

Om Shree Krishnaya Param Brahmane Namah!

**Om Namō Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ चतुर्थस्कन्धः ॥

CHATHURTHTHASKANDDAH (CANTO FOUR)

॥ एकोनत्रिंशोऽध्यायः - २९ ॥

EKONATHRIMSATHTHAMOADDHYAAYAH (CHAPTER TWENTY-NINE)

**Vidhura Maithreya Samvaadhe PraacheenaberhirnNaaradha
Samvaadho Naama [PuranjjanOpaakhyaana Thatthvam] (In the
Conversation between Vidhura and Maithreya the Conversation of
Praacheenaberhish and Naaradha [The Underlying Principles
Incorporated in the Story of Puranjjana])**

[In this chapter, we can read the conversation of Naaradha and Praacheenaberhis. It will be revealed that Puranjjana Charitham is an allegory. Here we are going to read the meaning of the specific names and numbers used in the story and also how and why those numbers are specifically significant and relevant in material life. Please note that the explanation started in the fifty second stanza of the previous chapter,

twenty-eight, and this is a continuation. Therefore, please read it with extreme care and see that any doubts or questions you had in mind from chapter twenty-five are not left unanswered, especially in the names and numbers used. Then Naaradha continues to narrate to Berhis how gross material, and the subtle body are linked or rather more clearly how the subtle body works as the driving force behind all the activities executed by the gross material body. The explanations will prove beyond any doubt that the subtle body of the living entity is the soul, and the soul is the Supreme Soul, and the Supreme Soul is Lord Vishnu. And that is Paramaathma Thatthvam. Praacheenaberhis understood this and entrusted kingship of the world to his sons and went to Kapilaasrama and observed austerity. Ultimately with the realization of Paramaathma Thatthvam Berhis spent the rest of his material life at the devotional services of Lord Vishnu and attained Nithya Mukthi. Please continue to read for details...]

प्राचीनबर्हिरुवाच

PraacheenaberhirUvaacha (Praacheenaberhish Said):

भगवंस्ते वचोऽस्माभिर्न सम्यगवगम्यते ।
कवयस्तद्विजानन्ति न वयं कर्ममोहिताः ॥ १ ॥

1

Bhagawamsthe vachoasmaabhirnna samyagavagemyathe
Kavayasthadvijaananthi na vayam karmmamohithaah.

Oh Bhagawan, Dhevarshi Naaradha! The purpose and purpose of the story could not be understood by us. We think this could be understood only by the most scholastic poets with in-depth knowledge of spiritual or transcendental philosophy. The underlying indirect meaning of the story cannot be understood by ordinary people like us who are always engaged in fruitive activities in this material world. We are ignorant because of the illusory power which controls this universe. People like us cannot go beyond the smoke curtain created by the illusory power. Oh Maharshe! You are a Brahmajnja. You have attained transcendental knowledge and transcendental realization. You know the Parabrahma Thatthvam. Therefore, kindly explain to us the story in such a way that people like us

who are controlled by the material nature can understand the purpose and purport of the story of Puranjana.

नारद उवाच

Naaradha Uvaacha (Naaradha Said):

पुरुषं पुरञ्जनं विद्याद्यद्व्यनक्त्यात्मनः पुरम् ।
एकद्वित्रिचतुष्पादं बहु पादमपादकम् ॥ २॥

2

Purusham Puranjjanam vidhyaadhyadhvyanakthyaathmanah puram
Ekadhvithrichathushpaadham behupaadhamapaadhakam.

Hey Praacheenaberhishe! You should realize that the entities of this material world are born with one leg or two legs or three legs or four legs or innumerable legs or even legless according to the material activities they are, or they have to be engaged in. Or that means life would assume a particular body according to the material activity or activities it wanted to engage in. Here "life" is the "soul" which is eternal energy. When we say it assumes a body it can mean it depends on the body for the purpose of engaging in the material activity or activities also it can mean that the life or soul supports the body to engage in the fruitive material activity or activities. Pura or Puri means the body. [The physical body is considered as a house or a city.] 'Jana' or 'Jena' means born. What is born? Life is born. So Puranjana means life is born in the body. And when that life is born in the material world Puranjana would mean that life has assumed a material body with material nature and material senses in order to get engaged in fruitive material activity or activities. [Why I have repeated activities and activities is to avoid any confusion that we are talking only of one specific activity. From next stanza onwards I may use only activity even when it represents various and multiple activities.] Therefore, in short Puranjana means any material life in this material world. That means Puranjana represents any living entity in this material world.

योऽविज्ञाताहृतस्तस्य पुरुषस्य सखेश्वरः ।
यन्न विज्ञायते पुम्भिर्नामभिर्वा क्रियागुणैः ॥ ३॥

Yoavijnjaathaahrithasthasya purushasya sakhEswarah
Yenna vijnjaayathe pumbhirnaamabhirvaa kriyaagunaih.

Hey Raajarshe! Since the living entities does not know the name or the glories or the pure and pious and virtuous deeds or the qualities or the form of the Supreme Personality of God or Parabrahmam who is always with all the living entities as an eternal friend I described him as Avijnjaatha meaning the one whose name is not known or the one with unknown name. The transcendental realization is the individual Soul and Supreme Soul is one and the same. The Supreme Soul is the Supreme God. The Supreme God is Parabrahmam. Parabrahmam is not known to be a material being. Therefore, Parabrahmam is Avijnjaatha or unknown or nameless or without a name to the material body. But this Avijnjaatha remains as the eternal friend of all the living beings whether material or even not.

यदा जिघृक्षन् पुरुषः कात्स्न्येन प्रकृतेर्गुणान् ।
नवद्वारं द्विहस्ताङ्घ्रि तत्रामनुत साध्विति ॥ ४॥

Yedhaa jighrikshan purushah kaarthshnyena prekrithergunaan
Navadhvaaram dhvihasthaangghrim thathraamanutha saaddhvathi.

But when the living entity wants to enjoy the modes of material nature in its totality the most suitable form out of all other forms of living entities has to accept the body which has nine gates or entrances or openings and two hands and two legs which is the form of a Marthya or Manuja or human being or of a Dheva or demigod. The nine gates or openings are the Navadhvaaraas or Nine Holes (Gates). The Navadhvaaraas are: two eyes, two ears, two nostrils, one mouth, one anus and one genital. Dhevaas also have all these parts, but they are not in the material world. Therefore, in the material world in order to enjoy the best of all the material pleasures and luxuries the most preferred form is that of a Manuja or Marthya with all the above parts fitted in the most appropriate and suitable and convenient style. Therefore, human beings are the best out of all other living entities of this material world capable of enjoying all material pleasures in the highest measures.

बुद्धिं तु प्रमदां विद्यान्ममाहमिति यत्कृतम् ।
यामधिष्ठाय देहेऽस्मिन् पुमान् भुङ्क्तेऽक्षभिर्गुणान् ॥ ५॥

5

Budhddhim thu Premadhaam vidhyaanmamaahamithi yethkritham
Yaamaddhishttaaya dheheasmin pumaanbhungktheakshibhirgunaan.

The name Premadham or Premadha means intelligence. Here intelligence means material intelligence. As we are in this material world, material intelligence is the common intelligence prevailing here. And material intelligence is also called ignorance or ignorance of spirituality. This universe is covered by the illusory power of the Supreme Soul. Therefore, whatever we see including the existence of the universe is only an illusion. Therefore, transcendently this material universe is false or unreal and whatever in this universe is also false and unreal. Therefore, what we refer to here as intelligence is false or unreal. Therefore, material intelligence is ignorance. Our decisions, determinations, discretions, thinking, convictions, conclusions, etc. depend on this material intelligence of Premadha. When we take shelter in material intelligence, we would identify ourselves with the material body. That type of identification influences and leads us to material consciousness like “I” and “mine” or “we” and “ours” and such false pride and ego. These types of egoistic thinking and feeling would lead us to enjoy and suffer through the material senses. Once we start enjoying and or suffering through material senses then we would naturally be entrapped into the endless enjoyments and sufferings of the material world. [We would engage one after another innumerable fruitive activities under the impression of fulfilling the perfect enjoyment which would never be perfect as we are always bound to compare with something else which we may think is superior to what we have and then would divert our activities for attainment of that. This is the vicious cycle we are entrapped in this material world.]

सखाय इन्द्रियगणा ज्ञानं कर्म च यत्कृतम् ।
सख्यस्तद्वृत्तयः प्राणः पञ्चवृत्तिर्यथोरगः ॥ ६॥

6

Sakhaaya indhriyagenaa jnjanam karmma cha yeth kritham
Sakhyasthadvriththayah praanah panjchavritthiriyetthoragah.

The ten male friends mentioned for Puranjani are the respective organs of five Karmmendhriyaas or Working Sense Organs and the five Jnjanendhriyaas or Knowledge Senses. [The five Karmmendhriyaas are: the mouth, the feet, the hands, the anus and the genitals and five Jnjanendhriyaas are: the eyes, the nose, the ears, the tongue and the skin.] And the ten female counterparts of the male friends of Puranjani are the respective engagements or actions or activities of those five Jnjanendhriyaas and five Karmmendhriyaas. Oh Praacheenaberrish, you please also understand that the five hooded serpent guard or friend of Puranjani referred earlier was the circulatory functions of Praana or Life or Life Air engaging and working with the five senses and sense organs.

बृहद्वलं मनो विद्यादुभयेन्द्रियनायकम् ।
पञ्चालाः पञ्चविषया यन्मध्ये नव खं पुरम् ॥ ७॥

7

Brihathbelam mano vidhyaadhubhayendhriyanaayakam
Panjchaalaa panjcha vishayaa yenmaddhye navakham puram.

The commander or leader or the supervisor or superintendent of the ten friends referred earlier is the Manas or mind. Mind is the one who gives orders or commands and prompts the Karmmendhriyaas and Jnjanendhriyaas to perform their respective functions at the required time. [That will be like a reflex action. We would never even know or feel that the mind gives orders, and the organs execute accordingly.] Thus, the mind is the eleventh friend of Puranjani. Manas or mind is the supreme power. Without Manas none of the organs would be functional. Manas or mind is the leader of senses in acquisition of knowledge and in performance of work. The Panjchaala Dhesam or kingdom referred to is the atmosphere in which the sense objects are enjoyed. Puranjana Puri or City is within the Panjchaala Dhesam which is the material body dominated and controlled by the five material senses. And the body is with Navadhvaaraas or Nine gates or holes. Therefore, the Puri or City with Navadhvaaraas is the material body.

अक्षिणी नासिके कर्णौ मुखं शिश्रुगुदाविति ।
द्वे द्वे द्वारौ बहिर्याति यस्तदिन्द्रियसंयुतः ॥ ८॥

8

Akshinee naasike karnnau mukham sishragudhaavithi
Dhve dhve dhaarau behiryathi yesthadhindhriyasamyuthah.

The nine gates mentioned are the two gates each for eyes, nose and ears and one gate each for mouth, anus and genital. Thus, the body has nine gates. Having these nine gates the material body of the living entity gets involved or gets communicated or linked with the external world and enjoys the material senses or sense objects like taste, smell, etc. of the material world.

अक्षिणी नासिके आस्यमिति पञ्च पुरः कृताः ।
दक्षिणा दक्षिणः कर्ण उत्तरा चोत्तरः स्मृतः ॥ ९॥

9

Akshinee naasike aasyamithi panjcha purah krithaah
Dhekshinaa dhekshinah karnna uththaraa choththarah smrithah.

The two eyes, two nostrils and one mouth thus total of five are the gates on the front side of the body and they are considered to be the five gates at the eastern side. The right ear is the gate on the southern side and the left ear is the gate on the northern side.

पश्चिमे इत्यधो द्वारौ गुदं शिश्रुमिहोच्यते ।
खद्योताविर्मुखी चात्र नेत्रे एकत्र निर्मिते ।
रूपं विभ्राजितं ताभ्यां विचष्टे चक्षुषेश्वरः ॥ १०॥

10

Paschime ithyaddhodhvaarau gudham sisnamihochyathe
Khadhyothaaaavirmmukhee chaathra nethre ekathra nirmmithe
Roopam vibhraajitham thaabhyaam vichashte chakshusheswarah.

The anus and the genital, the two lower side gates or holes are considered as the two western side gates. The two side by side gates I spoke of in the eastern side named as Khadhyotha and Aavirmukhi are the two eyes. Do you remember that I mentioned those two gates used to go to the town called Vibhraajitha? Vibhraajitha is to be understood as the form. So, what it means is that both eyes are always engaged in recognizing different kinds of forms. That means the material life recognizes or understands forms by eyes. And the real essence or meaning of that is that life uses the two eyes of the body to recognize or to identify different forms.

नलिनी नालिनी नासे गन्धः सौरभ उच्यते ।
घ्राणोऽवधूतो मुख्यास्यं विपणो वाग्रसविद्रसः ॥ ११ ॥

11

Nalini naalinee naase Genddhah Saurabha uchyathe
Ghraanoavaddhoothomukhyaasyam vipanovaagrasavidhrasah.

The two gates named as Nalinee and Naalinee are to be understood as the nostrils. The town named Saurabha is the aroma or the smell. Please also understand that the Ghraanendhriya or sense organ of smell was referred as the companion Avaddhootha when he goes to the town of Saurabha. The gate named as Mukhya is the mouth. And Vipana is the faculty of speech, and we speak with our mouths. I called Resavithth for the organ of taste which is the tongue.

आपणो व्यवहारोऽत्र चित्रमन्धो बहूदनम् ।
पितृहृदक्षिणः कर्ण उत्तरो देवहूः स्मृतः ॥ १२ ॥

12

Aapano vevahaaoathra chithramanddho behoodhanam
Pithrihoordhdhekshinah karnna unththao dhevahooch smrithah.

Hey Praacheenaberhish! The town of Aapana I mentioned was for the engagement of tongue in speech. Behoodhana was for the variety of

foodstuffs. The right ear is called the gate of Pithruhoo, and the left ear is called the gate of Dhevahoo.

प्रवृत्तं च निवृत्तं च शास्त्रं पञ्चालसंज्ञितम् ।
तृयानं देवयानं श्रोत्राच्छ्रुतधराद्ब्रजेत् ॥ १३॥

13

Prevriththam cha nivriththam cha saasthram Panjchaalasangjitham
Pithriyaanam Dhevayaanam srothraachchruthaddharaadhvrejeth.

The city called as Dhekshina Paanjchaala represents the scriptures meant for directing Karmakaanda or Prevriththi meaning the process of sense enjoyment of fruitive activities. And the other city called as Uththara Paanjchaala represents the scriptures meant for directing Upaasanakaanda or Nivriththi meaning the process meant for decreasing the fruitive activities and increasing the knowledge. The living entities receive different types of knowledge by means of the two ears. Pithruyaana is for the elevation to Pithruloka and Dhevayaana is the elevation to Dhevaloka or heaven. Hey Mahaaraaja! The friend called Sruthaddhara was meant for the two ears or the organs of hearing or the organs for receiving knowledge.

आसुरी मेढ्रमर्वाग्द्वार्व्यावायो ग्रामिणां रतिः ।
उपस्थो दुर्मदः प्रोक्तो निरृतिर्गुद उच्यते ॥ १४॥

14

Aasuree meddramArvvagdhvaarvvyavaayo graaminaam rethih
Upasttho dhurmmadhah proktho niririthirgudha uchyathe.

Oh, the best of the Kings! Please understand the gate called Aasuri is the genital organ. And the town called Graamaka means the engagement of sexual activities and enjoyment of sexual pleasures. That is why it was said that the king visits the town of Graamaka through Aasuri gate. The sexual engagements are very pleasing and entertaining for the common men who are fools and rascals. The friend called Dhurmmadha or

Dhurmmadhasakhavu is the process of procreation. Nirirthi means the anus.

वैशसं नरकं पायुर्लुब्धकोऽन्धौ तु मे शृणु ।
हस्तपादौ पुमांस्ताभ्यां युक्तो याति करोति च ॥ १५॥

15

Vaisasam Narakam PaayurLubddhakoanddhau thu me srinu
Hasthapaadhau pumaamsthaabhyaam yuktho yaathi karothe cha.

Paayu is the synonym for Gudha or anus or rectum. Lubddhaka is the working sense of rectum. Vaisasa means hell. I mentioned that Puranjana goes to Vaisasa with his friend Lubddhaka. This means the work of rectum is disgusting or hellish though it is our intimate and essential part. Hey Raaja, do you remember that I spoke about two blind friends? Blind friends are the hands and legs. That is why I said that with the help of those blind friends or with the help of hands and legs the living entities perform all the activities and movements here and there.

अन्तःपुरं च हृदयं विषूचिर्मन उच्यते ।
तत्र मोहं प्रसादं वा हर्षं प्राप्नोति तद्गुणैः ॥ १६॥

16

Anthahpuram cha hridhayam vishoochirmmana uchyathe
Thathra moham presaadham vaa harsham praapnothi thadhgunaih.

The word Anthahpura means heart. The word Vishoochi or Vishoochika or Vishoochina means the one which moves everywhere to represent the mind. Or Vishoochi means mind. Vishoochi or mind contains all three material qualities of Sathwa, Rejas and Thamas. Thus, the living entities enjoy the modes of material nature within the mind. Due to the influence of Thamoguna the mind will have illusion, due to the influence of Rejoguna the mind will have jubilation or happiness and due to influence of Sathwaguna the mind will have blissful satisfaction or contention.

यथा यथा विक्रियते गुणाक्तो विकरोति वा ।
तथा तथोपद्रष्टाऽऽत्मा तद्वृत्तीरनुकार्यते ॥ १७॥

Yetthaa yetthaa vikriyathe gunaaktho vikaarothi vaa
Thatthaa thatthopadhreshhtaaaathmaa thadh vriththeeranukaaryathe.

I have mentioned that the Queen or wife is the intelligence of the living entity. When one is awake or asleep the intelligence creates different situations. Being influenced by the materially contaminated intelligence envisions or imagines or speculates something and then based upon that he would simply imitate the actions and reactions of that intelligence. And then within his mind the same contaminated intelligence would make him believe or would create a convicted impression that okay now I am enjoying or that it was horrible that I am now suffering. In either case with the influence of intelligence he would always be proud of his actions or reactions. Please understand that suffering is nothing but negative enjoyment. Therefore, under both situations the doer or the author of the activity would be proud either positively or negatively.

देहो रथस्त्विन्द्रियाश्वः संवत्सररयोजगतिः ।
द्विकर्मचक्रस्त्रिगुणध्वजः पञ्चासुबन्धुरः ॥ १८॥

Dheho retthasthvindhriyaasvah samvathsararayoagethih
Dhvikarmmachakrastrigunaddhvajah panjchaasubendddhurah.

What I mentioned as Rettha, or chariot was Dheha or body and Asvaas or horses pulling the chariot are the senses. The Gethi or the course of running of the horses was referred as Kaalavega or the passing of time. The horses would be running without any obstruction for year after year. But it will be going nowhere. The two wheels of the chariot mean pious or virtuous activities and impious or evil or sinful activities. The flag means the Gunathreyaas or the three modes of material nature. Panjchapraanabendddhanam means the bondage of five types of life air.

मनोरश्मिर्बुद्धिसूतो हृत्नीडो द्वन्द्वकूबरः ।
पञ्चेन्द्रियार्थप्रक्षेपः सप्तधातुवरूथकः ॥ १९॥

Mano resmirbbudhddhi sootho hrinneedo dhvandhvakoobarah
Panjchendhriyaarththaprekshepah saphthaddhaathuvarootthakah.

Heart was considered to be the sitting place of the chariot. Mind was referred to as the rope or the rein. The chariot driver meant intelligence. The dualities of life like the pain and pleasure were considered as the two knotting places or two sides of the yoke of the chariot. The five working senses were considered as the route of the chariot. The seven elements were considered to be the covering of chariot including the horses. Oh, King! You should understand these facts.

आकूतिर्विक्रमो बाह्यो मृगतृष्णां प्रधावति ।
एकादशेन्द्रियचमूः पञ्चसूना विनोदकृत् ॥ २० ॥

Aakoothirvikramo baahyo mrigathrishnaam preddhaavathi
Ekaadhesendhriyachamoooh panjchasoonavino dhakrith.

I have stated the five Karmmendhriyaas or the five working senses as the external moving process of the horses. Oh Praacheenaberhish! What I meant by saying that Puranjana spent his time hunting ruthlessly in the forest was to represent the pain and pleasures enjoyed by the living entities in dreams. The eleven senses were represented by the soldiers. The living entities being engrossed in sense and sensual enjoyments as the senses being seated in the material body or chariot seeks after fulfillment of false and egoistic desires and greed runs after sense enjoyments life after life and this was being represented by the Gaarhika Panjcha Himsaa Vinodham meaning engagement of violent and cruel and ruthless killing of innocent animals.

संवत्सरश्चण्डवेगः कालो येनोपलक्षितः ।
तस्याहानीह गन्धर्वा गन्धर्व्यो रात्रयः स्मृताः ।
हरन्त्यायुः परिक्रान्त्या षष्ट्युत्तरशतत्रयम् ॥ २१ ॥

Samvathsaraschandavegah kaalo yenopalekshithah
Thasyaahaaneeha Genddharvva Genddhrvvyo raathrayah smrithaah
Haranthaayuh parikraanthaayaa shashtyuththarasathathreyam.

What I said as Chandavega is the most powerful time. And that time is covered by days and nights. Days and nights were represented by Genddharvvaas and Gendharvvees. The life span of the body is gradually reduced by days and nights and when three hundred and sixty days and nights are counted as one Samvathsara or year. [Please note that the static year is three hundred and sixty days and the dynamic year is three hundred and sixty-five days with a leap year of three hundred sixty-six days.] Normally our life span is counted in years. That is why I mentioned that when the wheel of the chariot turns around or makes three hundred and sixty circles one year of our life span is reduced or killed.

कालकन्या जरा साक्षाल्लोकस्तां नाभिनन्दति ।
स्वसारं जगृहे मृत्युः क्षयाय यवनेश्वरः ॥ २२ ॥

22

Kaalakanyaa jeraa saakshaalokasthaam naabhinandhathi
Svasaaram jegrihe mrithyuh ksheyaaya Yevaneswarah.

What is meant by Kaalakanya who was named as Jera is old age. In this world no one likes old age. That is why it was said that Kaalakanya or Jera was not willingly liked by any living entity. Yevanesvara or Yevanaraaja should be understood as death. Therefore, Yevanesvara accepts Kaalakanya as his sister meaning death accepts old age as its own sibling. [Yevanesvara does not want to accept Kaalakanya as his wife, that means being a Dheva, he would not get old, but they would work together to kill the living entities.] Thus, Yevanesvara accepts Kaalakanya for the destruction of the entities and ultimately the entire universe. [This means all the entities of the universe would be killed or destroyed when the time comes and ultimately the universe itself would be destroyed.]

आधयो व्याधयस्तस्य सैनिका यवनाश्वराः ।
भूतोपसर्गाशुरयः प्रज्वारो द्विविधो ज्वरः ॥ २३ ॥

23

Aaddhayo vyaaddhayasthasya sainikaa Yevanaascharaah
Bhoothopasarggaasurayah Prejvaaro Dvhividdho smrithah*.

jvarah*

Hey Raajarshe! What I meant by the soldiers or spies of Yevanesvara, or death are the various types of disturbances or diseases of the body and or mind. Prejvaara the younger brother of Yevanesvara means the two types of fever meaning the conditions of extreme cold and extreme hot like typhoid, pneumonia, malaria, etc. which are the killer diseases infecting the entities and elements of the material world. [This means the extreme variations of body temperatures like below normal and above normal.]

एवं बहुविधैर्दुःखैर्देवभूतात्मसम्भवैः ।
क्लिश्यमानः शतं वर्षं देहे देही तमोवृतः ॥ २४॥

24

Evam behuviddhairdhuukhairdhdhevabhoothaathmasambhavaih
Klisyamaanah satham varsham dhehe dhehee thamovrithah.

प्राणेन्द्रियमनोधर्मानात्मन्यध्यस्य निर्गुणः ।
शेते कामलवान् ध्यायन् ममाहमिति कर्मकृत् ॥ २५॥

25

Praanendhriyamanoddharmmaanaathmanyaddhyasya nirggunah
Sethe kaamalevaanddhyaynmamaahamithi karmmakrith.

Thus, the living entity lying down within the material body is disturbed by many different types of tribulations pertaining to providence or of ill-fate can also be passed over to other living entities of its own body and mind. [Think of cancer.] Despite all kinds of tribulations and disturbances and various types of sufferings like diseases and other difficulties, subjected to the necessities, the body, mind and senses would be carried away by innumerable plans to enjoy lust and other material pleasures of the world by the Praana or "life" which was corrupted by ignorance of the material world. Hey Raajarshe! Please clearly understand that Praana is truly transcendental. But when it is corrupted by ignorance of material nature

then it would accept all these material miseries under the pretext of false ego and would unfortunately be infected with false ego or false pride like “I” ness and possessiveness like “mine”, “my”, etc. And this false ego is what prompts Praana to carry the body, mind and senses to enjoy the lust of the material world. This false ego is what entices or attracts Praana to carry away the body, mind and senses to carry on for one hundred years which is the expectancy of one lifetime of a human being. That is what makes the body to engage in fruitive activities with allurements of enjoying all lustful worldly pleasures.

यदाऽऽत्मानमविज्ञाय भगवन्तं परं गुरुम् ।
पुरुषस्तु विषज्जेत गुणेषु प्रकृतेः स्वदृक् ॥ २६॥

26

Yedhaaaathmaanamavijnjaaya Bhagawantham param gurum
Purushasthu vishajjetha guneshu prekritheh svadhrik.

गुणाभिमानी स तदा कर्माणि कुरुतेऽवशः ।
शुक्लं कृष्णं लोहितं वा यथा कर्माभिजायते ॥ २७॥

27

Gunaabhimaanee sa thadhaa karmmaani kurutheavash
Suklam krishnam lohitham vaa yetthaakarmmaabhijaayathe.

Hey Mahaaraaja! Though Purusha or the Supreme Soul is independent of the modes of material nature sometimes he himself gives up unto the conditions of modes of material nature. That is for the existence of the material universe he has created within the illusory field with eternal power and eternal energy. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or Supreme Soul is self illuminating and self lustrous and all pervading and universal preceptor and the embodiment of prosperity and embodiment of auspiciousness and Omni-powerful but sometimes he would act as if he is none of those and he is totally under influence and under the complete control of the material modes of nature and at that time the soul or he will be possessed by false ego and egoistic pride and would boast that this body is “mine” and all these belong to “me” and so on. That is the time when the Praana or the Aathma would prompt the body to involve in pious

or virtuous and impious or evil or sinful fruitive activities. And based on the goodness and evilness of the activities the soul would undergo or accept or be forced to assume the material body of different types of species.

शुक्लात्प्रकाशभूयिष्ठान् लोकानाप्नोति कर्हिचित् ।
दुःखोदकान् क्रियायासांस्तमः शोकोत्कटान् क्वचित् ॥ २८॥

28

Suklaath prekaasabhooyishttaamllokaanaapnothi karhichith
Dhuhkhaadharkkaan kriyaayaasaamsthamahsokothkataan kvachith.

Those who perform more pious and virtuous activities with the influence of the dominance of Sathwaguna or quality of goodness would be elevated to Swargga or heaven where the Dhevaas or gods live after death. They would be able to enjoy heavenly pleasures and comforts. Those who engage in productive activities with the influence of Rejoguna or modes of passion would be born in the world where the human being lives or in this Bhoomi after death. And they would enjoy or suffer the worldly pleasures and pains. Those who engage in impious or evil activities with the influence of dominance of Thamoguna or mode of ignorance or darkness would be dropped to the world of animals or animal kingdom which is considered to be a lower planetary system after death. And they would be subjected to all types of miseries and distresses prevailing in that lower planetary system as a result of the cruel and evil activities in the previous birth or births.

क्वचित्पुमान् क्वचिच्च स्त्री क्वचिन्नोभयमन्धधीः ।
देवो मनुष्यस्तिर्यग्वा यथा कर्मगुणं भवः ॥ २९॥

29

Kvachith pumaan kvachichcha sthree kvachinnobhayamanddhaddheeh
Dhevo manushyasthiryagvaa yetthaakarmmagunam bhavah.

Based upon the activities of this life influenced by the modes of material ignorance the living entity can be sometimes a male, sometimes a female, sometimes a eunuch of neutral gender, sometimes Dhevaas or gods,

sometimes human being, sometimes animal, sometimes bird or sometimes any other species or sometimes with intelligence or sometimes with discretion or sometimes without intelligence and so on.

क्षुत्परीतो यथा दीनः सारमेयो गृहं गृहम् ।
चरन् विन्दति यद्दिष्टं दण्डमोदनमेव वा ॥ ३० ॥

30

Kshuthpareetho yetthaa dheenah saarameyo graham graham
Charan vindhathi yedhdhishtam dhendamodhanameva vaa.

तथा कामाशयो जीव उच्चावचपथा भ्रमन् ।
उपर्यधो वा मध्ये वा याति दिष्टं प्रियाप्रियम् ॥ ३१ ॥

31

Thatthaa kaamaasayo jeeva uchchaavachapatthaa bhreman
Uparyaddho vaa maddhye vaa yaathi dhishtam priyaapriyam.

The living entity, all living entities, is like a street dog that is overcome by hunger goes from door to door or from home to home for food. [Please understand here the word hunger is not literal; it can mean hunger for food, hunger to acquire wealth, hunger to establish a well to do family, etc.] When the dog wanders like that looking for food from some place, he may get punishment or from some other place severe tortures or from some other place some food or from some other place severe beatings and so on. All those are the results of his activities including some of the activities of the past life or lives and all of which we call that whatever he gets is according to his destiny. The Praana or life or Aathma or soul of the living entity also depending on the body which is influenced or assumed by it would also be subjected to the destiny after taking the body could be born either in the upper world of heaven or in the middle world of earth or in the lower world of hell and would be subjected to pleasures and comforts or pains and distresses according to the Karmma.

दुःखेष्वेकतरेणापि दैवभूतात्महेतुषु ।

Dhuhksheshvekatharenaapi Dhaiwabhoothaathmahethushu
Jeevasya na vyevachchedhah syaachcheththaththathprethikriyaa.

Hey Berhish! You must understand that though the living entities would try to counteract with three types of miseries like Aadhdhyaathmika meaning the misery pertaining to Providence or God or Soul, Aadhdheivika meaning misery pertaining to mind and Aadhibhauthika meaning the misery pertaining to the material body they must remain conditioned and subject to the laws of nature despite all the attempts to counter these laws of nature. This means however hard the living entity try to overcome destiny by power or by money or by prayers there is absolutely no way out to change the destiny. You have to go through what is destined for you.

यथा हि पुरुषो भारं शिरसा गुरुमुद्वहन् ।
तं स्कन्धेन स आधत्ते तथा सर्वाः प्रतिक्रियाः ॥ ३३॥

Yetthaa hi purusho bhaaram sirasaa gurumudhvahan
Thaam skanddhena sa aaddhaththe thatthaa sarvvaah prethikriyaah.

Hey Raajan! You know that when a man carries a burden for a long time on his head and gets tired, he may carry the burden on his shoulder and give some relief to head. But that does not give him any relief from carrying the burden by himself. Realistically that does not give him any relief other than moving the burden from one place to another. Similarly, when you try to counteract the burden of material miseries of any type, he does not get any relief at all other than he could transfer it from one part of the body to another part or from one time to another time. But even that is destined to happen like that at that particular time. The living entity has absolutely no power to move or change anything at any time. What this means is that you cannot devoid the impact or effect of your activity by doing another activity to counteract thinking that is going to resolve it. Both the original activity as well as the counteracting activity is going to prove that you are simply moving your burden from one place to another.

नैकान्ततः प्रतीकारः कर्मणां कर्म केवलम् ।
द्वयं ह्यविद्योपसृतं स्वप्ने स्वप्न इवानघ ॥ ३४॥

34

Naikaanthathah pretheekarah karmmanaam karmma kevalam
Dhvayam hyavidhyopasritham svapne vicharatho yetthaa*.
svapna ivaanagha*

Oh, the king with the most pious and virtuous and pure wisdom! When you think, don't you understand that both what happens in a dream and in sleep are meaningless while you are awake. If we have a horror dream, we cannot find relief with another hallucination of horror. We can counteract that only by awakening. Dream and sleep are both due to ignorance or darkness and unreal in relation to awaken status. The material body has absolutely no linkage or connectivity with the soul. Similarly, our feeling of material existence is due to ignorance of illusion. The only way to come out of that ignorance of illusion is by attainment of transcendental realization or knowledge of Paramaathma Thaththvam with steadfast devotion to Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
मनसा लिङ्गरूपेण स्वप्ने विचरतो यथा ॥ ३५॥

35

Arththe hyavidhyamaaneapi samsrithirna nivarthathe
Manasaa linggaropena, svapne vicharatho yetthaa.

Hey Mahaaraajan! There is absolutely no linkage or connectivity with soul and the material body. Unless and until one is very clear of that basic fact with thoroughly established transcendental knowledge of Paramaathma Thaththvam one would be misguided with materially corrupted ignorance under the influence of power of illusion that there is inseparable connection and linkage with body and soul. This is just like until one is asleep, he would be under the impression that whatever he sees in dream is real and factual.

अथात्मनोऽर्थभूतस्य यतोऽनर्थपरम्परा ।
संसृतिस्तद्व्यवच्छेदो भक्त्या परमया गुरौ ॥ ३६॥

36

Atthaathmanorththabhoothasya yethoanarththaparamparaa
Samsrithisthadhvyevachchedho bhakthyya paramayaa gurau.

Soul or Supreme Soul is Purusha. Purusha is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, Soul is the form or another form of Purusha. Therefore, the chain of ignorance and misguidance that the soul and body are the same or soul is inseparably linked or connected to body and so on can be eradicated and removed only with well established and steadfast devotion to Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with the help of transcendental knowledge that Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Soul and that knowledge is Paramaathma Thatthvam.

वासुदेवे भगवति भक्तियोगः समाहितः ।
सध्रीचीनेन वैराग्यं ज्ञानं च जनयिष्यति ॥ ३७॥

37

Vaasudheve Bhagawathi bhakthiyogah samaahithah
Saddhreecheenena vairaagyam jnjaanam cha jenayishyathi.

With steadfast devotion to Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan one can easily get detached and liberated from material life. The real interest of the living entity should be to get out of the nescience or material ignorance which causes the living entity to endure innumerable repeated births and deaths. Unless we surrender unconditionally and render ourselves totally for devotional services unto Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan we could never possibly be able to become completely detached from the material world. And unless we are completely detached from the material world, we cannot possibly manifest real transcendental knowledge.

सोऽचिरादेव राजर्षे स्यादच्युतकथाश्रयः ।
शृण्वतः श्रद्धधानस्य नित्यदा स्यादधीयतः ॥ ३८॥

38

Soachiraadheva raajarshe syaadhAchyuthakatthasrayah
Srinvathah sredhdhaddhaanasya nityadhaa syaadhaddheeyathah.

Hey Mahaaraaja, you are the best of all the emperors. Please understand this clearly. One who learns the glorious stories of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan daily would be able to attain steadfast and blissful devotion to Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. One who listens to the glorious stories of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan daily would be able to attain steadfast and blissful devotion to Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Hey Mahaaraaja! One who listens and learns the stories and glories of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan daily without any break would definitely be able to attain steadfast and blissful devotion to Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and would also definitely be able to see Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan face to face without any delay. There is absolutely no doubt about it. [Please see the repetitions are intentional for us to repeat the names as many times as possible.]

यत्र भागवता राजन् साधवो विशदाशयाः ।
भगवद्गुणानुकथनश्रवणव्यग्रचेतसः ॥ ३९॥

39

Yethra Bhaagawathaa raajan saaddhavo visadhaasayaah
Bhagawadhgunaanukatthanasrevanavyegrachethasah.

Hey Mahaaraaja! You can always get the opportunity to listen to the glorious stories of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in the

assemblies were pure and steadfast devotees of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who strictly follow the norms and rules of scriptures and those who are always interested in reading and listening to the discourses describing the glorious stories and songs of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. There the Saaddhoos would always be engaged in discourses about Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, you do not have to go anywhere else for that.

तस्मिन् महन्मुखरिता मधुभिच्चरित्र-
पीयूषशेषसरितः परितः स्रवन्ति ।
ता ये पिबन्त्यवितृषो नृप गाढकर्णै-
स्तान् न स्पृशन्त्यशनतृड्भयशोकमोहाः ॥ ४० ॥

40

Thasminmahanmukharithaa Maddhubhichcharithra-
Peeyooshaseshasarithah parithah srevanthe
Thaa ye pibanthyavithrisho nripa gaaddakarnnai-
SThaanna sprisanthyasnathridbhayasokamohaah.

In the assembly of Saaddhoos who pure devotees of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are there would always be uninterrupted flow of honey like sweet voices with full of glorious songs of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan from the mouth of the most divinest souls. That is considered as Suddhaa Nadhi or the river of Amrith because if you sprinkle a drop of that holy water on your body then you would become immortal. You can drink Suddha or Amrith through your ears meaning that you can listen to the glorious stories and songs of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with your ears and that would make you immortal. Oh Raajan, you are one with purest wisdom. Once you drink that Amrith then you would never be disturbed with hunger or thirst or anger or fear or distress or illusion or confusion or any of the material natures or qualities.

एतैरुपद्रुतो नित्यं जीवलोकः स्वभावजैः ।
न करोति हरेर्नूनं कथामृतनिधौ रतिम् ॥ ४१ ॥

41

Ethairupadhrutho nithyam jeevalokah svabhaavajaih
Na karothe Harernoonam katthaamrithaniddhau rethim.

Hey Mahaaraaja! The Jeevaathma or “life soul” or “soul” or “life” and the Paramaathma or “Supreme Soul ” is exactly the same one which is the Paramaathma Thatthvam. The soul is conditioned by the material body and hence the soul is conditional to the material nature. Because the soul is conditional to the material nature it would always be disturbed by the material or bodily necessities like hunger, thirst, etc. and would always be forced to be attached to such material necessities. Because it is always attached to material necessities it would have no time to cultivate attachment and interest in transcendental matters like listening to or attending the discourses describing glorious stories and songs about Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Thus, the conditioned souls would be denied of the opportunity to drink and enjoy the nectar of the immortal glories of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

प्रजापतिपतिः साक्षाद्भगवान् गिरिशो मनुः ।
दक्षादयः प्रजाध्यक्षा नैष्ठिकाः सनकादयः ॥ ४२॥

42

Prejaapathipathih saakshaadh Bhagawaan Giriso Manuh
Dhekshaadhayah Prejaaddhyakshaa naishttikaah Sanakaadhayah.

मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
भृगुर्वसिष्ठ इत्येते मदन्ता ब्रह्मवादिनः ॥ ४३॥

43

MareechirAthryAnggirasau Pulasthyah Pulahah Krathuh
BhrigurVasishta ithyetha madhanthaa Brahmavaadinah.

अद्यापि वाचस्पतयस्तपोविद्यासमाधिभिः ।
पश्यन्तोऽपि न पश्यन्ति पश्यन्तं परमेश्वरम् ॥ ४४॥

Adhyaapi Vaachaspathayasthapovidhyaasamaaddhibhih
Pasyanthoapi na pasyanthi pasyantham Parameswaram.

Lord Brahma Dheva who is the father of all progenitors and the creator of the universe and also known as Pithaamaha or great grandfather of all, Lord Rudhra Bhagawaan or Mahaadheva Siva, all the Prejaapathees, Svaayambhuva Manu, all the four Sanathkumaaraas led by Sanaka all of whom are strict observers of well disciplined celibacy throughout their whole life, all great Rishies like Pulasthya, Mareechi, Athri, Anggiras, Pulaha, Krathu, Bhrigu, Vasishtta and I (Naaradha) and all other scholars of Vedhaas from the very beginning after the creation of the universe for very long time tried to see and understand Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with fully concentrated Yoga or Meditation, severe Thapas or Austerity and Penance, steadfast Upaasana or Worship and Prayer and ardent interest but we are not yet sure we have fully seen or fully understand who really is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan therefore we are still continuing our effort with all those methods. That means whatever we could gather, or we could see or we understand of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is only very infinitesimally small portion of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. There is no one who could recognize or understand Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in his entirety as the Supreme Soul.

शब्दब्रह्मणि दुष्पारे चरन्त उरु विस्तरे ।
मन्त्रलिङ्गैर्व्यवच्छिन्नं भजन्तो न विदुः परम् ॥ ४५ ॥

SabdhaBrahmani dhushpaare charantha uruvisthare
Manthralinggairvyevachcchinnam bhajantho na vidhuh param.

Hey Raajan! In Vedhaas there are infinite numbers of Manthraas or Hymns. Vedha Manthraas is actually the Sabdha Brahma or Sound Cosmos. According to the syllables and tunes and styles and pronunciations of the Vedha Manthraas all the great Rishees can worship particular deities. Though the Vedha Manthraas constitute Sabdha Brahma they are sufficient to worship and pray to Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. It is not just difficult but impossible to segregate and analyze and appropriately and adequately worship Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan by these innumerable Vedha Manthraas because He is beyond the reach of them.

(सर्वेषामेव जन्तूनां सततं देहपोषणे ।
अस्ति प्रज्ञा समायत्ता को विशेषस्तदा नृणाम् ॥
लब्ध्वेहान्ते मनुष्यत्वं हित्वा देहाद्यसद्ग्रहम् ।
आत्मसृत्या विहायेदं जीवात्मा स विशिष्यते ॥)

यदा यमनुगृह्णाति भगवानात्मभावितः ।
स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥ ४६॥

46

(Sarvveshaameva jenthooNaam sathattham dhehaposhane
Asthi prejaa samaayathaa ko viseshasthadhaa nrinaam.
Lebdddhvehaanthe manushyathvam hithvaa dhehaaddhyasadhgreham
Aathmasrithyaa vihaayedham jeevaathmaa sa visishyathe.)

Yedhaa yemanugrihnaathi Bhagawaanaathmabhaavithah
Sa jehathi mathim loke Vedhe cha parinishttithaam.

(A desire to maintain a body, wife and children is also observed in animal society. The animals have full intelligence to manage such affairs. If a human being is simply advanced in this respect, what is the difference between him and an animal? One should be very careful to understand that this human life is attained after many, many births in the evolutionary process. A learned man who gives up the bodily conception of life, both gross and subtle, will, by the enlightenment of spiritual knowledge, become a prominent individual spirit soul, as the Supreme Lord is also.)

(It is said that man is a rational animal, but from this verse we can also understand that rationality exists even in animal life. Unless there is rationality, how can an animal maintain its body by working so hard? That the animals are not rational is untrue; their rationality, however, is not very advanced. In any case, we cannot deny them rationality. The point is that one should use one's reason to understand the Supreme Personality of Godhead, for that is the perfection of human life.)

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would always bless those who are engaged in worshipping Him with fully concentrated mind, heart and conscience and with devotion. And with the blessing of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan the true devotee would be awakened with transcendental realization. And those devotees who are awakened with transcendental realization would be able to give up all material activities and ritualistic performances and observations prescribed in Vedhaas.

तस्मात्कर्मसु बर्हिष्मन्नज्ञानादर्थकाशिषु ।
मार्थदृष्टिं कृथाः श्रोत्रस्पर्शिष्वस्पृष्टवस्तुषु ॥ ४७॥

47

Thasmaath karmmasu Berhishmaannajnaanaadharththakaasishu
Maarththadhrishtim kritthaah srothrasparsishvasprishtavasthushu.

Oh, the Emperor and Lord of the world, Berhishpathe! You please understand that Vedhic rituals and fruitive activities can never enable you to attain the Paramaathma Thatththvam. Therefore, you should never engage into Vedhic rituals and fruitive activities because only those who are ignorant of purely transcendental aspects of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would be engaged in all types of fruitive material activities and Vedhic rituals thinking that they are the source and means to attain the Purushaarthththhaas and to please their material senses.

स्वं लोकं न विदुस्ते वै यत्र देवो जनार्दनः ।
आहुर्धूम्रधियो वेदं सकर्मकमतद्विदः ॥ ४८॥

48

Svam lokam na vidhusthe vai yethra dhevo Jenaardhdhanah
Aahurddhoormraddhiyo Vedham sakarmmakamathadhvidhah.

Oh the Lord and Leader of the world! Those who are not intelligent or less intelligent are under the wrong notion or impression that Vedhic Rituals are the true and only means to worship Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. They are searching to find Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with the Vedhic Ritualistic Ceremonies everywhere else except in their own heart, mind and conscience except within them. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is always residing within them. Under that circumstance how is it possible for them to locate Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan without looking within them? They could never find Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan unless they found Him within them. Once they find Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan within them then they can find Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan everywhere else and wherever they look to find Him.

आस्तीर्य दर्भैः प्रागग्रैः कात्स्त्र्येन क्षितिमण्डलम् ।
स्तब्धो बृहद्वधान्मानी कर्म नावैषि यत्परम् ।
तत्कर्म हरितोषं यत्सा विद्या तन्मतिर्यया ॥ ४९॥

49

Aastheerya dherbhaih praagagrah kaarthsnyena kshithimandalam
Sthabddho brihadhvaddhaanmaanee karmma naavaishee yethparam
Thathkarmma Harithosham yethsaa vidhyaa thanmathiryeyaa.

My dear king Berhishpathe! Please look at the world. The entire world is now covered with the sharp edges of Kusa grass. [Because he has conducted innumerable Yaagaas and Yejnjaas and the whole world was turned into Yaaga Bhoomi and everywhere the Kusa grass was spread around.] You have killed an uncountable number of different animals in the Yaagaas. And you are very egoistic and proud that you are the only one who conducted so many Yaagaas and Yejnjaas. All these are purely because of your foolishness and ignorance. You thought that Yaagaas and Yejnjaas are the only way to appease Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. You never even knew the only way to please Lord Sri

Vaasudheva Sri Maha Vishnu Bhagawaan who is the Supreme Personality and who is the Supreme Soul is by pure devotional services by worshipping and praying with mind, heart and conscience. Oh King! Therefore, the best education one can get is to know the fact that you do not need Yaagaas and Yejnjaas or any other Vedhic Ritualistic Performances but only by offering steadfast devotional services with fully concentrated mind, heart and conscience to please Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and to understand the Paramaathma Thatththvam.

हरिर्देहभृतामात्मा स्वयं प्रकृतिरीश्वरः ।
तत्पादमूलं शरणं यतः क्षेमो नृणामिह ॥ ५०॥

50

Harirdhdhehabhrithaamaathmaa svayam prekrithrEeswarah
Thath paadhamoolam saranam yethah kshemo nrinaamiha.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Hari. Hari is the Supreme Soul. Hari is the soul of all living entities of the universe. Hari is the guide and director of all living entities. Hari is the supreme controller of all the material activities in the material nature of this universe. Hari is the driving force behind all the material activities. Hari is the one who makes the entities engage in material activities. Hari is our best friend. Therefore, everyone should take shelter at his lotus feet. Oh, the best of all the Kings! The life of all those who seek shelter at the lotus feet of Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would be very prosperous and auspicious.

स वै प्रियतमश्चात्मा यतो न भयमण्वपि ।
इति वेद स वै विद्वान् यो विद्वान् स गुरुर्हरिः ॥ ५१॥

51

Sa vai priyathamaschaathmaa yetho na bhayamanvapi
Ithi vedha sa vai vidhvaan yo vidhvaan sa gururHarih.

The most favorite of each and every living and or non-living entity is its Aathma or soul or Jeeva or life. Aathma is Hari or Lord Sri Vaasudheva Sri

Maha Vishnu Bhagawaan who is also the Supreme Soul or Super Soul. Those who engage in devotional services at the lotus feet of Hari would be free from all types of material fears. That is because Lord Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Supreme Soul and hence the soul of each and every entity. This is Paramaathma Thatthvam. Those who have been educated and or those who have learned of Paramaathma Thatthvam, that all the living entities are nothing, but Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is Hari, and they are called Transcendental or Spiritual Masters.

नारद उवाच

Naaradha Uvaacha (Naaradha Said):

प्रश्न एवं हि सञ्छिन्नो भवतः पुरुषर्षभ ।
अत्र मे वदतो गुह्यं निशामय सुनिश्चितम् ॥ ५२॥

52

Presna evam hi samchcchinno bhavathah Purusharshabha!
Athra me vadhatho guhyam nisaamaya sunischitham.

Oh, the best of mankind! I have completely and clearly answered all your questions about Moksha Maargga or Path of Salvation. Now I will explain to you some other very important and confidential principle which has been established and accepted by all the great scholars and masters of transcendental principle after thorough analysis and debates. This is what you have to adhere to and practice in your life.

क्षुद्रं चरं सुमनसां शरणे मिथित्वा
रक्तं षडङ्घ्रिगणसामसु लुब्धकर्णम् ।
अग्रे वृकानसुतृपोऽविगणय्य यान्तं
पृष्ठे मृगं मृगयलुब्धकबाणभिन्नम् ॥ ५३॥

53

Kshudhranjcharam sumanasaam sarane mitthithvaa
Rektham shadangghrigenasaamasu lubddhakarnnam
Agre vrikaanasuthriipoavigenayiya yaantham
Prishte mrigam mrigaya lubddhakabaanabhinnam.

Hey Mahaaraaja! Think of this situation: A bull-deer or a male deer along with its cow-deer or female deer very playfully and romantically wandering in a beautiful flower garden with enormous growth of grass. They were enjoying the heavenly humming and songs of the bumblebees flying from flower to flower and drinking honey and getting intoxicated. The deer-pair were freely grazing in the garden to its fullest satisfaction. They were unaware of the fact that there were a number of tigers and wolves running in front of them and ready to jump on and attack and tear them into pieces and eat the flesh and drink the blood of them. At the same time at the back of them a hunter standing with a sharp arrow hooked into his bow and aiming exactly at them and ready to pull the sharp arrow and shoot and kill them instantaneously. But the deer-pair was unaware of the dangers and calamities ahead of them and behind them. The life situation of human beings is exactly the same.

अस्यार्थः - सुमनः समधर्मणां स्त्रीणां शरण
आश्रमे पुष्पमधुगन्धवत्क्षुद्रतमं काम्यकर्म-
विपाकजं कामसुखलवं जैह्वयौपस्थ्यादि
विचिन्वन्तं मिथुनीभूय तदभिनिवेशितमनसं
षडङ्घ्रिगणसामगीतवदतिमनोहरवनितादि
जनालापेष्वतितरामतिप्रलोभितकर्णमग्रे
वृकयूथवदात्मन आयुर्हरतोऽहोरात्रान् तान्
काललवविशेषानविगणय्य गृहेषु विहरन्तं
पृष्ठत एव परोक्षमनुप्रवृत्तो लुब्धकः कृतान्तोऽन्तः
शरेण यमिह पराविध्यति तमिममात्मानमहो
राजन् भिन्नहृदयं द्रष्टुमर्हसीति ॥ ५४॥

54

[Asyaarthttthah]

Sumanah samaddharmmanaam sthreenaam sarana aasrame pushpa-
Maddhugenddhavath kshudhrathamam kaamyakarmmavipaakajam
kaamasukhalevam

Jaihavyaupastthyaadhi vichinvantham mitthuneebhooya thadhabhini-
Vesithamanasam shadangghrigenasaamageethavadhathimanohara-
Vanithaadhijenaalaapeshvathitharaamathiprelobhithakarnnamagre vri
Kayootthavadhaathmana aayurarhathoahoraathraanthaan kaalalevavi-
Seshaanavigenayiya griheshu viharantham prishttatha eva paro-
Kshemanuvriththo lubddhakah krithaanthoanthahsarena yemiha
Paraavidhyathi thamimamaathmaanamaho raajan bhinnahridhayam Dhre-
Shtumarhaseethi.

[Now the meaning or what is meant by the Sloka or Stanza.]

Oh, my dear King! The woman (here the King is a man and that is why woman is used) may look very attractive and charming in the beginning. But in the end she would turn out to be very disturbing and a nuisance. Woman is exactly like a flower. Flower is very attractive at the beginning with a good and enticing fragrance but would soon become withered and would throw out as a waste. In the Grihastthasrama life a man will be very charmed and attracted by a woman and he would also be controlled by her. He would be like a dancing doll in her hand and would move according to the moves of the string in the hand of the woman. With women the living entity would get entangled with lusty desires and to enjoy sex just like with flowers we enjoy the fragrance at the beginning. The man would thus enjoy the life of sense and sensual gratification from his tongue to his genitals with women. Thus, the man would consider himself as very happy as a Grihastthasrami or in family life. With the union of a woman who is his wife he would always be engaged in thoughts of family life. He would derive great pleasure in listening to the conversations and prattles of his wife and children as if listening to sweet humming songs of the bumblebees that collect honey from flower to flower. He forgets the facts that the crucial "Time" which is standing just in front of him staring at him to grab at any moment. The "Time" is taking away or eating away his life span day and night or moment by moment. He does not see or understand that his life span is diminishing by each second nor he sees or understands that Kaala or god of death or "Time" is just behind him with the sharp arrow held in the bow and ready to shoot and kill him at any time or rather the superintendent of death determines that his time is up. He has no control over that. The Kaala is always behind and following him very closely and ready to kill him. Please try to understand this bare and open fact. Oh Raajan, you are in a very precarious and dangerous situation threatened from front and back and from all sides.

स त्वं विचक्ष्य मृगचेष्टितमात्मनोऽन्त-
श्चित्तं नियच्छ हृदि कर्णधुनीं च चित्ते ।
जह्यङ्गनाश्रममसत्तमयूथगाथं
प्रीणीहि हंसशरणं विरम क्रमेण ॥ ५५ ॥

55

Sa thvam vichakshya mrigacheshtithamaathmanontha-
SChiththam niychccha hridhi karnnaddhuneem cha chiththe
Jehyangganaasramamasaththamayoothhagaattham
Preeneehi hamsasaranam virama kremena.

Oh Lord of the Universe! My reference to bull-deer represents you. Therefore, you have to understand that the imminent death is very close to you. You are bound by time and death very tightly. Be fully conscious of your situation. Therefore, give up all the pleasures of hearing about promotion to heavenly planets by performing these fruitive activities including performances of Yaagaas and Yejnjaas. Give up Grihastthaasrama or family life which is full of sex and sensual gratifications. Please concentrate on listening to the divine and glorious stories of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the Supreme Super Soul. Seek shelter at the lotus feet of the Supreme Super Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and try to liberate yourself from the miseries of material life. Thus, you should be able to give up your attachment and attraction towards material existence and be liberated from material world and attain transcendental realization of Paramaathma Thatthvam with the compassion and mercy of the Supreme Super Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

राजोवाच

RaajOvaacha (Raaja or King Said):

श्रुतमन्वीक्षितं ब्रह्मन् भगवान् यदभाषत ।
नैतज्जानन्त्युपाध्यायाः किं न ब्रूयुर्विदुर्यदि ॥ ५६ ॥

56

Sruthamanveekshitham, Brahman, Bhagawaan yedhabhaashatha
Naithajjaananthyupaaddhyaayaah kim na broo yurvidhuryedhi.

Oh, Dheva Maharshe or the greatest of Dhevarshe! You are an embodiment of blissful happiness. I have very carefully and most attentively listened to your most valuable discourse about spiritual knowledge. This is truly the most valuable advice I have ever received. I have given very careful thought about what you have explained to me. There could be two reasons why none of my Guroos or Preceptors provide me these advices of Bhakthi Maargga or Devotional Path rather than opting to provide or teach me with Karmma Maargga or Path of Fruitive Activities that probably none of them were aware of the Devotional Path or probably that even if they knew about it they did not want to explain it to me. [The reason why they did not explain it to me could be because they thought that I am not mature or that I did not have sufficient knowledge to understand it properly.]

संशयोऽत्र तु मे विप्र सञ्छिन्नस्तत्कृतो महान् ।
ऋषयोऽपि हि मुह्यन्ति यत्र नेन्द्रियवृत्तयः ॥ ५७॥

57

Samsayoathra thu me vipra samcchinnasthathkritho mahaan
Rishayoapi hi muhyanthi yethra nendhriyavritthayah.

Oh, the great Naaradha Maharshe! I had a lot of doubts about the Soul, the Supreme Soul, Paramaathma Thatthvam and other transcendental matters. The detailed explanations and advice given by you have removed all my doubts. Now I am clear that all the fruitive activities advised by my other preceptors are beneficial only for sense gratification of material life. Also, now I am very clear with your advices that only by constant and steadfast devotional services at the lotus feet of the Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan one should be able to attain transcendental realization of Paramaathma Thatthvam. It is no wonder that even very great scholarly sages are confused with Bhakthi Maargga for attainment and realization of Paramaathma Thatthvam which is beyond the reach of material senses and sense gratifications which can be gained by fruitive activities.

कर्माण्यारभते येन पुमानिह विहाय तम् ।
अमुत्रान्येन देहेन जुष्टानि स यदश्रुते ॥ ५८॥

58

Karmmaanyaarabhathe yena pumaaniha vihaaya tham
Amuthraanyena dhehena jushtaani sa yedhasnuthe.

How can it be justified or reconciled with the fact that the result of the material fruitive activities performed by the living entities in this life be enjoyed or suffered again of material pleasures or distresses after death by assuming another material body in the other world? That is not reasonable and cannot be rationalized.

इति वेदविदां वादः श्रूयते तत्र तत्र ह ।
कर्म यत्क्रियते प्रोक्तं परोक्षं न प्रकाशते ॥ ५९॥

59

Ithi vedhavidhaam vaadhah sruyathe thathra thathra ha
Karmma yeth kriyathe proktham paroksham na prekaashathe.

Oh, the most noble Maharshe! The expert and exponent knower and scholars of Vedhaas say that the result of fruitive activities performed with a particular material body of a living entity in this birth is enjoyed or suffered only after death in the other world by an entirely different material body of another living entity. What is logic and rationalization behind that? The activities of our material body in this life are very direct and obvious but the enjoyment of suffering by another body or bodies in another life or lives are indirect and hence imperceptible. Please enlighten me more and clear me of the conflicts and doubts I have about the whole logic.

नारद उवाच

Naaradha Uvaacha (Naaradha Said):

येनैवारभते कर्म तेनैवामुत्र तत्पुमान् ।
भुङ्क्ते ह्यव्यवधानेन लिङ्गेन मनसा स्वयम् ॥ ६०॥

Yenaivarabhathe karmma thenaivaamuthra thath pumaan
Bhukthe hyavyavaddhaanena linggena manasaa svayam.

Hey Raajan: The activities performed by the living entity by its gross body which is true and that is what we see and understand. But when you think you will understand that the gross body is performing activities because it is forced by the subtle body of mind, intelligence and ego. [It is not at all difficult to understand the fact that with mind, intelligence and ego no one does anything.] When the gross body of a living entity is lost or dead still then the subtle body of mind, intelligence and ego are still there and alive. Therefore, the subtle body is always there to enjoy or suffer because the subtle body has no change at all before death or after death of the gross body.

शयानमिममुत्सृज्य श्वसन्तं पुरुषो यथा ।
कर्मात्मन्याहितं भुङ्क्ते तादृशेनेतरेण वा ॥ ६१ ॥

Sayaanamimamuthsrija svasantham purusho yetthaa
Karmmaathmanyaahitham bhungkthe thaadhrisenetharena vaa.

Actually, this gross body of a living entity is incapable of performing any activity on its own. It is not independent and has no power to do anything. Whatever it does it is strictly according to the orders of the subtle body through mind, intelligence and ego. It is very easy to illustrate it with an example. Say, when a living entity or a person dreams his gross body is not lost. In the dream a person can be a god or an animal or any other creature or even lifeless object. So in the dream the subtle body abandons the gross body and accepts the gross body of another entity or substance. So whatever activities are happening in the dream are the activities of another gross body though the subtle body is the same. Therefore, in the sleep or in dream we all abandon our gross body of awaken status without our knowledge. Our gross body does not even know what happens in the other stages. Just like how the same subtle body of the living entity is subjected to enjoy or suffer the results of what happens in the dream

through another gross body like that of animal or a god or of any other creature after death this gross body will be abandoned by the subtle body and can accept another gross body of any species either in this planet or in any other planet. Therefore, what is illogical or irrational or irrelevant when we say that the result of the fruitive activities by the gross body of this material life would be enjoyed or subjected to suffering by the same subtle body through the gross body of another man or animal or god of this world or of any other world? It is very reasonable and perfectly logical and absolutely relevant.

ममैते मनसा यद्यदसावहमिति ब्रुवन् ।
गृह्णीयात्तत्पुमान् राद्धं कर्म येन पुनर्भवः ॥ ६२॥

62

Mamaithe manasaa yedhyadhasaavahamithi bruvaan
Grehneeyaaththathpumaan raadhddham karmma yena punarbhavah.

Hey Raajan! It is by mental concept that the man thinks that: “this is I; I am that this is my body, these are my duties, I have to perform my duties, therefore I am doing all these, I shall do all these, and these are all activities performed by me, and so on.” These are all mental impressions. These are all temporary. Though these are temporary and mental impressions by the grace of Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, we get the opportunity or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan permits us (the living entities) to execute according to our mental concoctions. Assumption of another gross body after death in another life on another planet is a simple extension of our own mental concoctions. [There is the theory that we could be born as whatever we think at the time of death with full and meditative concentration. The story of Bharatha who would be born as a deer in one of his births will establish this theory.]

यथानुमीयते चित्तमुभयैरिन्द्रियेहितैः ।
एवं प्राग्देहजं कर्म लक्ष्यते चित्तवृत्तिभिः ॥ ६३॥

63

Yetthaanumeeyathe chiththamubhayairindhriyehithaih
Evam praagdhehajam karmma lekshyathe chiththavritthibhih.

How do we identify or understand the mental or conscious position of a living entity? We can understand the mental or conscious position of a living entity by two kinds of senses. One is knowledge acquiring senses and the other one is executing senses. That means we understand the mental position or consciousness by analysis of these two types of senses. Similarly, we should be able to work out or determine after careful thoughts and analysis the position of the previous life by the mental condition or consciousness of that person. [This is the method of derivation.]

नानुभूतं क्व चानेन देहेनादृष्टमश्रुतम् ।
कदाचिदुपलभ्येत यद्रूपं यादृगात्मनि ॥ ६४॥

64

Naanubhootham kva chaanena dhehenaadhrishtamasrutham
Kadhaachidhupalebhyetha yedhroopam yaadhrigaathmani.

Hey Lord of the Earth! Sometimes we suddenly experience something which we have never experienced before or we may see something in our mind which we have never seen in the past or we may hear something which we have never heard in the past. This all happens in our mind or in our consciousness just like a dream. Sometimes we may see some form or some creature which we have never seen or never heard or never read in our present life.

तेनास्य तादृशं राजन् लिङ्गिनो देहसम्भवम् ।
श्रद्धत्स्वाननुभूतोऽर्थो न मनः स्पष्टमर्हति ॥ ६५॥

65

Thenaasya thaadhrisam raajamllinggino dhehasambhavam
Sredhddhathsvaananubhoothoarththo na manah spreshtumarhathi.

Therefore, oh my dear king, the living entity with the gross material body which is perishable as covering has inner subtle body which is imperishable and immortal and eternal with mind, conscious and intelligence together

which is also known as Aathma or soul develops all kinds of thoughts, images, forms, words, etc. of its previous gross body or bodies of previous birth or births. Please take it from me that it is certain and no doubt about it. The fact is that it is absolutely impossible for the mind to concoct something from the vacuum. That means anything the subtle mind can concoct might have already been perceived or experienced through the gross body of the previous birth or births of the same subtle body of this birth.

मन एव मनुष्यस्य पूर्वरूपाणि शंसति ।
भविष्यतश्च भद्रं ते तथैव न भविष्यतः ॥ ६६॥

66

Mana eva manushyasya poorvvaroopaaani samsathi
Bhavishyathascha bhadhram the thatthaiva na bhavishyathah.

Oh Mahaaraajan, I wish you good fortune, prosperity and auspiciousness. The mind is the real cause behind attaining a certain material body by all living entities. And it is in accordance with the association of mind with material nature. According to one's mental composition one can understand what living entity it in the past life and lives was and what it will be in the future life and lives also which also means that it can tell what type of material body or bodies it had not accepted as well as what it would not accept in the future. There is absolutely no doubt about it. [That means your mind is the master who determined what you were in the previous lives and what you are now and what you will be in the future lives.]

अदृष्टमश्रुतं चात्र क्वचिन्मनसि दृश्यते ।
यथा तथानुमन्तव्यं देशकालक्रियाश्रयम् ॥ ६७॥

67

Adhrishtamasrutham chaathra kvachinmanasi dhrisyathe
Yetthaa thatthaanumanthavyam dhesakaalakriyaasrayam.

Sometimes in a dream we see something which we have never experienced or seen or heard in this life, but such incidents might have

been experienced by us in different times in different lives in different places in different planets under different conditions. Mind or soul is eternal and imperishable so the mind keeps all the experience in its storehouse eternally and may reflect in dreams at times. [Therefore, when you see a dream which you have never experienced or seen or heard in this life, be sure that you might have experienced or seen or heard that in one of your past lives.]

सर्वे क्रमानुरोधेन मनसीन्द्रियगोचराः ।
आयान्ति वर्गशो यान्ति सर्वे समनसो जनाः ॥ ६८॥

68

Sarvve kremaanuroddhena manaseendhriyagocharaah
Aayaanthi varggaso yaanthi sarvve samanso jenaah.

The mind of the living entity continues to exist in innumerable gross material bodies. The good and bad or auspicious and inauspicious thoughts are within the mind or in other words it is the mind of the living entity which determines which is good or which is bad for that particular gross body and then it prompts the body to execute activities accordingly. All the thoughts and images are within the mind in a dormant status and would be brought out only in accordance with the decision of the mind. Some of the images or something heard may sometimes remain in the darkness and some other time that may glitter or reflect in the mind or in other words sometimes some of them will be canceled and some other times it would be revealed.

सत्त्वैकनिष्ठे मनसि भगवत्पार्श्ववर्तिनि ।
तमश्चन्द्रमसीवेदमुपरज्यावभासते ॥ ६९॥

69

Saththaikanishtte manasi Bhagawathpaarsvavarthhini
Thamaschandramasevedhamuparejyaavabhaasathe.

The mind is influenced by all the three Gunaas or material natures. But that portion of the mind which is dominantly influenced by Sathwaguna would always find ways and means to be always associated closely with

the Supreme Soul, Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Those living entities with the mind dominant with Sathwaguna would be steadfast devotees of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Those steadfast devotees of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would be able to see or observe the cosmic manifestation exactly as seen by the Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. But such observation is not always possible because the mind of living entities can sometimes be influenced by the dominance of other Gunaas. It is like how the Moon cannot be seen in eclipse time or what we call when the Moon is swallowed by Raahu. But during the full moon day we can observe the Moon clearly well and similarly when the mind is dominant with Sathwaguna we can observe the Cosmic Manifestation exactly like how it is observed by the Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

नाहं ममेति भावोऽयं पुरुषे व्यवधीयते ।
यावद्बुद्धिमनोऽक्षार्थगुणव्यूहो ह्यनादिमान् ॥ ७० ॥

70

Naaham mamethi bhaavoayam Purushe vyevaddheeyathe
Yaavadh budhddhimanoakshaarthththagunavyooho hyanaadhimaan.

As long as the subtle body composed of mind, intelligence, senses, sense objects and the reactions of material nature exists in the gross material body the consciousness of false identifications like: “I”, “me”, “mine” and egoistic false pride will also exist. [This means unless and until we are liberated from the gross material body, we cannot achieve transcendental realization.]

सुप्तिमूर्च्छोपतापेषु प्राणायनविघाततः ।
नेहतेऽहमिति ज्ञानं मृत्युप्रज्वारयोरपि ॥ ७१ ॥

71

Supthimoorchcchopathaapeshu praanaayanavighaathathah
Nehatheahamithi jnjaanam mrithyuprejvaarayorapi.

When the living entity is in deep sleep, faint, unconscious, under shock of severe loss, at the time of death, or when the body temperature is shockingly very high and under other similar extreme and severe conditions the movement of life air will be arrested. At that time the living entity loses the knowledge of identifying the body with self. [It is easy to understand that when we are sedated, we do not know what is happening to our body or even we do not know or recognize our own bodies.]

गर्भे बाल्येऽप्यपौष्कल्यादेकादशविधं तदा ।
लिङ्गं न दृश्यते यूनः कुह्वां चन्द्रमसो यथा ॥ ७२॥

72

Gerbhe baalyeapyapaushkalyaadhekaadhesaviddham thedhaa
Linggam na dhrisyathe yoonah kuhvaam chandhramaso yetthaa.

At youth of the living entity all the ten senses and the mind are very active and completely visible. But when we are inside the womb of our mother or even in the very childhood stage the senses and the mind of the living entity remain covered and are not visible just how the Moon is not visible at the time of black-moon or dark-moon day.

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ ७३॥

73

Arththe hyavidhyamaanoapi samsrithirna nivarththe
Ddhyayatho vishayaanasya svapneanarththaagemo yetthaa.

When we dream our senses and sense objects are not actively present. But our mind and conscience are always associated with senses and sense objects in all stages irrespective of the fact we are awake or asleep or dreaming. That means the senses and sense objects of the living entity never cease to exist or manifest whether the living entity is in undeveloped or developed stage or like whether it is in the womb or whether it is in childhood. The only thing is that it is in the dormant stage rather than the active stage in youth. Just like in dreams, the unwanted or undesired or

well desired or wishful thoughts can occur at all the times for the living entity.

एवं पञ्चविधं लिङ्गं त्रिवृत्षोडशविस्तृतम् ।
एष चेतनया युक्तो जीव इत्यभिधीयते ॥ ७४॥

74

Evam panjchaviddham lingam thrivrith shodasavisthritham
Esha chethanayaa yuktho jeeva ithyabhiddheeyathe.

From the three material natures or qualities like Sathwa Rejas Thamo Gunaas initially the five material senses like hearing (sound), smell, sight, touch and taste and then the five Karmmendhriyaas and then the mind and then the five Jnjaanendhriyaas and thus total of sixteen material extensions or expansions were manifested. With proper association or combination of these sixteen extensions along with the living entity worked to influence the three material natures and as a result of that the mind or the conscience is able to understand or recognize the existence of conditional life or soul. [This means that we are able to recognize our existence or acquire the knowledge that we are alive with the help of all these.]

अनेन पुरुषो देहानुपादत्ते विमुञ्चति ।
हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति ॥ ७५॥

75

Anena purusho dhehaanupaadhaththe vimunnjchathi
Harsham sokam bhayam dhuhkham sukham chaanena vindhathi.

The living entity develops and gives up the gross body by virtue of the required process of subtle body. The process of development and abandonment or giving up of the gross body by the subtle body is known as transmigration of the soul. [Development of the gross body is birth and giving up or abandonment of the gross body is death by or for the subtle body. This is what we have referred to, that the material living entity undergoes innumerable births and deaths.] Thus, the soul or the conditioned life is subjected to boundless different types of enjoyments and

sufferings like happiness, sorrow, fear, pleasure, displeasure, comfort, pain, etc.

(भक्तिः कृष्णे दया जीवेश्वकुण्ठज्ञानमात्मनि ।
यदि स्यादात्मनो भूयादपवर्गस्तु संसृतेः ॥)
यथा तृणजलूकेयं नापयात्यपयाति च ।
न त्यजेन्म्रियमाणोऽपि प्राग्देहाभिमतिं जनः ॥ ७६॥

76

(Bhakthih Krishno dheyaa jeeveshvakunttajnjaanamaathmani
Yedhi syaadhaathmano bhooyaadhavargaasthu samsrithesh.)
Yetthaa thrinajelukeyam naapayaathyapayaathi cha
Na thyejeth mriyamaanoapi praagdhehaabhimathim jenah.

यावदन्यं न विन्देत व्यवधानेन कर्मणाम् ।
मन एव मनुष्येन्द्र भूतानां भवभावनम् ॥ ७७॥

77

Yaavadhanyam na vindhetha vyevadddhaanena karmmanaam
Mana eva, manushyendhra, bhoothaanaam bhavabhaavanam.

The grass-leech or even more familiar caterpillar captures or gets into another leaf before it leaves the leaf in which it sits or crawls in order to move or transport itself from one leaf to another. Similarly, the soul or the life or the subtle body of the living entity also will capture another gross material body before it abandons the existing material gross body. [This does not mean that the next birth happens before death. It simply means that before death the soul might have already decided about or chosen the gross material body it is going to assume before it abandons the existing material gross body. But then it need not assume that that body as soon as the present body is dead. Here time is the determining factor for acceptance of the new material body.] This is because the mind is the central point or the reservoir of all such decisions. Therefore, unless and until the mind or the subtle body determines the form, the type of the living entity and the planet where it is going to accept the next material gross body it will not abandon or give up the existing material gross body which it occupies or occupied.

यदाक्षैश्चरितान् ध्यायन् कर्माण्याचिनुतेऽसकृत् ।
सति कर्मण्यविद्यायां बन्धः कर्मण्यनात्मनः ॥ ७८॥

78

Yedhaakshaischarithaan ddhyaayan karmmanyachinutheasakrith
Sathi karmmanyavidhyaayaam benddham karmmanyanaathmanah.

As long as one holds the egoistic feeling that this is “I” he can never recognize or understand the “soul” or subtle body which is the cause of his existence. As long as one does not know about the existence of the soul his existence is purely in the material world with the existence of material gross body. As long as the understanding is that his existence is in the material field or material world, he will possess the desire to enjoy the material senses. As long as the ego gets the feeling of enjoyment of sense gratification the subtle body will prompt and involve the gross body to engage in material activities to fulfill the desires. This is again continuous non-ending cycles. Thus, the living entity is always being entrapped in the engagement of material activities until it abandons the gross material body.

अतस्तदपवादार्थं भज सर्वात्मना हरिम् ।
पश्यंस्तदात्मकं विश्वं स्थित्युत्पत्त्यप्यया यतः ॥ ७९॥

79

Athasthadhapavaadhaarththam bhaja sarvvaathmanaa Harim
Pasyamsthadhaathmakam visvam sthithyuthpaththyapyayaa yethah.

Oh, the best of the Kings! You must clearly understand that this cosmic manifestation of the universe and the universes are created, maintained or sustained and annihilated or dissolved by the Supreme Soul, Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan and who is the same Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. That means everything you see in this cosmic manifestation is within the complete control of Supreme Soul Hari who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. That also means everything in this cosmic manifestation is the Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. That is the transcendental realization of Paramaathma Thatththvam. In order to gain

that transcendental knowledge of Paramaathma Thatththvam you must always offer devotional services at the lotus feet of the Supreme Soul, Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan and who is the same Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan without any material desires.

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

भागवतमुख्यो भगवान् नारदो हंसयोर्गतिम् ।
प्रदर्श्य ह्यमुमामन्त्र्य सिद्धलोकं ततोऽगमत् ॥ ८० ॥

80

Bhaagawathamukhyaa BhagawnNaaradho hamsayorggethim
Predharsya hyamumaamanthrya sidhddhalokam thathoagemath.

Oh, the best of the Kauravas, Vidhura Mahaasaya! Thus, Naaradha Brahmarshi who is the divinest scholar and the staunchest devotee of Supreme God and Supreme Soul Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan explained the constitutional position and the inseparable connectivity of Supreme Soul and the living entities of the universe which is the Paramaathma Thatththvam to King Praacheenaberhis or Praacheenaberhish. After explaining the Paramaathma Thatththvam to the King, Naaradha bid him farewell and returned to his abode of Sidhddhaloka.

प्राचीनबर्ही राजर्षिः प्रजासर्गाभिरक्षणे ।
आदिश्य पुत्रानगमत्तपसे कपिलाश्रमम् ॥ ८१ ॥

81

Praacheenaberhee raajarshih prejaasarggaabhirekshane
Aadhisya puthraanagamaththapase Kapilaasramama.

Thereafter, the great Raajarshi, Praacheenaberhis, entrusted ruling of the kingdom, the whole world, and protecting the citizens and other living

entities in the responsible hands of his sons in the presence of his Ministers and Advisors and Scholarly Rishies and proceeded to the renowned Aasrama of Kapila which is known as Kapilaasrama in order to undertake severe austerity and to lead a Sanyaasi life and to offer devotional services at the lotus feet of Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan for the rest of his life.

तत्रैकाग्रमना वीरो गोविन्दचरणाम्बुजम् ।
विमुक्तसङ्गोऽनुभजन् भक्त्या तत्साम्यतामगात् ॥ ८२ ॥

82

Thathraikaagramaanaa veero Govindhacharanaambujam
Vimukthasanggoanubhajan bhakthyaa thathsamyathaamagaath.

There in the Kapilaasrama the most heroic ruler of the world, Praacheenaberhis, was able to renounce all his material interest and got liberated from material life and with full concentration and full meditation devoted the life solely for offering devotional services at the lotus feet of Govindha who Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is. Thus, he was able to accept spiritual life with his mind and heart concentrating on Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan alone and was able to attain Nithya Mukthi or ultimate salvation without any delay.

एतदध्यात्मपारोक्ष्यं गीतं देवर्षिणानघ ।
यः श्रावयेद्यः शृणुयात्स लिङ्गेन विमुच्यते ॥ ८३ ॥

83

Ethadhaddhyaathmapaarokshyam geetham dhevarshinaanagha!
Yah sraavayedhyah srinuyaathsa linggena vimuchyathe.

Oh, the sinless Vidhura! Those who either listen or describe so that others can also listen to the transcendental discourse, about the relationship of living entity with Supreme Soul Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and its

spiritual existence, narrated by Dhevarshi Naaradha to Praacheenaberhis would definitely be liberated from the miseries of the material life and would be elevated to transcendental realization.

एतन्मुकुन्दयशसा भुवनं पुनानं
देवर्षिवर्यमुखनिःसृतमात्मशौचम् ।
यः कीर्त्यमानमधिगच्छति पारमेष्ठ्यं
नास्मिन् भवे भ्रमति मुक्तसमस्तबन्धः ॥ ८४॥

84

EthanMukundhayesasaa bhuvanam punaanam
Dhevarshivaryamukhanihsrithamaathmasaucham
Yah keerththyamaanamaddhigechcchathi paarameshttyam
Naasmin bhave bhremathi mukthasamasthabenddhah.

This narration spoken by or flown out from the divine mouth of the great Dhevarshi Naaradha is capable of purifying the whole material world and they are just like the Vedhaas a treasure house of all scholarly knowledge. Therefore, those who either sing or narrate this story properly and meaningfully would definitely be able to attain transcendental realization of Paramaathma Thatthvam. And those who attain transcendental realization of Paramaathma Thatthvam would be able of cut off and destroy completely and eliminate all the material entrapments and would reach the eternal salvation of Nithya Mukthi. And those souls attained Nithya Mukthi would never have to be reborn in the material world again and suffer the innumerable cycles of births and deaths again and again.

अध्यात्मपारोक्ष्यमिदं मयाधिगतमद्भुतम् ।
एवं स्त्रियाश्रमः पुंसश्छिन्नोऽमुत्र च संशयः ॥ ८५॥

85

Addhyaathmapaarokshyamidham mayaaddhigethamadhbbhutham
Evam sthriyaaaasramah pumsah cchinnoamuthra cha samsayah.

Hey Vidhura! The story of Puranjana is an allegory. This allegory is one of the divinest stories I have heard from my Guru. This is the story describing how a material person can attain transcendental realization of

Paramaathma Thatthvam. I have narrated that story to you. This story describes how the material entities are being entrapped in the miseries of the material world with the desire of sense and sensual gratifications with the enticement of opposite sex and with the egoistic false pride like: "This is I", "This material body belongs to me", "I want to enjoy all the material pleasures", "I am better than all other living entities" and such thoughts and feelings and undergo innumerable births and deaths. Also, this story clearly describes all the miseries and difficulties to be suffered not only in this birth in this world but also even after death the living entity would be subjected to indescribable tortures and torments even in other worlds after the death. Vidhura, I am sure that this story might have cleared all the doubts you had in your mind about the false notion of the greatness of material life and the importance to attain liberation from material life and reach transcendental realization of Paramaathma Thatthvam.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
चतुर्थस्कन्धे प्राचीनबर्हिर्नारदसंवादो नामैकोनत्रिंशोऽध्यायः ॥ २९॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paramahamsyaam
Samhithaayaam
Chathurththaskanddhe [VidhuraMaithreyaSamvaadhe]
PraacheenaberhirnNaaradha Samvaadho [Puranjjanopaakhyaana
Thatthhvam] Naama Ekonathrimisaththamoaddhyaayah

Thus, we conclude the Twenty-Ninth Chapter Named as The Conversation of Naaradha and Praacheenaberhis as explained in the Conversation between Maithreya and Vidhura [Principles of the Story of Puranjana] of Fourth Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!