragān* ) Kimpurushas, Uragas etc. ( *mātṛ* ) Mathris,  
( *rakṣaḥ-piśācānś ca* ) Rakshas, Pisachas, etc. ( *preta-bhūta-vināyakān* )  
Prethas, Bhootas, Vinayakas, etc. ( *kūṣmāṇḍonmāda-vetālān* )  
Kushmandas, Unmadhas, Vethalas, etc. ( *yātudhānān* )  
Rakshas, ( *grahān api* ) Durdevatas, ( *khagān* ) Birds, ( *mṛgān* )  
Wild animals, ( *paśūn* ) Domestic animals, ( *vṛkṣān* ) Trees, ( *girīn* )  
Mountains, ( *sarīṣpān* ) Reptiles, ( *dvi-vidhāḥ* ) Whatever is  
there movable and immovable with all their transformational  
characteristics, ( *catur-vidhāḥ* ) Four types of giving birth -

mammals, plants, through eggs, and self sprouting from bodies - ( *jala-sthala-nabhaukasah* ) Whatever are there in water, space, and earth, ( *ye anye* ) and including many others which are not mentioned above are all His creations only.

( *nṛpa* ) Oh King ! ( *imāḥ* ) Those creations which are ( *kuśalāḥ* ) the superior ones, ( *miśrāḥ* ) the middle order ones ( *akuśalāḥ* ) and the lower order ones ( *gatayaḥ tu* ) are all because of the resultant varied effects ( *karmanāḥ* ) and of the force of their own actions.

### Stanza 41

*sattvaḥ rajas tama iti  
tisraḥ sura-nṛ-nārakāḥ  
tatrāpy ekaikaśo rājan  
bhidyante gatayas tridhā  
yadaikaikataro 'nyābhyāḥ  
sva-bhāva upahanyate*

( *tisraḥ* ) There are three ways of happenings which can be bifurcated into ( *sura-nṛ-nārakāḥ* ) the categories of divine, humans and animals. ( *iti* ) This happening depends upon the predominance of the characteristic in them ( *sattvaḥ rajas tamaḥ* ) like Satva, Rajs and Tamas.

( *rājan* ) Hey King ! ( *tatra apy* ) Even within these, ( *yada* ) at any particular point of time, ( *ekaikatarāḥ* ) when any one of these ( *sva-bhāvaḥ* ) characteristics ( *upahanyate* ) get more overwhelmingly predominant in any life form, ( *nyābhyāḥ* ) as compared to the other two characteristics, ( *ekaikaśah* ) at each of those times, ( *gatayaḥ* ) these happenings (meaning thereby the happenings of different births due to the effect the consequential actions ) ( *bhidyante* ) get bifurcated into ( *tridhā* ) multiples of three each separately.

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### FORTY EIGHT

#### REVERSE ANALOGY OF CREATED GETTING MERGED WITH THE CREATOR AT THE END OF KALPA:

Volume 2, Chapter 10, Stanza 42 to 47 (Srimad Bhagavatam)  
Sri Sukha Brahmarshi continues with his discourse to King Pareekshit.  
Having explained the origin of the Virat Purusha, telling that there is nothing other than Him, conveying how the cycle of births and rebirths

take place etc., he carries on further through the concluding stanzas of Chapter 10.

### Stanza 42

*sa evedam jagad-dhātā  
bhagavān dharma-rūpa-dhṛk  
puṣṇāti sthāpayan viśvam  
tiryañ-nara-surādibhiḥ*

( *jagad-dhātā* ) He Who procreated all the worlds, ( *saḥ bhagavān eva* ) the same Almighty, ( *dharma-rūpa-dhṛk* ) assuming the form of Righteousness as Vishnu, ( *tiryañ-nara-surādibhiḥ* ) through the manifestations of Divine beings, humans, and other categories of life forms, ( *sthāpayan* ) sustains ( *puṣṇāti* ) and nourishes ( *idam viśvam* ) this world.

### Stanza 43

*tataḥ kālāgni-rudrātmā  
yat sṛṣṭam idam ātmanah  
sanniyacchati kālena  
ghanāṅikam ivānilah*

( *tataḥ* ) Ultimately, ( *kālāgni-rudrātmā* ) assuming the form of Rudra as the embodiment of time and destruction, ( *kālena* ) with the effect of time, ( *yat idam* ) gets these worlds ( *sṛṣṭam* ) which came into being ( *ātmanah* ) from within Him, ( *sanniyacchati* ) dissolves unto Himself ( *ghanāṅikam* ) like the rows of clouds ( *anilah iva* ) getting moved with the effect of the wind.

### Stanza 44

*ittham-bhāvena kathito  
bhagavān bhagavattamah  
nettham-bhāvena hi param  
draṣṭum arhanti sūrayah*

( *bhagavān* ) The Supreme Almighty, ( *bhagavattamah* ) who is the embodiment of all the prosperities and the greatest among any who are bestowed with all the six Gunas, ( *kathitah* ) has been described and presented ( *ittham-bhāvena* ) in this manner connecting Him with the deeds of creations etc. ( *hi sūrayah* ) However, the most knowledgeable ones ( *na arhanti* ) do not wish ( *draṣṭum* ) to see or perceive him ( *param* ) only ( *ittham-bhāvena* ) in this capacity.



**tanza 45**

*nāsyā karmaṇi janmādau  
parasyānuvidhīyate  
kartṛtva-pratiṣedhārtham  
māyayāropitam hi tat*

( *parasya* ) The Supreme Almighty, who is beyond all the characteristics (Gunas) ( *na* ) has no indulgence in the deeds ( *karmaṇi* ) of creation work ( *asya* ) of the worlds etc. ( *hi* ) Therefore, ( *kartṛtva-pratiṣedhārtham* ) in order to negate the concept that the creation of the worlds have been indulged into by the Supreme Almighty, ( *anuvidhīyate* ) the sacred Vedas have explained very explicitly that ( *tat* ) the creation work as such ( *āropitam* ) which is being said to be by the Supreme Almighty, ( *māyayā* ) is in fact through His own Maya Shakti.

**Stanza 46**

*ayam tu brahmaṇaḥ kalpaḥ  
savikalpa udāhṛtaḥ  
vidhiḥ sādharmaṇo yatra  
sargāḥ prakṛta-vaikṛtāḥ*

( *udāhṛtaḥ* ) I have explained in detail ( *ayam kalpaḥ tu* ) this great flow of time factor ( *brahmaṇaḥ* ) concerning Lord Brahma ( *savikalpaḥ* ) and all aspects within that time factor. ( *yatra* ) In this great flow of time factor, and within these time factors, ( *prakṛta-vaikṛtāḥ* ) all natural and derivative ( *sargāḥ* ) creations take place. ( *vidhiḥ* ) This rule of creation ( *sādharmaṇaḥ* ) is applicable generally to all the other time factors as well.

Note: In the beginning of the Kalpa (time factor of millions of years) from the very source of Nature the characteristics such as Mahat Tatvam, Ahankara Tatvam etc. come about. They are the Natural creations. During the Kalpa (time factor), with the interaction of the basic elements all the lifeforms get created. At the end of the Kalpa (time factor), the reverse process happen by which the created ones get dissolved into the creation.

**Stanza 47**

*parimāṇam ca kālasya  
kalpa-lakṣaṇa-vigraham  
yathā purastād vyākhyāsyē*



*pādmam kalpam atho śṛṇu*

( *vyākhyāsyē* ) I am going to further explain to you in detail ( *purastād* ) from now on, ( *yathā* ) as required, ( *kālasya* ) the measurement of time factor, ( *parimāṇam* ) from the minutest to the greatest unit, ( *kalpa-lakṣaṇa-vigraham* ) the characteristic of the duration of a Kalpa, and within that Kalpa the Manvantaras, ( *atho* ) and within the Kalpas specially ( *pādmam kalpam ca* ) what is known as the Paadma Kalpa. ( *śṛṇu* ) Please listen to them.

*Stanza 48*

*śaunaka uvāca*

*yad āha no bhavān sūta*

*kṣattā bhāgavatottamaḥ*

*cacāra tīrthāni bhuvā*

*tyaktvā bandhūn sudustyaajān*

( *śaunaka uvāca* ) Saunaka said to Sutha :

( *sūta* ) Hey Sutha ! ( *bhavān naḥ āha* ) You had told us earlier ( *yad* ) about the matter as to how ( *kṣattā* ) Vidura, ( *bhāgavatottamaḥ* ) who was the greatest of all the devotees, and who, ( *sudustyaajān* ) despite being not able to discard ( *bandhūn* ) his relatives ( *tyaktvā* ) had to discard them ( *cacāra* ) and travel around ( *tīrthāni* ) all the sacred places ( *bhuvā* ) on the earth.

*Stanza 49*

*kutra kauśāraves tasya*

*sainvādo 'dhyātma-sainśritah*

*yad vā sa bhagavān s tasmai*

*prṣtas tattvam uvāca ha*

( *kutra* ) Where did ( *sainvādaḥ* ) the discussions ( *adhyātma-sainśritah* ) of very high knowledgeable calibre ( *tasya* ) between Vidura ( *kauśāraveḥ* ) and Maitreya Maharshi take place ? ( *prṣtaḥ* ) Upon being encouraged by questions of Vidura, ( *yad vā* ) what were ( *tattvam* ) the principles ( *uvāca ha* ) explained ( *tasmai* ) to Vidura ( *bhagavān* ) by that all knowledgeable ( *saḥ* ) Maitreya Maharshi ?

**Stanza 50**

*brūhi nas tad idain saumya  
vidurasya viceṣṭitam  
bandhu-tyāga-nimittain ca  
tathaivāgatavān punaḥ*

( *saumya* ) Hey the good human being ! ( *naḥ brūhi* ) Please explain to us ( *bandhu-tyāga-nimittain* ) as to the reasons for Vidura to discard his close relatives and go away, ( *tatha eva* ) and in the same manner as to how ( *punaḥ* ) he again ( *āgatavān ca* ) came back etc., ( *tad idain* ) and all other ( *viceṣṭitam* ) deeds ( *vidurasya* ) relating to Vidura.

**Stanza 51**

*sūta uvāca  
rājñā parīkṣitā pṛṣṭo  
yad avocan mahā-muniḥ  
tad vo 'bhidhāsyē śṛṇuta  
rājñāḥ praśnānusārataḥ*

( *sūta uvāca* ) Sutha said to Saunaka:

( *yad* ) As ( *avocat* ) explained ( *rājñā* ) to King Pareekshit as answers ( *parīkṣitā* ) to his ( *pṛṣṭaḥ* ) questions ( *mahā-muniḥ* ) by Shri Sukha Brahmarshi, ( *abhidhāsyē* ) I am going to explain ( *tad va* ) the same to you ( *praśnānusārataḥ* ) in the same order of the questions ( *rājñāḥ* ) of the king. ( *śṛṇuta* ) Please listen.

Volume 2 deals with the main principles behind the creation of the universe. This can be seen at three places. However, they are not repetitions. Whatever has been said in the first discourse in brief are being explained in detail in another discourse. This is the method followed in Srimad BHAGAVATAM. The description in detail about the creation of the universe is to establish in oneself the consciousness about the Supreme Almighty who is the source for all the elements towards the creation of the universe. Thus, with the indication of the preamble of what is going to be presented in the next volume through the discussions between Vidura and Maitreya Maharshi, this volume is getting concluded.

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HARI OM