

**Om Shree Krishnaya Param Brahmane Namah!**

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

**Om Namō Bhagavathe Vaasudhevaayah!**

**श्रीमद्भागवतं**

**SREEMADH BHAAGAWATHAM  
MOOLAM (ORIGINAL)**

**पञ्चमस्कन्धः**

**PANJCHAMASKANDDHAH (CANTO FIVE)**

**॥ त्रयोदशोऽध्यायः ॥**

**THREYODHESOADDHYAAYA (CHAPTER THIRTEEN)**

**[BharathOpaakhyaanam – Bharatha SamsaaraAtaveeVarnnanam] ([In  
the Story of Bharatha – The Narration of Material Universe as a Wild  
Forest by Jeda Bharatha to King Rehugena])**

[In this chapter we can read the details of the conversation between Jeda Bharatha and Rehugena. In order for Rehugena to understand in a better way the principles of Aathma Thatthvum the principles are told indirectly by Jeda Bharatha. The soul or souls of all the living entities in the material world are conditioned. The conditioned soul is represented here as a

merchant traveling the forest of material world to execute trades for material gains. In his business transactions a lot of cheatings are prevailing in the market. Unless the merchant is smart and alert, he could end up in severe loss. Even if the merchant is smart and alert there could be a lot of more powerful and strong plunderers who could take away your goods. The whole concept of this indirect style of narration is very interesting. Rehugena being a very smart and intelligent and very spiritual he was able to understand it clearly but for an ordinary person or for a layman it may still require more direct explanation. Please continue to read very analytically and keenly and carefully for more details and better understanding...]

ब्राह्मण उवाच

**Braahmana Uvaacha (Braahmana or Jed Bharatha Said):**

दुरत्ययेऽध्वन्यजया निवेशितो  
रजस्तमःसत्त्वविभक्तकर्मदृक् ।  
स एष सार्थोऽर्थपरः परिभ्रमन्  
भवाटवीं याति न शर्म विन्दति ॥ १ ॥

1

Dhurathyayeaddhvanyajayaa nivesitho  
RejasThamahSaththwavibhakthakarmmadhrik  
Sa esha saarththoarththapararah paribhreman  
Bhavaataveem yaathi na sarmma vindhathi.

Oh, the King and ruler of the world! The entire entities of the universe are being entrapped under total influence of Illusory Power. Therefore, the entities are continuously running in the path of material miseries and distresses under the ignorant impression that they are enjoying or they would be enjoying material pleasures during innumerable cyclic births and deaths as innumerable different species of different forms and nature in different worlds. Due to the innumerable combinations and permutations of Guna Threyaas of material nature these entities are bound to accept innumerable different fruitive material activities. Engaging in different fruitive material activities with the desire of accumulating material wealth and prosperity all the entities are circling aimlessly in the wild forest of this

universe. They see only three different types of results for their activities. They are auspicious, inauspicious and mixed. The soul or the life thus become attached to religion, wealth and prosperity, sense gratification and liberation from material life and merging with the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. It works very hard day and night like a merchant who enters into the forest to acquire some articles and to sell later for a profit. [That means the soul enters into the material world with the intention of attainment of material gains, sensual gratifications and ultimately spiritual advancements.] The ultimate result of every entity of every life or birth is tragic misery of death. Again, they will be born to die. Thus, he could not and would not achieve the ultimate aim of merging with the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

यस्यामिमे षण्णरदेव दस्यवः  
सार्थं विलुम्पन्ति कुनायकं बलात् ।  
गोमायवो यत्र हरन्ति सार्थिकं  
प्रमत्तमाविश्य यथोरणं वृकाः ॥ २॥

2

Yesyaami me shannaradheva dhesyavah  
Saarththam vilumpanthi kunaayakam belaath  
Gomaayavo yethra haranthi saarththikam  
Premaththamaavisya yetthoranam vrikaah.

Hey King Rehugena! In this wild forest of material existence there are six very powerful and nasty plunderers. They are Kaamam, Kroddham, Lobham, Moham, Madham and Maathsaryam. When the conditioned soul enters the wild forest of material existence to acquire some material wealth these six plunderers led by the corrupted and contaminated mind would misguide it. [What it means is that the soul which is conditioned by mind under the influence of Kaama and other materially contaminated and corrupted material influences or qualities the material body would be prompted to engage in evil and negative material activities. That means the conditioned merchant who entered into the forest does not know how to spend the money intelligently because the plunderers compel him to spend it lavishly for their own selfish benefit of material gains and sense

gratifications.] Under that situation the conditioned soul would be confused and would not be in a position to take firm determination to avoid engaging in material fruitive activities. It is just like how the tigers, wolves, jackals and other ferocious, cunning, cruel and crooked animals of the wild forest would capture the lamb from the custody of its protector. [That means the soul would be conquered and captured by the mind which is under the influence of Kaama and other negative qualities.]

प्रभूतवीरुत्तृणगुल्मगह्वरे  
कठोरदंशैर्मशकैरुपद्रुतः ।  
क्वचित्तु गन्धर्वपुरं प्रपश्यति  
क्वचित्क्वचिच्चाशु रयोल्मुकग्रहम् ॥ ३॥

3

Prebhoothaveeruththrinagulmagehvare  
Kattoredhamsairmmasakairupadhruthah  
Kvachiththu Genddharvvapuram prepasyathi  
Kvachith kvachichchaasurayolmukagreham.

In this forest there are bowers with thick growth of grasses, bushes, vines and creepers. But in these bowers the conditioned soul is always disturbed intolerably by cruelly biting wild flies and mosquitoes and other creatures. In the same forest sometimes, the conditioned soul could see magical cities like Genddharva Nagara and in some other places he could see ghosts and devils and in some other places lightning like meteors could appear on the sky.

निवासतोयद्रविणात्मबुद्धि-  
स्ततस्ततो धावति भो अटव्याम् ।  
क्वचिच्च वात्योत्थितपांसुधूम्रा  
दिशो न जानाति रजस्वलाक्षः ॥ ४॥

4

Nivaasathoyadhervinaathmabudhddhi-  
Sthathasthatho ddhaavathi bho atavyaam  
Kvachichccha vaathyoththithapaamsuddhoomraa

Dhiso na jaanaathi rejasvalaakshah.

The intelligence of a conditioned soul who is like a merchant on the forest path of the material world has been victimized or bounded by home, wealth, relatives, family, wife, children and so forth and runs from place to place in search of material success. Sometimes his eyes are covered by the dust of heavy cyclonic storms and whirlwinds. That means the lust of a conditioned soul would be captivated by the romantic beauty of his wife, especially during her menstrual period. Thus, his eyes are blinded, and he cannot see anything and would not know where to go or what to do and would be groping in utter darkness of material ignorance.

अदृश्यञ्जिल्लीस्वनकर्णशूल  
उलूकवाग्भिर्व्यथितान्तरात्मा ।  
अपुण्यवृक्षान् श्रयते क्षुधार्दितो  
मरीचितोयान्यभिधावति क्वचित् ॥ ५॥

5

Adhrisyathsilleesvanakarnnasoola  
Ulookavaagbhirvyetthithaantharaathma  
Apunyavrikshaan sreyathe kshuddhaardhdhitho  
Mareechithoyaanyabhiddhaavathi kvachith.

Thus, wandering in the wild forest of the material world the conditioned soul would sometimes hear invisible crickets making harsh sounds piercing through his ears. Some other times he would hear frightening sounds of owls which would be very painful to his heart like those of enemies challenging calls with exploding sounds of weapons to kill and destroy him. Sometimes he may take shelter of trees which do not bear any flowers and fruits for self protection. He approaches such trees to get rid of his strong appetite. Thus, he would suffer total frustration and disappointment. When he is very thirsty and wants to get water at that time, he would be illusioned by mirage and would be running after it in scorching heat and would get deadly tired.

क्वचिद्वितोयाः सरितोऽभियाति  
परस्परं चालषते निरन्धः ।  
आसाद्य दावं क्वचिदग््नितप्तो

निर्विद्यते क्व च यक्षैर्हतासुः ॥ ६ ॥

6

Kvachidhvithoyaah sarithoabhiyaathi  
Parasparam chaalashathe niranddhah  
Aasaadhya dhaavam kvachidhagnithaptho  
Nirvvidhyathe kva cha Yekshairhrithaasuh.

Sometimes the conditioned soul would jump into a dried out river to quench his thirst and some other times he would be forced to beg for food to get relieved of intolerable hunger, but he would find that he approached people of no charity and compassion. Sometimes he would suffer from the burning heat of family life which is like forest fire and sometimes he repents that he has accumulated wealth to be robbed by the king by imposing hefty taxes like plunderers. Sometimes his life itself will be taken away by the Yekshaas and Rekshasas.

शूरैर्हृतस्वः क्व च निर्विण्णचेताः  
शोचन्विमुह्यन्नुपयाति कश्मलम् ।  
क्वचिच्च गन्धर्वपुरं प्रविष्टः  
प्रमोदते निर्वृतवन्मुहूर्तम् ॥ ७ ॥

7

Soorairhrithasvah kva cha nirvinnachethaah  
Sochan vimuhyannupayaathi kasmalam  
Kvachichcha Genddharvapuram previshtah  
Premodhathe nirvrithavanmuhoorththam.

Sometimes he would be plundered of all his material possessions by very powerful enemy agents. Then he will be very morose and lament of his loss and would faint being unconscious. Sometimes he would imagine or dream of a palatial city in which he desires to live happily and luxuriously with his family members and with possession of all the wealth. Then he would think that he is fully satisfied with royal luxury and comfort but that could continue only for a moment.

चलन् क्वचित्कण्टकशर्कराङ्घ्रि-  
नगारुरुक्षुर्विमना इवास्ते ।  
पदे पदेऽभ्यन्तरवह्निनार्दितः  
कौटुम्बिकः क्रुध्यति वै जनाय ॥ ८॥

8

Chalan kvachith kantakasarkkaraangghri-  
Rnnagaarurukshurvimanaa ivaasthe  
Padhe padheabhyantharavahninaardhdhithah  
Kautumbikah kruddhyathi vai jenaaya.

Sometimes the conditioned soul who is like a merchant in the forest would like to climb up the hills and mountains. He along with his family would start the adventurous trek but then without having proper footwear they would be pricked by sharp stone fragments and thorns and would be pained and aggrieved. [This means we could face many different types of obstacles and impediments in our material life in the effort of achieving our targets.] Sometimes when they are suffering from acute famine and starvation some family members may cry for food at that time, he could get very annoyed and wild and would scold all of them and would curse himself also.

क्वचिन्निगीर्णोऽजगराहिना जनो  
नावैति किञ्चिद्विपिनेऽपविद्धः ।  
दष्टः स्म शेते क्व च दन्दशूकै-  
रन्धोऽन्धकूपे पतितस्तमिस्रे ॥ ९॥

9

Kvachinnigeernnoajageraahinaa jeno  
Naavaitjhi kinjchithvipineapavidhddhah  
Dheshtah sma sethe kva cha dhenddhasookai-  
Randdhoanddhakoope pathithasthamisre.

The conditioned soul who is like a merchant in the forest may sometimes be swallowed by a huge python or could sometimes be just crushed. In that case he may be lying in the wild forest like a dead person without

having any consciousness and knowledge of what happened and where he is. Sometimes he could be bitten by other poisonous snakes. At that time pitch darkness would cover his eyes and he would be blinded and would be unconscious and would fall down into the depths of the dark well of hellish material life with no hope of being rescued.

कर्हि स्म चित्क्षुद्ररसान् विचिन्वं-  
स्तन्मक्षिकाभिर्यथितो विमानः ।  
तत्रातिकृच्छ्रात्प्रतिलब्धमानो  
बलाद्विलुम्पन्त्यथ तं ततोऽन्ये ॥ १० ॥

10

Karhi sma chith kshudhraresaan vichinvam-  
Sthanmakshikaabhirvyetthitho vimaanah  
Thathraathikrichcchraath prethilebddhamaano  
Belaadhvilumpanthyattha tham thathoanye.

The conditioned soul while moving in the wild forest of material world may get allured or enticed to enjoy the insignificant and silly and momentary sensual or sexual pleasure. With that intention he would search for debauched women or prostitutes. At that time, he could be insulted and chastised and driven away by more powerful and wealthier kinsmen of the women or her paramount clients. This is just like going to take honey from the beehive and being attacked by bees and driven away. And sometimes after spending some extra money he may acquire another woman for some extra marital enjoyment but at that time also she could be kidnapped or abducted or snatched by another debauchee or another powerful man.

क्वचिच्च शीतातपवातवर्ष-  
प्रतिक्रियां कर्तुमनीश आस्ते ।  
क्वचिन्मिथो विपणन् यच्च किञ्चि-  
द्विद्वेषमृच्छत्युत वित्तशाठ्यात् ॥ ११ ॥

11

Kvachichcha seethaathapavaathavarsha-  
Prethikriyaam karththumaneesa aasthe

Kvachinmittho vipanan yechcha kinjchith  
Vidhveshamrichchathyutha viththasaattyath.

Sometimes he may be able to counteract and withstand severe heat, cold, rain, wind and other natural disturbances but some other times he would not be able to withstand extreme conditions of freezing cold, scorching heat, strong stormy wind, excessive rainfall and other such natural disturbances. At that time, he becomes very frustrated and extremely unhappy. Sometimes he would be cheated again and again by plunderers. And in this way by cheating the living entities create enmity among themselves.

क्वचित्क्वचित्क्षीणधनस्तु तस्मिन्  
शय्यासनस्थानविहारहीनः ।  
याचन् परादप्रतिलब्धकामः  
पारक्यदृष्टिर्लभतेऽवमानम् ॥ १२॥

12

Kvachith kvachith ksheenaddhanasthu thasmin  
Sayiyaasanastthaanavihaaraheenah  
Yaachan paraadhaprethilebddhakaamah  
Paarakyadhrishtirlebhatheavamaanam.

On the path of material life considered to be the path in the wild forest sometimes the conditioned soul would be bereft of any wealth, home, bed or proper place to lie or sit down and other material possessions nor of any family enjoyment. [Please understand that material possessions like wife, children, family, etc. are considered to be material obligations.] Under such a situation he would be forced to go and beg for money from others. But when he is unable to fulfill his needs and desires from the alms, he get from begging he would borrow or sometimes even steal from others. Then he would be caught and insulted and ridiculed and abused by the society and even by his own family.

अन्योन्यवित्तव्यतिषङ्गवृद्ध-  
वैरानुबन्धो विवहन् मिथश्च ।  
अध्वन्यमुष्मिन्नुरुक्च्छ्रवित्त-

बाधोपसर्गैर्विहरन् विपन्नः ॥ १३ ॥

13

Anyonyaviththavyethishamgavidhddha-  
Vairaanubenddho vivahanmitthascha  
Addvanyamushminnurukrichcchraviththa-  
Baaddhopasarggairvviharan vipannah.

For selfish monetary benefits due to unhealthy competition sometimes the relationship could be strained and end up in enmity. Sometimes even husband and wife may walk in divergent paths for material progress and could find it difficult to maintain cordial relationships and could even end up in divorce. Sometimes due to scarcity of money or due to prolonged diseased conditions they could be embarrassed and almost die or become dead like.

तांस्तान् विपन्नान् स हि तत्र तत्र  
विहाय जातं परिगृह्य सार्थः ।  
आवर्ततेऽद्यापि न कश्चिदत्र  
वीराध्वनः पारमुपैति योगम् ॥ १४ ॥

14

Thaamsthaan vipannaan sa hi thathra thathra  
Vihaaya jaatham parigrehya saarththah  
Aavarththatheadhyaapi na kaschidhathra  
Veeraaddhvanah paaramupaithi yogam.

On the forest path of our material life first a person will be bereft of his father and mother [this order is natural and normal but there could be exceptions] and after their death he would become more attached to his own children. In that way he wanders on the path of material progress and ultimately, he would become tired and embarrassed without knowing how to get out of the forest path of material life. Though he wished and wanted to get out of the wild forest of material life he is incapable of figuring out how to get out of it. [This is interesting and debatable.]

मनस्विनो निर्जितदिग्गजेन्द्रा

ममेति सर्वे भुवि बद्धवैराः ।  
मृधे शयीरन् न तु तद्व्रजन्ति  
यन्न्यस्तदण्डो गतवैरोऽभियाति ॥ १५॥

15

Manasvino nirjjithadhiggejendhraa  
Mamethi sarvve bhuvi bedhddhavairaah  
Mriddhe sayeeranna thu thadhvrajanthi  
Yennysthadhendo gethavairoabhiyaathi.

The conditioned souls thus traveling in the wild forest path of material life may fight with many competent and powerful political and social enemies and conquer them. [That means we may fight with many diseases and survive.] But due to the ignorance that this land belongs to them they fight one another and lay down their lives at risk. [When we are able to recover from some disease, we would think that we are powerful to resist any disease and ultimately surrender to some disease or to old age which also should be considered as a disease.] But they would never think of choosing or accepting another path of spiritual life after renouncing forest path of material life. Although they are big heroes and political leaders, they cannot take the path of spiritual realization. [This is directly pointing towards Rehugena.]

प्रसज्जति क्वापि लता भुजाश्रय-  
स्तदाश्रयाव्यक्तपदद्विजस्पृहः ।  
क्वचित्कदाचिद्धरिचक्रतस्त्रसन्  
सख्यं विधत्ते बककङ्कगृध्रैः ॥ १६॥

16

Presajjathi kvaapi lethaabhujaasraya-  
Sthadhaasrayaavyekthapadhadvijasprihah  
Kvachith kadhaachidhddharichakrathasthresan  
Sakhyam viddhaththe bekakankagridhddhrai.

Sometimes the conditioned soul of the living entities in the forest path of material existence would take shelter at the creepers desirous of hearing

the enjoyable chirping sounds of the birds living on the creepers. [We seek curative treatments.] Some other times being afraid of the wild animals like lions and tigers they may make friendship with cranes, herons, vultures and other such birds considering them to be the Yogees or Swaamees of material life to give warning about the wild animals and live with their company for a long time. [We depend on symptoms of warning of diseases or the predictions of the so-called Sanyaasees or Yogees that you are going to suffer from such and such disease at such and such time. Our dependence on horoscopes is a good example.]

तैर्वञ्चितो हंसकुलं समाविश-  
न्नरोचयन् शीलमुपैति वानरान् ।  
तज्जातिरासेन सुनिर्वृतेन्द्रियः  
परस्परोद्दीक्षणविस्मृतावधिः ॥ १७॥

17

Thairvvanjchitho hamsakulam samaavisa-  
Nnarochayan seelamupaithi vaanaraan  
Thajjaathiraasena sunirvrithendhriyah  
Parasparodhveekshanavismrithaavaddhih.

Then he may find out that they are not sincere, and he will abandon the association of the so-called Yogees and Swaamees as well. Then he may try to get associated with the true devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who has advanced spiritual knowledge. But unfortunately, he would not be in a position to understand their advice and instructions of advanced spiritual principles Yoga Charyaas. Therefore, he gives up their company as well and returns to the wild forest of material life with the association of the monkeys who are interested in sensual gratifications and sexual pleasures with women. There he may derive satisfaction by associating with sense gratifiers enjoying sex and intoxication. In this way he spoils life simply by indulging in sex and intoxication. Looking at the faces of other sense gratifiers he forgets that inevitable death is fast approaching him.

द्रुमेषु रंस्यन् सुतदारवत्सलो  
व्यवायदीनो विवशः स्वबन्धने ।  
क्वचित्प्रमादाद्भिरिकन्दरे पतन्

वल्लीं गृहीत्वा गजभीत आस्थितः ॥ १८॥

18

Dhrumeshu remsyan suthadhaaravathsalo  
Vyevaayadheeno vivasah svabenddhane  
Kvachith premaadhaadhgirikandhare pathan  
Valleem griheethvaa gejabheetha aasthithah.

When the living entity lives exactly like a monkey jumping from one branch to another, he remains in the same tree of household life without any gain or profit of spiritual benefit but for the trifle sensual enjoyment or satisfaction. In that life he will be treated like a he-donkey or bull-donkey by his wife. [The husband becomes a slave of his wife for enjoyment of trifle sexual pleasure.] Unable to get released or relieved from that desire he remains helplessly there in that position. Sometimes he could fall victim to an incurable disease or multiple incurable or terminal diseases which is like falling into a cave in the hills and mountains of wild forest. Then he becomes afraid of death which is like a wild elephant standing closely at the back of that cave and thus he gets stranded grasping at the twigs and branches of the creepers.

अतः कथञ्चित्स विमुक्त आपदः  
पुनश्च सार्थं प्रविशत्यरिन्दम ।  
अध्वन्यमुष्मिन्नजया निवेशितो  
भ्रमञ्जनोऽद्यापि न वेद कश्चन ॥ १९॥

19

Athah katthanjchithsa vimuktha aapadhah  
Punascha saarththam previsathyarindhama!  
Addvanyamushminnajayaa nivesitho  
Bhremanjjenoadhyaapi na vedha kaschana.

Oh, killer of the enemies, Mahaaraaja Rehugena! If that conditioned soul somehow or other gets out of that dangerous situation, he then again returns to his household life for enjoyment of sensual gratifications and sexual pleasures because that is the power of attachment in this material world. Thus, under the spell of the Eternal Energy and Illusory Power of

Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan he continues to loiter in the wild forest of material existence. He does not realize his real interest and ultimate purpose of his life even at the point of death. None of them would be fortunate to reach the shore of the ocean which is located at the feet of Lord Hari or Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan because that is the power of His Illusion.

रहूगण त्वमपि ह्यध्वनोऽस्य  
सन्न्यस्तदण्डः कृतभूतमैत्रः ।  
असज्जितात्मा हरिसेवया शितं  
ज्ञानासिमादाय तरातिपारम् ॥ २०॥

20

Rehoogena! Thvamapi hyaddhvanoasya sannyasthadhendah  
krithabhoothamaithrah  
Asajjithaathmaa Harisevayaa sitham jnjaanaasimaadhaaya  
tharaathipaaram.

My dear most tenderly affectionate Mahaaraaja Rehoogena! You are the ruler of the world. Please abandon the thought of violent punishment to correct your subjects who are your subordinates and servants. Have compassion and kindness towards all entities of the world and remain as a close friend and associate of them. Do not have any attachment with anything. Thus, purify and cleanse your mind, heart and consciousness. And then with pure and virtuous mind and steadfast devotion offer services at the lotus feet of Lord Sri Hari who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Thus, you would be able to attain pure and divine transcendental knowledge which could be used as the sharpest sword. And with that sharpest sword of transcendental knowledge, you can destroy and eliminate all the obstacles and steer clear the wild forest path of this material world and reach the shore of the transcendental world and attain Soul-Realization and Aathma Saakshaathkaaram.

राजोवाच

**RaajOvaacha (King Rehugena Said):**

अहो नृजन्माखिलजन्मशोभनं  
किं जन्मभिस्त्वपरैरप्यमुष्मिन् ।  
न यद्दृषीकेशयशःकृतात्मनां  
महात्मनां वः प्रचुरः समागमः ॥ २१ ॥

21

Aho nrijenmaakhilajenmasobhanam  
Kim jenmabhisthvaparairapyamushmin  
Na yedhddhRisheekesayesahkrithaathmanaam  
Mahaathmanaam vah prechurah samaagemah.

In this universe definitely the birth as a Marthya or human being is definitely the best of all other species. When I think even the birth as a Dheva or god in heaven is not beneficial and useful. Why is it so? Because by taking birth as a Dheva or god one will not get the opportunity to meet and get transcendental advices from great transcendental scholars like you who has the blissful opportunity to serve with pure virtuous mind at the lotus feet of Lord Addhokshaja or Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

न ह्यद्भुतं त्वच्चरणाब्जरेणुभि-  
र्हतांहसो भक्तिरधोक्षजेऽमला ।  
मौहूर्तिकाद्यस्य समागमाच्च मे  
दुस्तर्कमूलोऽपहतोऽविवेकः ॥ २२ ॥

22

Na hyadhbhutham thvachcharanaabjarenubhi-  
Rhathaamhaso bhakthirAddhokshajeamala  
Mauhoorththikaadhyasya samaagemachcha me  
Dhustharkkamooloopahathoavivekah.

Those who are able to be covered by the dust from lotus feet would immediately be able to wash off all the impacts of their sinful and evil deeds and would be able to attain the platform of pure devotional services to Addhokshaja or Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu

Bhagawaan which is not even be able to attain by Dhevaas like Brahma Dheva. And those who are able to have the opportunity to associate with you would definitely be detached and liberated from this material life with true and pure selfless devotion towards Lord Achyutha who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. It is not at all a wonder that is so because of the divine opportunity to associate with you for a little bit of time. All my false pride and ego of my material life and material position and the proud feeling that “I am this material body” has been permanently erased from my mind. Now no longer I have that ignorance that I am the material body.

नमो महद्भ्योऽस्तु नमः शिशुभ्यो  
नमो युवभ्यो नम आवटुभ्यः ।  
ये ब्राह्मणा गामवधूतलिङ्गा-  
श्चरन्ति तेभ्यः शिवमस्तु राज्ञाम् ॥ २३ ॥

23

Namo mahadhbhyoasthu namah sisubhyo  
Namo yuvabhyo nama aavadubhyah  
Ye Braahmanaa gaamAvaddhoothalinggaa-  
Scharanthi thebhyah sivamasthu raajnjam.

I offer my respectful obeisance and salute and prostration to all great personalities. I offer my respectful obeisance and salute and prostration to all children. I offer my respectful obeisance and salute and prostration to all youths. I offer my respectful obeisance and salute and prostration to all Brahmachaaarees or celibate personalities. And then I offer my respectful obeisance and salute and Saakshtaanga Prenaamam or prostration by touching all the eight parts of my body on the ground to all the Braahmanaas who are walking like an Avaddhootha like you. I pray to you to bless me for spiritual prosperity and auspiciousness to all the ruling class or Kings of the world.

श्रीशुक उवाच

**Sree Suka Uvaacha (Sree Suka Brahmaarshi Said):**

इत्येवमुत्तरामातः स वै ब्रह्मर्षिसुतः

सिन्धुपतय आत्मसतत्त्वं विगणयतः  
परानुभावः परमकारुणिकतयोपदिश्य  
रहूगणेन सकरुणमभिवन्दितचरण  
आपूर्णार्णव इव निभृतकरणोर्म्याशयो  
धरणिमिमां विचचार ॥ २४॥

24

Ithyevamuththaraamaathah sa vai Brahmarshisuthah Sinddhu-  
Pathaya Aathmasathaththvam vigenayathah paraanubhaavah  
paramakaaru-  
Nikathayopadhisya Rehoogenena sakarunamabhivandhithacharana  
Aapoornaarnnava iva nibhrithakaranormmyaasayo ddharanimimaam  
Vichachaara.

Hey Pareekshith Mahaaraaja, the son of Uththara! You are the ruler of this world. Please understand that Jeda Bharatha, who was the son of the exalted Braahmana who was born in the Kula of Angires, advised and explained in detail the most divine and valuable principles of Aathma Thatththvam to Mahaaraaja Rehoogena who was the king of Sinddhu Sauveera Raajaas though he despicably insulted and ridiculed that most exalted Avaddhootha who attained Aathma Saakshaathkaaram. And thus, the Avaddhootha Jeda Bharatha became most respectable and was worshipped and prostrated by King Rehoogena. With the advice of Aathma Thatththvam Rehugena was able to take full control of his senses and the mind and keep it steady without moving to material affairs just like the full deep ocean always remains steady without any waves. Thus, he was also able to attain the position of an Avaddhootha after liberating from material life.

सौवीरपतिरपि सुजनसमवगतपरमात्मसतत्त्व  
आत्मन्यविद्याध्यारोपितां च देहात्ममतिं विससर्ज  
एवं हि नृप भगवदाश्रिताश्रितानुभावः ॥ २५॥

25

Sauveerapathirapi sujenasamavagethparamaathmasathaththva  
Aathmanyavidhyaaddhyaaropithaam cha dhehaathmamathim visa-

Sarjja evam hi nripaBhagawathaasrithaanubhaavah.

Thus, the ruler of Sinddhu Sauveera Raajyaas, Mahaaraaja Rehoogena, after listening and understanding the advices of Paramaathma Thaththvam from the most divine Avaddhootha Jeda Bharatha was able to get rid of the egoistic pride he had in his mind due to illusive power of Supreme Soul Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan that he is the material body and not the soul. In other words, Rehugena was able to be liberated from the entrapments of the material world with help of Aathma Thaththvam received from Jeda Bharatha. Hey, Pareekshith Mahaaraaja! That is the greatness and nobility and divinity of the devotees who offer obeisance at the lotus feet of Lord Hari or Supreme Soul Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

राजोवाच

**RaajOvaacha (Raaja or Mahaaraaja Pareekshith Said):**

यो ह वा इह बहुविदा महाभागवत त्वयाभिहितः  
परोक्षेण वचसा जीवलोकभवाध्वा स ह्यार्य  
मनीषया कल्पितविषयो नाञ्जसाव्युत्पन्नलोक-  
समधिगमः अथ तदेवैतद्दुरवगमं समवेता-  
नुकल्पेन निर्दिश्यतामिति ॥ २६॥

26

Yo ha vaa iha behuvidhaa MahaaBhaagawatha thvayaabhihi-  
Thah parokshena vachasaa jeevalokabhavaaddhvaa sa hayaarya-  
Maneeshayaa kalpithavishayo naanjjasaaavyuthpannaloka-  
Samaddhigemah attha thadhevaithadhdhooravagemam  
samavethaanukalpena  
Nirdhdhisyaathaamithi.

Oh, my dear Lord! Oh, Mahaabhaaga Sree Suka Brahmarshe! You are the divinest of the divine and the most exalted devotee of Lord Sri Vaasudheva Sri Krishna Bhagawaan. You are the best of the scholars.

You are Omniscient. You have very clearly and very vividly described the details of the conditioned soul prevailing upon this material world. It was extremely useful when you compared the conditioned soul to a merchant in the forest of the material world. Those indirect explanations referring very appropriately to the merchant in the forest of material world and the conditioned soul was the best and the easiest way for the layman or for the ordinary human being as he can relate the merchant very well to himself. That is why Rehugena, I and all other audiences were able to assimilate the principles of Aathma Thaththvam and Aathma Saakshaathkaaram. We were listening very keenly to you as a young child listening to the folk tales affectionately told by his grandmother or grandfather. Now I request you to explain the story indirectly explained by you as a merchant in the wild forest in a direct way referring to the material world and the material human beings so that we can grasp it directly. [That means by direct method we can avoid conversions from indirect to direct and can easily be understood as the intermediary processing of conversion can be avoided.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
पञ्चमस्कन्धे त्रयोदशोऽध्यायः ॥ १३॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
Panjchamaskanddhe [Bharatha SamsaaraAtaveeVarnnanam]  
Theyodhesoaddhyaayah

Thus, we conclude the Thirteenth Chapter Named as [In the Story of Bharatha – The Narration of Material Universe as a Wild Forest by Jeda Bharatha to King Rehugena] of Fifth Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

**Om Shree Krishnaya Param Brahmane Namah!**  
**Om Namoh Bhagavathe Vaasudhevaayah!**  
**Om Namoh Bhagavathe Vaasudhevaayah!**  
**Om Namoh Bhagavathe Vaasudhevaayah!**