

Om Shree Krishnaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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Om Namo Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

पञ्चमस्कन्धः

PANJCHAMASKANDDHAH (CANTO FIVE)

॥ चतुर्दशोऽध्यायः ॥

CHATHURDHDHESOADDHYAAYA (CHAPTER FOURTEEN)

**Bharathopaakhyaane Paarokshyavivaranam [Samsaara Vana
Visadheekaranam] (In the Story of Bharatha – Direct Explanation of
Material World as the Great Forest of Enjoyment [Explanation of
Material World as a Forest])**

[In this chapter we can read the explanation of the direct meaning of Material Forest. As we saw in the previous chapters the conversation between Jeda Bharatha and Rehugena was indirect and it was very difficult to understand the meaning. This chapter will start by explaining what is meant by groups of mercantile communities in the material world in which

we are living. The business community is always interested in making profits from their transactions. Similarly, the conditioned soul of the human being controlled by mind is always interested in enjoying sensual gratifications. Once we start enjoying sensual gratification it is very difficult to come out of it. In order to enjoy sensual pleasures and gratifications we engage in all sorts of fruitive activities. And according to the nature of fruitive activities we are bound to accept innumerable births and deaths. Please continue to read very meticulously, carefully and analytically to understand the logics and principles of material life...]

स होवाच

Sa HOvaacha (Sree Suka Brahmarshi Said):

य एष देहात्ममानिनां सत्त्वादिगुणविशेषविकल्पित-
कुशलाकुशलसमवहारविनिर्मितविविधदेहावलिभि-
र्वियोगसंयोगादि अनादिसंसारानुभवस्य द्वारभूतेन
षडिन्द्रियवर्गेण तस्मिन् दुर्गाध्ववदसुगमेऽध्व-
न्यापतित ईश्वरस्य भगवतो विष्णोर्वशवर्तिन्या
मायया जीवलोकोऽयं यथा वणिक्सार्थोऽर्थपरः
स्वदेहनिष्पादितकर्मानुभवः श्मशानवदशिवतमायां
संसाराटव्यां गतो नाद्यापि विफलबहुप्रतियोगेहस्त-
त्तापोपशमनीं हरिगुरुचरणारविन्दमधुकरानुपदवी-
मवरुन्धे यस्यामु ह वा एते षडिन्द्रियनामानः
कर्मणा दस्यव एव ते ॥ १ ॥

1

Ya esha dhehaathmamaaninaam saththvaadhigunavishesha-
Vikalpithakusalaakusalasamavahaaravinirmithavividdhadhe-
Haavalibhirviyogasamyogaadhyanaadhisamsaaraanubhabhavasya
Dhvaarabhoothena shadindhriyavarggena
thasmindhurggaaddhvavadhasugemeA-
Ddvanyaapathitha Eeswarasya Bhagawatho Vishnorvasavarththinyaa
Maayayaa jeevalokoayam yetthaa vaniksaarthththoarthththaparah
Svadhehanishpaadhithakarmmaanubhavah
smasaanavadhaSivathamaayaam sam-
Saaraatavyaam getho naadhyaapi viphalabehuprethiyogeha-

Sthaththaapopasamaneem
Harigurucharanaaravindhamaddhukaraanupadha-
Veemavarunddhe yesyaamu ha vaa ethe shadindhriyanaamaanah
Karmmanaadhasyava eva the.

[The request or question of Pareekshith Mahaaraaja to Sree Suka Brahmarshi was to explain about the direct meaning of Material Forest. Please see the response of Sree Suka Brahmarshi:] First of all, please understand that what is referred as the Arththaparavaniksamgham, or the groups of mercantile communities or business communities meant to make profits on their transactions represent or mean the material worlds. A man or living entity belonging to the business community is always interested in making money. That means we live with the desire of achieving material gains and all our activities are targeted to achieve that purpose or desire. Why does he enter the forest? Sometimes he enters the forest to acquire some cheap commodities or free materials like wood, earth, rock, etc. and sell them in the city at a higher price. Similarly, the conditioned soul being greedy enters in the material world with the desire of achieving some material gains or profit. Though initially he or we entered or entered the outskirts of the forest gradually he would move further and further deep into the inside of thick forest and would not know the way to get out of it. Similarly, the material man or materialistically minded man would be enticed to enter deep into the utter darkness of material life from which he or we cannot come out. This means that once we start enjoying the material gains or sensual happiness it would be very difficult for us to come out of it. Having entered into the material world the pure soul would become conditioned by the material atmosphere which is created by the External Energy of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Thus, the soul becomes conditioned and the conditioned soul of the living entity comes under the control of external energy which is the Maaya. The external energy is defined by the Guna Threyaas which are the Saththwa Rejas Thama. Due to the influence and power of Maaya the conditioned soul of the living entities involved in fruitive activities which would be classified virtuous or evil or combination of both. But please do not have any misconception that there are only three different types of activities as there could be innumerable different types according to various permutations and commutations with the degrees in the combination of the Guna Threyaas. The material body of the living entity is created with some combination of the Guna Threyaas and six senses which serve as doors and or windows for entering and exiting enjoyments and sufferings of

material pleasures and or material sorrows or miseries. This material world is created within the unbreakable fort of Maaya or Illusion of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. No one other than a true and pure devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan knows how to cross that fortress. But in the wild forest the businessman is kept aloof or isolated from the true devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Living independently and bewildered in the deep forest he does not have the opportunity to attain the association of true and virtuous devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The conditioned soul of the living entity of the material world with the bodily concept gets different types of bodies one after another under the influence of material energy impelled by the Guna Threyaas or the three material modes of nature. The conditioned soul of the living entity of the material world is enticed by Maaya sometimes to heavenly planets and some other times to earthly planets and yet some other times to lower planets as lower species. These bodily conditions are acquired due to the conditioned soul's mental speculation. He or we use or use his or our mind and the five senses to acquire knowledge. And knowledge brings about different bodies and different conditions. Using the senses under the control of external energy and Maaya the living entity suffers miserable conditions of material existence. Thus, the sufferings, pains and enjoyments are mixed according to the effect or result of our fruitive activities. He is or we are actually searching for relief but generally baffled and misguided but sometimes he or we may be relieved after great difficulty. Struggling for existence in this way he or we cannot get shelter of pure devotees who are like bumblebees engaged in loving services at the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. But even at that time we never think of or seek to get associated with true devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and divert our energy and interest in serving at the lotus feet of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan for spiritual advancement after getting liberated from the Maaya which covers the material world. Hey Mahaaraaja! All these six senses are thieves or robbers or plunderers of the forest of the material world.

तद्यथा पुरुषस्य धनं यत्किञ्चिद्धर्मोपयिकं बहु
कृच्छ्राधिगतं साक्षात्परमपुरुषाराधनलक्षणो योऽसौ
धर्मस्तं तु साम्पराय उदाहरन्ति । तद्धर्म्यं धनं दर्शन-

स्पर्शनश्रवणास्वादनावघ्राणसङ्कल्पव्यवसायगृह-
ग्राम्योपभोगेन कुनाथस्याजितात्मनो यथा सार्थस्य
विलुम्पन्ति ॥ २॥

2

Thadhyetthaa purushasya ddhanam yethkinjchidhddharmmaupayikam
Behukrichcchraaddhigetham saakshaath
paramapurushaaraaddhanaleksha-
No yoasau ddharmmastham thu saamparaaya udhaaharanthi.
Thadhddharmmyam
Ddhanam
dhersanasparsanasrevanaasvaadhanaavaghraanasankalpavyevasaa-
Yagrihagraamyopabhogena kunaatthasyaajithaathmano yetthaa
Saarththasya thatthaa jithathmano vilumpanthi.

Now let me tell you why we call the six senses, including the mind who acts like the leader, called plunderers. Ddharmma or moral righteousness or religious principles is the most important and most valuable wealth of human beings. And what is Ddharmma? Ddharmma is Purushaarththaa. Purushaarththaa is the worship and obeisance and devotional services at the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. And steadfast devotion at the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan has to be earned by very hard effort and with fully concentrated mind with strict self restraint and by controlling and conquering the senses and mind and by constantly listening and by teaching others the glorifying stories of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and by performing devotional services to true and virtuous devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who have attained Soul-Realization and Aathma Saakshaathkaaram. But the conditioned soul of the human being with uncontrolled and freely wandering senses like seeing, touching, hearing, enjoying the material pleasures, etc. would not be able to control and conquer their mind. In the material forest the plunderers led by their leader who is mind steals or robs away all the wealth of businessmen who are trapped inside the deep forest. This means the controlled soul of the human being would be unable to control their senses and mind and withdraw their interest in attaining and enjoying the material wealth and pleasures and would find it impossible to

concentrate their mind and worship and offer obeisance to the true and virtuous devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

अथ च यत्र कौटुम्बिका दारापत्यादयो नाम्ना कर्मणा
वृकसृगाला एवानिच्छतोऽपि कदर्यस्य कुटुम्बिन
उरणकवत्संरक्ष्यमाणं मिषतोऽपि हरन्ति ॥ ३॥

3

Attha cha yethra kautumbikaa dhaaraapthyaadhayo naamnaa karmma-
Naa vrikasrigaalaa evaanichchathoapi kadharasya kutumbina
Uranakavathsamrekshyamaanam mishathoapi haranthi.

My dear king in this material world the conditioned soul of a man who is leading a family life having a wife, children, relatives, friends, etc. are all eagerly waiting for the earliest opportunity to cheat and steal him of his material wealth and properties earned by him greed-fully with his lifetime hard work. But they are like jackals, tigers, wolves, eagles, etc. referred in the wild forest that are all just waiting to grab the baby lamb, which was carefully saved by its mother or parents, at most opportune time to plunder or rob him of all his material gains and profits of his material transactions.

यथा ह्यनुवत्सरं कृष्यमाणमप्यदग्धबीजं क्षेत्रं
पुनरेवावपनकाले गुल्मतृणवीरुद्धिर्गह्वरमिव
भवत्येवमेव गृहाश्रमः कर्मक्षेत्रं यस्मिन् न हि
कर्माण्युत्सीदन्ति यदयं कामकरण्ड एष आवसथः ॥ ४॥

4

Yetthaa hyanuvathsaram krishyamaanamapyadhegdhddhabeejam
kshethram
Punarevaavapanakaale gulmathrinaveerudhbhirggehvaramiva bhava-
Thyevameva grihaasramah karmmakshethram yesminna hi karmmaanyu-
Thseedhanthi yedhayam kaamakaranda esha aavasatthah.

The farmer plows his agricultural land or cultivates the field every year or every season after the harvest, uprooting and destroying all the weeds. Nonetheless the seeds of the weeds lie there not being completely

destroyed. It will come up again when the plants are sown in the field. Though the field has been plowed deeply the weeds come up densely even better and stronger than the crops. The Grihasthaasrama or household life of the conditioned soul is exactly like that. It is the field of fruitive activities. Unless the desire to enjoy family life is completely burned out and destroyed from the roots and seeds it grows up again and again more and more strongly. Even after removing the camphor from the pot the aroma still remains there. Similarly, the desires to enjoy the sensual material pleasures always remain at the bottom of the heart of the Grihasthaasrami. As long as the seeds of desire are completely burned out and destroyed with the fire of transcendental knowledge the fruitive activities will not and cannot be destroyed from the heart and mind of the conditioned soul of the material human being.

तत्र गतो दंशमशकसमापसदैर्मनुजैः शलभ-
शकुन्ततस्करमूषकादिभिरुपरुद्ध्यमानबहिःप्राणः
क्वचित्परिवर्तमानोऽस्मिन्नध्वन्यविद्याकामकर्मभि-
रुपरक्तमनसानुपपन्नार्थं नरलोकं गन्धर्वनगर-
मुपपन्नमिति मिथ्यादृष्टिरनुपश्यति ॥ ५ ॥

5

Thathra getho dhemsamasakasamaapasadhairmmanujaih SalabhaSaku-
NthaThaskaraMooshakaadhibhiruparuddhyamaanabehihpraanah kvachith
Parivarththamaanoasminnaddhvanyavidhyaakaamakarmmabhirruparektha
ma-
Nasanupapanaarththam naralokam Genddharvvanagaramupapannami-
Thi miththyaadhrishtiranupasasyathi.

The conditioned soul in the household life is being attached to material wealth and possessions are being disturbed by flies, mosquitoes, sometimes by locusts, birds, rats and creatures who give troubles and disturbances. Nonetheless he still wanders in the path of material existence. Due to the ignorance created by the illusion he becomes very lusty and greedy and continues to engage in fruitive activities. Because he is engrossed in fruitive activities with the power of illusion and due to his ignorance about the existence of this material as permanent with all the luxuries like those of the imaginary Genddharva Puri in the sky although it is very momentary and imaginary like a phantasmagoria.

तत्र च क्वचिदातपोदकनिभान् विषयानुपधावति
पानभोजनव्यवायादि व्यसनलोलुपः ॥ ६॥

6

Thathra cha kvachidhaathapodhakanibhaan vishayanupaddhaavathi
Paanabhojanavyevaayaadhivyesanalolupah.

In that imaginary Genddharva Puri the conditioned soul of the Grihastthaasrami sometimes eats, sometimes drinks, sometimes has sex and enjoys, or thinks that he is enjoying, the material life with imaginary ecstasy of satisfaction. Being overly attached to the material sensual pleasures and enjoyments he chases after the objects of senses just like how a deer chases after the mirage in the desert hoping to get enough water to quench its thirst. The Grihastthaasrami would always be frantically running after sensual pleasure under the notion that is the heavenly pleasures.

क्वचिच्चाशेषदोषनिषदनं पुरीषविशेषं तद्वर्णगुण-
निर्मितमतिः सुवर्णमुपादित्सत्यग्निकामकातर
इवोल्मुकपिशाचम् ॥ ७॥

7

Kvachichchaaseshadhoshanishadhanam pureeshavisesham thadhvaranna
Gunanirmmithamathih suvarnnamupaadhithsathyagnikaamakaathara i-
Volmukapisaacham.

Sometimes the Grihastthaasrami would be very ardently interested in running after accumulating gold which is actually yellow stool. It can enable someone to afford illicit sex, gambling, drinks, drugs, intoxication, etc. Gold is the source of material opulence and envy. They are running after its shining color. Those whose minds are attracted by the color and glitter of gold just like a man suffering from cold in the forest running to the phosphorescent light in the marshy land thinking that it is fire or like a man who is in need of fire trying to catch the devil of lightning in sky hoping to get heat or fire from it.

अथ कदाचिन्निवासपानीयद्रविणाद्यनेकात्मो-
पजीवनाभिनिवेश एतस्यां संसाराटव्यामितस्ततः
परिधावति ॥ ८॥

8

Attha kadhaachinnivaasapaaneeyadhrevinaadhyanekaathmopa-
Jeevanaabhinivesa ethasyaam samsaaraatavyaamithasthathah
Pariddhaavathi.

And sometimes the conditioned soul is absorbed in finding home or palatial home and getting supply of sufficient water and enough wealth and riches and fortunes and runs after all around with the hope of acquiring them in the forest of material existence.

क्वचिच्च वात्यौपम्यया प्रमदयाऽऽरोहमारोपित-
स्तत्कालरजसा रजनीभूत इवासाधुमर्यादो
रजस्वलाक्षोऽपि दिग्देवता अतिरजस्वलमतिर्न
विजानाति ॥ ९॥

9

Kvachichcha vaathyaaupamyayaa premadhayaaaarohamaaropitha-
Sthathkaalarejasaa rejaneebhootha ivaasaaddhumaryaadho rejasvalaa-
Kshoapi dhgdhevathaa athirejasvalamathiranna vijaanaathi.

Sometimes as if blinded by the dust of a whirlwind the conditioned soul will walk in the forest of the material world without even having any clue in which direction he is walking. Similarly, the conditioned soul of the man in the material world may be totally blinded and bewildered by the assumed beauty of the opposite sex. Being thus bewildered he would be raised upon the lap of women and at that time his good senses of intelligence would be overcome by the out bursting thrust of passion. He would thus be totally blinded by lusty desires and disobeys all the regulations governing sex life. At that time, he would not know, and he would not care that the gods are watching him at the dead of night and future punishments are waiting for his illicit and irregular actions under the influence of passion.

क्वचित्सकृदवगतविषयवैतथ्यः स्वयं
पराभिध्यानेन विभ्रंशितस्मृतिस्तयैव
मरीचितोयप्रायांस्तानेवाभिधावति ॥ १० ॥

10

Kvachithsakridhavagethavishayavaithathtthyah svayam paraabhi-
Ddhyaanena vibhremsthismrithisthayaiva mareechithoyapraayaam-
Sthaanevaabhiddhaavathi.

Real enjoyment and pleasure are not available from material senses. The conditioned soul sometimes realizes and appreciates the futility of sense enjoyment of the material world and sometimes considers the material enjoyments to be full of miseries. But because of the bodily conception that the material body is the soul or life or self his knowledge and memory would be destroyed and again and again runs after material enjoyments and pleasures just like the animal in the desert runs after mirage in search of water.

क्वचिदुलूकञ्जिल्लीस्वनवदतिपरुषरभसाटोपं
प्रत्यक्षं परोक्षं वा रिपुराजकुलनिर्भर्त्सितेना-
तिव्यथितकर्णमूलहृदयः ॥ ११ ॥

11

Kvachidhulookathsalleesvanavadhathiparusharebhasaatopamprethya-
Ksham paroksham vaa ripuraajakulanirbharthsithenaathivyethi-
Thakarnnamoolahridhayah.

Sometimes the conditioned soul would be aggrieved by chastisement of his enemies as well as from government servants like police force or tax collectors who use harsh and abusive words against him directly or indirectly. At that time his mind, heart and ears would be very saddened. Such chastisements are similar to that of the disturbing and ear-piercing sounds of owls and crickets in the forest.

स यदा दुग्धपूर्वसुकृतस्तदा कारस्करकाकतुण्डा-
द्यपुण्यद्रुमलताविषोदपानवदुभयार्थशून्यद्रविणान्

जीवन्मृतान् स्वयं जीवन् म्रियमाण उपधावति ॥ १२॥

12

Sa yedhaa dhugdhdhadooprvvasukrithasthadhaa
kaaraskarakaakuthundaadhyapu-
Nyadhrumalethaavishodhapaanavadhubhayaarththasoonnyadhrevinaan
jeeva-
Nmrihaan svayam jeevanmriyamaana upaddhaavathi.

As a result of the pious and virtuous activities of previous lives the conditioned soul attains material facilities in this life. But once they are finished, he will take shelter in wealth and riches which are not going to help him either in this life in this world or in the future lives neither in this nor in other worlds. Because he is going after riches and wealth and other material pleasures, he would be leading the life of a Jeevan-Mritha or a living-dead entity. Such people are like poisonous trees, creepers and wells.

एकदासत्प्रसङ्गान्निकृतमतिर्व्युदकस्रोतः स्वलनव-
दुभयतोऽपि दुःखदं पाखण्डमभियाति ॥ १३॥

13

Ekadhaasathpresanggaannikrithamathirvyudhakasrothah-
Skalanavath ubhayathoabhi dhuhkhadham paakhandamabhiyaathi.

Hey Mahaaraajan! Due to the association of evil and sinful and poisonous entities sometimes the conditioned soul may receive cheap blessings and appreciations from atheists. He then loses his intelligence and discretion due to their association. This is similar to jumping into a shallow river thinking that it is very deep. He breaks his head and hurts his body from such foolish and stupid actions. By that he would not be able to mitigate the results of his sinful fruitive activities and association with evil and sinful entities. The misguided conditioned soul would be approaching the so-called Saadhooos or Sanyaasees and or Man-gods who preach against the rules of Vedhaas. He will also turn out to be an atheist and would not benefit from them either in this life or in the future lives.

यदा तु परबाधयान्ध आत्मने नोपनमति तदा हि
पितृपुत्रबर्हिष्मतः पितृपुत्रान् वा स खलु भक्षयति ॥ १४॥

14

Yedhaa thu parabaaddhayaanddha aathmane nopanamathi thadhaa hi
Pithruputhraberhishmathah pithruputhraan vaasa khalu bhaksha-
Yathi.

In this material world when the conditioned soul is unable to arrange for his own maintenance even after exploiting others, he would definitely try to exploit his own father, mother, wife, children and relatives and take away their possessions even after killing them. He would be prepared to do any nonsense for attainment and satisfaction of his selfish motivation.

क्वचिदासाद्य गृहं दाववत्प्रियार्थविधुरमसुखोदर्कं
शोकाग्निना दह्यमानो भृशं निर्वेदमुपगच्छति ॥ १५॥

15

Kvachidhaasaadhya graham dhaavavath priyaarththaviddhuramasukho-
Dharkkam sokaagninaa dhehyamaano bhrisam nirvedhamupagechchathi.

Oh Mahaaraajan! Sometimes the conditioned soul of the material living entity may find the truth that family life is like a blazing fire in the forest. He may find that there is less happiness in family life and gradually become more and more implicated and accustomed to unhappiness. Actually, in family life there is nothing favorable for perpetual happiness. Being implicated in unhappiness of family life the conditioned soul is burned in the fire of lamentation. Sometimes he condemns himself for being very unfortunate and sometimes he may claim that all his sufferings are due to the fact that he has not performed any pious and virtuous activities in his previous life or lives. Thus, he would find a sort of dejection in his material life.

क्वचित्कालविषमितराजकुलरक्षसापहतप्रियतम-
धनासुः प्रमृतक इव विगतजीवलक्षण आस्ते ॥ १६॥

Kvachithkaalavishamitharaajakularekshasaapahrithapriyathama-
Ddhanaasuh premrithaka iva vigethajeevalekshana aasthe.

The king and the king's men or government officials are like Raakshasaas or devils or carnivorous demons. Sometimes these government men turn against the conditioned soul and confiscate all the wealth accumulated by him. [Time, mind, senses are the king and his men.] Being bereft of his life savings he loses all the interest and enthusiasm in material life. He may feel that he lost his life.

कदाचिन्मनोरथोपगतपितृपितामहाद्यसत्सदिति
स्वप्ननिर्वृतिलक्षणमनुभवति ॥ १७॥

Kadhachinmoretthopagethapithrupithaamahaadhyasathsadhithi
Svapnanirvrithilekshanamanubhavathi.

Sometimes the conditioned soul may think that his forefathers and fathers came back in the form of his own sons and grandsons. Sometimes he may see bad things and bad happenings of life as good things and good happenings. In that way he feels satisfaction and happiness just like sometimes we are happy with some of the dreams. The conditioned soul may sometimes take pleasure and enjoyment in such mental concoctions.

क्वचिद्गृहाश्रमकर्मचोदनातिभरगिरि-
मारुरुक्षमाणो लोकव्यसनकर्षितमनाः
कण्टकशर्कराक्षेत्रं प्रविशन्निव सीदति ॥ १८॥

Kvachidh grihaasramakarmmachodhanaathibharagirimaarurukshamaa-
No lokavyesanakarshithamanaah kankasarkkaraakshethram pre-
Visanniva seedhathi.

In the Grihasthaasrama life sometimes you would be warranted to execute many Yajnjaas and other ritual formalities and fruitive activities according to Vedhic stipulations like conducting the marriage of sons and daughters and performing the sacred thread ceremony for sons and so forth. These are the duties and responsibilities of a Grihasthaasrami. Some of them are very extensive and troublesome to execute. This can be compared to climbing up and crossing a huge steep hill in the forest when attached to material life. A Grihasthaasrami desirous of crossing the ritualistic ceremonial formalities certainly feels the pain and distress like the piercing of thorns and pebbles when trying to climb up the hill and cross it. Thus, the conditioned soul feels tired and ultimately falls down.

क्वचिच्च दुःसहेन कायाभ्यन्तरवह्निना गृहीतसारः
स्वकुटुम्बाय क्रुध्यति ॥ १९॥

19

Kvachichcha dhuhsahena kaayaabhyantharavahninaa griheethasaarah
Svaktumbaaya krudhyathi.

Sometimes the conditioned soul may be subjected to bodily hunger and thirst and would be disturbed terribly and would lose his patience and temper and would become angry with his beloved wife, children and others very dear and near to him. Thus, being very impatient, unkind and cruel to them he would suffer all the more.

स एव पुनर्निद्राजगरगृहीतोऽन्धे तमसि मग्नः
शून्यारण्य इव शेते नान्यत्किञ्चन वेद शव
इवापविद्धः ॥ २०॥

20

Sa eva punarnidhraajageragriheethoanddhe thamasi magnah
Soonyaaryana iva seethe naanyath kinjchana vedha sava ivaa-
Pavidhddhah.

My dear Pareekshith Mahaaraaja! Sleep is exactly like a wild python. Those who wander in the forest of material life are always devoured by the python of sleep. Being bitten by this python they always remain in the

darkness of ignorance like an unwanted dead body thrown and left in the forest. Thus, the conditioned soul cannot understand what is going on in his life during sleep.

कदाचिद्धुग्गमानदंष्ट्रो दुर्जनदन्दशूकैरलब्ध-
निद्राक्षणो व्यथितहृदयेनानुक्षीयमाणविज्ञानो-
ऽन्धकूपेऽन्धवत्पतति ॥ २१ ॥

21

Kadhaachidh bhagnamaanadhemshtro
dhurjjenadhendhasookairalebddhanidhraa-
Kshano vyetthithahridhayenaanuksheeyamaanavijnjaanoanddha-
Koopeanddhavath pathathi.

In the forest of the material world sometimes the conditioned soul would be bitten by envious enemies compared to highly poisonous serpents and other poisonous creatures of the wild forest. Through the tricks of the enemies the conditioned soul would fall from his prestigious position. Being very anxious and worried he would not be able to sleep properly. Thus, he would become more and more distressed and unhappy and gradually he loses his intelligence and consciousness like someone severely affected by the poison due to the snake bite. In that stage he will be like a blind man who fell into the well of utter darkness. He would not know where to go and how to get out of the misery and distress.

कर्हि स्म चित्काममधुलवान् विचिन्वन् यदा
परदारपरद्रव्याण्यवरुन्धानो राज्ञा स्वामिभिर्वा
निहतः पतत्यपारे निरये ॥ २२ ॥

22

Karhi sma chithkaamamaddhulevaan vichinvan yedhaa para-
Dhaaraparadhrevyaanyavarunddhaano raajnjaa svaamibhirvaa niha-
Thah pathathyapaare niraye.

The conditioned soul may sometimes be attached and attracted to the trivial little happiness of sense gratification. Thus, he may solicit and go

after illicit sex and even cheat and steal others' property. At such times he could be chastised and caught by the woman's husband or protector and could be arrested by the police authorities of the ruler or king. Thus, for very silly and trivial momentary little material pleasure and satisfaction he could fall into horrible hellish condition of ridicule, insult and physical and mental torture and could also be put into hellish jail for rape, kidnapping, cheating, theft and so forth.

अथ च तस्मादुभयथापि हि कर्मास्मिन्नात्मनः
संसारावपनमुदाहरन्ति ॥ २३॥

23

Attha cha thasmaadhubhayatthaapi hi karmmaasminnaathmanah samsaa-
Raavapanamudhaaharanthi.

Therefore, all the fruitive activities of those who are traveling through the path in the forest of the material world is known to be the seed and the cause and the creator of innumerable births and deaths and the associated miseries and distresses in both the worlds. [Both the worlds mean that the world you are born now and the world you will be born after death.]

मुक्तस्ततो यदि बन्धाद्देवदत्त उपाच्छिनत्ति
तस्मादपि विष्णुमित्र इत्यनवस्थितिः ॥ २४॥

24

Mukthasthatho yedhi benddhaadhDhevadheththa upaachcchinaththi
thasmaadha-
Pi Vishnumithra ithyanavastthithih.

Suppose the conditioned soul cheats or steals the money or property of another person and keeps it in his possession and by somehow or other not being caught by the authorities or the owner then another man named as Dhevadheththa would cheat and steal it away from him. [Dhevadheththa here means someone who is more powerful than the conditioned soul of a man. Dhevadheththa can also mean one who is given or blessed by gods.] Dhevadheththa cannot keep that with him forever as he will be cheated or overpowered by another man called

Vishnumithra. [Vishnumithra means one who is a friend of Vishnu.] But even Vishnumithra cannot keep it with him forever. Ultimately it will reach the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

क्वचिच्च शीतवाताद्यनेकाधिदैविकभौतिका-
त्मीयानां दशानां प्रतिनिवारणेऽकल्पो
दुरन्तचिन्तया विषण्ण आस्ते ॥ २५ ॥

25

Kvachichcha seethavaathaadhyaneKaaddhiDhaiwikaBhauthikAathmeeyaa-
Naam dhesaanaam prethinivaaraneakalpo dhuranthachinthayaa visha
Nna aasthe.

The conditioned soul being unable to protect itself from the three-fold miseries of material life becomes very morose and lives the life of lamentation. The three-fold miseries are Aaddhidhaiweekam, Aaddhibhauthikam and Aadhdhyaathmikam. Aaddhidhaiweekam means those befallen by gods will like freezing wind, scorching heat, etc. Aaddhibhauthikam means those provided by other material entities and or the disturbances to the material body including the mind. Aadhdhyaathmikam means the soul related miseries. The three-fold miseries and distress are unavoidable parts of material life and there is no way of escape from them.

क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमन्येभ्यो
वा काकिणिकामात्रमप्यपहरन् यत्किञ्चिद्वा
विद्वेषमेति वित्तशाठ्यात् ॥ २६ ॥

26

Kvachinmittho vyevaran yeth kinjchidhdhanamanyebhyo vaa
Kaakinikaamaathramapyapaharan yeth kinjchidhvaa vidhvesha-
Methi vithhasaattyaath.

Whenever there is a transaction involving money one person will cheat the other even for a small gain. No money transaction ever happens without a profit to one person and a loss to the other. Then those two involved in the transaction would argue and would become enemies.

अध्वन्यमुष्मिन्निम उपसर्गास्तथा सुखदुःख-
रागद्वेषभयाभिमानप्रमादोन्मादशोकमोहलोभ-
मात्सर्येष्यावमानक्षुत्पिपासाऽऽधिव्याधिजन्म-
जरामरणादयः ॥ २७॥

27

Addhvannamushminnima upasarggaasthatthaa
sukhadhuhkharaagadhvesha-
Bhayaabhimaana
premaadhonmaadhasokamohalobhamaathsaryershyaava-
Maanakshuthpipaasaaddhivyaaddhijenmajeraamaranaadhayah.

In material life there are many difficulties as mentioned above and these are all insurmountable. In addition to that these difficulties are arising from so-called happiness, distress, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulation, disease, birth, old age and death. All these combine together the materialistic conditioned soul nothing but misery as a result of its present and past fruitive activities.

क्वापि देवमायया स्त्रिया भुजलतोपगूढः प्रस्कन्न-
विवेकविज्ञानो यद्विहारगृहारम्भाकुलहृदय-
स्तदाश्रयावसक्तसुतदुहितृकलत्रभाषितावलोक-
विचेष्टितापहृतहृदय आत्मानमजितात्मापारेऽन्धे
तमसि प्रहिणोति ॥ २८॥

28

Kvaapi dhevamaayayaa sthriyaa bhujalethopagoodah preskanna-
Vivekavijnjaano yedhvihaaragrihaarambhaakulahridhayasthadhaa-
Sreyaavasakthasuthadhuthrikalathrabhaashithaavalokavicheshti-
Thaapahrithahridhaya aathmaanamajithaathmaapaareanddhe thamasi pre-
Hinothi.

The materialistically conditioned soul would be enticed and attracted by the charm and beauty of the woman. He will be interested to be embraced by

the long and beautiful hands of the woman and would be desirous of spending the whole life with sensual gratification without even thinking of or rather forgetting what he has been taught by preceptors and learned from the Vedhaas. And to facilitate being always under the embrace of women he would be engaged to construct separate luxurious homes and palaces and then when it is not going or progressing in accordance with his plan he would be distressed and dejected. And moreover he would sometimes be engaged in different sorts of fruitive illegitimate activities in order to satisfy the wants and needs of his wife, sons, daughters, etc. And as a result of his inefficiency to control his senses and mind he would ultimately fall into hell.

कदाचिदीश्वरस्य भगवतो विष्णोश्चक्रात्परमाण्वादि
द्विपरार्धापवर्गकालोपलक्षणात्परिवर्तिनेन वयसा
रंहसा हरत आब्रह्मतृणस्तम्बादीनां भूतानामनिमिषतो
मिषतां वित्रस्तहृदयस्तमेवेश्वरं कालचक्रनिजायुधं
साक्षाद्भगवन्तं यज्ञपुरुषमनादृत्य पाखण्डदेवताः
कङ्कगृध्रबकवटप्राया आर्यसमयपरिहृताः
साङ्केत्येनाभिधत्ते ॥ २९॥

29

KadhaachidhEeswarasya Bhagawatho Vishnoschakraath paramaa-
Nvaadhidhviparaardhddhaapavarggakaalopalekshanaath parivarththi-
Thena vayasaa remhasaa haratha aabrahmathrinasthambaadheenaam
Bhoothaanaamanimishatho mishathaam
vithrasthahridhayasthamevEswaram
Kaalachakranijaayuddham saakshaadhBhagawantham
Yejnjapurushamanaa-
Dhrithya paakhandadhevathaah kankagriddhrabekavatapraayaa
aaryasama-
Yaparihritthaah saankethyenaabhiddhaththe.

The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Lord Sri Hari. Lord Sri Hari is the perfection of everything including all within our thoughts and beyond our thoughts. He is the perfect embodiment of Knowledge. He is the perfect embodiment of Vedhaas. He is the perfect embodiment of virtues. He is the perfect embodiment of qualities. He is omnipotent. He is Omni-powerful. He is all pervading. He is omnipresent.

He is supreme, powerful and knowledgeable to run all the universes and all the entities and elements of all the universes by himself. Lord Sri Hari is Lord Sri Vaasudheva Sri Krishna Bhagawaan. Lord Sri Hari is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The personal weapon of Lord Sri Krishna Bhagawaan is the Disk which is called Hari-Chakra or Chakra. This Chakra is the wheel of time. It expands from the beginning of the Paramaanu or atom up to the time of Brahma's death. It controls all the activities of everything. It is the Lord and Controller of everything. It is always revolving and spending the lives of living entities all the way up from Brahmadheva to bottom down the least insignificant blade of a grass. It is the one which changes from new-born to infancy to childhood to youth and maturity to death which is the end of life. It is impossible for anyone and or any advanced science and or any modern technology to check or block this wheel of time. This wheel is the most exacting perfection of time because it is the personal weapon of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Sometimes the conditioned soul fearing the approach of death wants to worship someone who can save him from the imminent and inevitable danger of death. But yet at that time he does not care for Lord Sri Hari or Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan whose weapon is the indefatigable time factor of the Chakra of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The conditioned soul instead takes shelter of man-made god unauthorized by scriptures. Such gods are like buzzards, vultures, herons and crows. The Vedhaas or Vedhic scriptures do not refer to them at all. The imminent death is like the attack of a wild lion and neither vultures nor buzzards nor herons nor crows can save from such an attack. The conditioned soul which takes shelter of unauthorized man-made god cannot save anyone from the clutches of death.

यदा पाखण्डिभिरात्मवञ्चितैस्तैरुरुवञ्चितो ब्रह्मकुलं
समावसंस्तेषां शीलमुपनयनादि श्रौतस्मार्तकर्मा-
नुष्ठानेन भगवतो यज्ञपुरुषस्याराधनमेव तदरोचयन्
शूद्रकुलं भजते निगमाचारेऽशुद्धितो यस्य मिथुनीभावः
कुटुम्बभरणं यथा वानरजातेः ॥ ३०॥

Yedhaa paakhandibhiraathmavanjchithaisthairuruvanjanjchitho
 Brahmakulam samaavasamstheshaam
 seelamupanayanaadhisrauthasmaa-
 Rththakarmmaanushhtaanena Bhagawatho
 Yejnapurushasyaaraaddhanameva
 Thadharochayan soodhrakulam bhajathe nigamaachaareasudhddhitho
 Yasya mitthuneebhaavah kutumbabharanam yetthaa vaanarajaatheh.

The so-called Swaamees or pseudo-Swaamees and Yogeas and the self-assumed-incarnations do not have faith and belief in Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. They are called Paakhandaas or Paashandees. They themselves are fallen and cheated because they do not know the real path of spiritual advancement. And any innocent and foolish conditioned soul that approaches them also would be cheated and fooled in turn. When one is thus cheated, he may sometimes take shelter of the real followers of Vedhic principles or the Braahmanaas or True devotees of Lord Sri Hari or Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who teaches everyone how to worship Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan according to Vedhic rituals and principles. However, being unable to stick to the Vedhic principles they would again fall down and take shelter among Soodhraas who expert in making arrangements for association with women and sexual indulgence. Sex is very prominent among animals like monkeys and such people who are enlivened by sex may be called as descendants of monkeys.

तत्रापि निरवरोधः स्वैरेण विहरन्नतिकृपणबुद्धि-
 रन्योन्यमुखनिरीक्षणादिना ग्राम्यकर्मणैव
 विस्मृतकालावधिः ॥ ३१ ॥

Thathraapi niravaroddhah svairena viharannathikripana-
 Budhddhiranyonyamukhanireekshanaadhinaa graamyakarmmanaiva
 Vismrithakaalaavaddhih.

In this way these descendants of the monkeys would intermingle with each other and would be like Soodhraas who do not know and do not follow the Vedhic rituals and principles. They do not know the goal of life and they live and move freely without giving any damn care of Vedhic rituals. They will be happy to spend their lives by looking at the face of women and indulging in sensual gratification. They would always be engaged in material fruitive activities known as Graamya-Karmmaas or homely affairs. They will toil hard for material benefits. Thus, they forget completely that their small life span would be finished soon, and they will be degraded to the evolutionary cycle.

क्वचिद्द्रुमवदैहिकार्थेषु गृहेषु रंस्यन् यथा वानरः
सुतदारवत्सलो व्यवायक्षणः ॥ ३२॥

32

Kvachidh dhrumavadhahikaarththeshu griheshu remsyan yetthaa
Vaanarah suthadhaaravathsalo vyevaayakshenah.

Just like the monkeys jump from one branch to another and from one tree to another the conditioned soul jumps from one body to another body. Just like a monkey would ultimately be captured by the hunter and would be unable to get out of the captivity the conditioned soul being captivated by momentary gains and sexual pleasures and would be attached to different types of bodies and is en-caged in family life. Family life affords the conditioned soul the momentary gains and sexual pleasures and thus he would be unable to get out of the clutches of material life.

एवमध्वन्यवरुन्धानो मृत्युगजभयात्तमसि
गिरिकन्दरप्राये ॥ ३३॥

33

Evamaddhvanyavarunddhaano mrithyugejabhayaaththamasi girikandha-
Rapraaye.

Thus, the conditioned soul of the material world would always be engaged in performing fruitive activities on a day to day basis throughout his life due

to the ignorance that satisfaction and fulfillment of material pleasures and sensual gratifications are the only goal of life. But sometimes that conditioned soul would think of the imminent death and would be terrified. That is just like the businessman in the forest who was entrapped in the pitch darkness of the huge cave from which he has no escape at all and at times getting terrified and bewildered of the attack from mad elephants standing just behind him.

क्वचिच्छीतवाताद्यनेकदैविकभौतिकात्मीयानां
दुःखानां प्रतिनिवारणेऽकल्पो दुरन्तविषयविषण्ण
आस्ते ॥ ३४॥

34

KvachichccheethavaathaadhyanekaDhaiwikaBhauthikAathmeeyaanaam
dhuh-
Khaanaam prethinivaaraneakalpo dhuranthavishayavishanna
Aasthe.

The conditioned soul may be subjected to many miserable bodily conditions like AaddhiDhaiwikam, Aaddhibhauthikam and Aathmeeyam like wind and storm, severe cold, scorching heat, etc. and from other living entities and from other natural disturbances. When he is unable to counteract or even withstand, he has to remain in a very miserable and fearful condition and naturally he would be very morose and dejected because he always wanted to enjoy material life.

क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमुपयाति
वित्तशाठ्येन ॥ ३५॥

35

Kvachinmittho vyevaharan yethkinjchidhddhanamupayaathi
Vithhasaattyena.

Sometimes the conditioned soul may exchange money with friends and relatives but in due course of time enmity arises due to cheating. Although the amount of profit involved may be very small and insignificant the

friendship could cease, and enmity could arise out of any money transaction.

क्वचित्क्षीणधनः शय्यासनाशनाद्युपभोगविहीनो
यावदप्रतिलब्धमनोरथोपगतादानेऽवसितमति-
स्ततस्ततोऽवमानादीनि जनादभिलभते ॥ ३६॥

36

Kvachith ksheenaddhanah sayiyaasanaasanaadhyupabhogavihee-
No yaavadhaprethilebddhamanoretthopagethaadhaaneavasithamathi-
Sthathasthathoavamaanaadheeni jenaadhabhilebhathe.

Sometimes having no money, the conditioned soul does not get sufficient accommodation or even sometimes he may not get a place to sit down and sometimes he would not be able to meet the basic needs like the food and drinks. He will be in acute scarcity and at that time when he is unable to secure means to meet the basic necessities by fair means he would be forced or compelled and would decide to seize the property or goods of others by unfair means like cheating or stealing. At that time not only that he would not receive what he wants but also would be subjected to insults and despise from others including from his own wife and family members and then he will become very morose and dejected.

एवं वित्तव्यतिषङ्गविवृद्धवैरानुबन्धोऽपि
पूर्ववासनया मिथ उद्वहत्यथापवहति ॥ ३७॥

37

Evam viththavyethishanggavivridhddhavairanubendddhoapi
Poorvvavaasanayaa mittha udhvahathyetthaapavahathi.

Though deep inside there may be rift and enmity, sometimes people may get married to fulfill their desire of earning wealth and material gains. But those marriages would not be stable and not last long. And people who married purely due to the attraction of material wealth would eventually get separated either by divorce or by some other means.

एतस्मिन् संसाराध्वनि नानाक्लेशोपसर्गबाधित

आपन्नविपन्नो यत्र यस्तमु ह वावेतरस्तत्र
विसृज्य जातं जातमुपादाय शोचन्मुह्यन्बिभ्य-
द्विवदन् क्रन्दन्संहृष्यन् गायन्नह्यमानः
साधुवर्जितो नैवावर्ततेऽद्यापि यत आरब्ध
एष नरलोकसार्थो यमध्वनः पारमुपदिशन्ति ॥ ३८॥

38

Ethasmin samsaaraaddhvani naanaaklesopasarggabaaddhitha
Aapannavipanno yethra yesthamu ha vaavetharasthathra visrija
Jaatham jaathamupaadhaaya sochanmuhyan bibhyadhvivadhan krendhan
Samhrishyan gaayannahyamaanah saaddhuvarjitho naivaavavarththa-
Theadhyaapi yetha aarabddha esha naralokasaarththo yemaddhvanah
Paaramupadhisanthi.

The path of this material life is full of miseries and various troubles disturb the conditioned soul. Sometimes he loses and sometimes he gains. In either case the path is full of dangers. Sometimes the conditioned soul is separated from his father by death or by some other circumstances. Leaving him aside he becomes attached to some others such as his wife and children, etc. In this way the conditioned soul is sometimes illusioned and afraid. Sometimes he cries loudly out of fear. Sometimes he feels happy maintaining his family and sometimes he would become over-joyous and sings melodiously. In this way he becomes entangled and entrapped into the darkness of material life and forgets his separation or distancing away from Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Thus, he traverses purely in the path of material existence without even thinking of the spiritual world of the real Soul. But on that path, he is not at all happy. Those who are Self-Realized or Soul-Realized would always take shelter at the lotus feet of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in order to get liberated and relieved from material existence. Without accepting the devotional path or the spiritual path one cannot get out of the clutches of ignorance and darkness attached to material existence. In conclusion no one can be happy in material life. In order to be blissfully happy, one must accept the devotional path of spirituality to attain Soul-Realization and reach the world

of Lord Sri Hari or Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

यदिदं योगानुशासनं न वा एतदवरुन्धते
यन्न्यस्तदण्डा मुनय उपशमशीला उपरतात्मानः
समवगच्छन्ति ॥ ३९॥

39

Yedhidham Yogaanusaasanam na vaa ethadhavarunddhathe ye-
Nnyasthadhendaa munaya upasamaseelaa uparethaathmanah samava-
Gechcchanthi.

Those who do not follow the devotional path would never get the opportunity to have the appearance or even have the capacity to visualize the presence of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Those divine and blissful Rishies who has overpowered and controlled the senses and mind with steadfast Yogaas and Ddhyaanaas or meditations with severe penance and austerity would be able to know well and recognize the presence and appearance of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

यदपि दिगिभजयिनो यज्विनो ये वै राजर्षयः किं तु
परं मृधे शयीरन्नस्यामेव ममेयमिति कृतवैरानुबन्धायां
विसृज्य स्वयमुपसंहताः ॥ ४०॥

40

Yedhapi dhigibhajayino yejvino ye vai Raajarshayah
Kim thu param mriddhe sayeerannasyaameva mameyamithi krithava-
Raanubenddhaayaam visrija svayamupasamhrithaah.

There were many Raajarshees or saintly kings who were very expert in performing many sacrificial rituals and competent in conquering other kingdoms. Despite their power and competency, they could not attain the loving service of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha

Vishnu Bhagawaan. And the reason for that was these Raajarshees could not conquer and control their senses and the false and ignorant consciousness of ego that: “I am this body, and this is my kingdom, and I am the supreme unchallengeable king.” Thus, they created enmity and jealousy with rival kings and fought with them and died without having discharged of life’s real mission of serving Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

कर्मवल्लीमवलम्ब्य तत आपदः कथञ्चिन्नरकाद्विमुक्तः
पुनरप्येवं संसाराध्वनि वर्तमानो नरलोकसार्थमुपयाति
एवमुपरिगतोऽपि ॥ ४१ ॥

41

Karmavalleemavalembya thatha aapadhah katthanjchinnarakaadhvimu-
Kthah punarapyevam samsaaraddhvani varththamaano naraloka-
Saarththamupayaathi evamupari gethoapi.

Now due to the virtuous and pious fruitive activities of the past if the conditioned soul is elevated to a higher planetary system like heaven and gains liberation from hellish conditions but unfortunately, he could not and would not remain there. After reaping the results of his pious and virtuous fruitive activities he would again be born into the lower planets of earth or hell because of the desire to enjoy material life. In this way he perpetually goes up and then comes down.

तस्येदमुपगायन्ति -
आर्षभस्येह राजर्षेर्मनसापि महात्मनः ।
नानुवर्त्माहिति नृपो मक्षिकेव गरुत्मतः ॥ ४२ ॥

42

Thasyedhamupagaayanthi:
Aarshabhasyeha Raajarshermmanasaapi mahaathmanah
Naanuvarthmaarhathi nripo makshikeva geruthmathah.

Thus, having summarized the teachings of Jeda Bharatha, Sri Suka Brahmarshi continued: “Hey Pareekshith Mahaaraaja! Jeda Bharatha was

a Raajarshi meaning the best of all the Kings and Emperors. He was the divinest and noblest and greatest soul. Any other Raajarshi trying to understand and follow the path of Jeda Bharatha is like flies trying to follow the path of Geruda who the son of Vinitha is and who is vehicle of Lord Sri Hari or Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Not only it would be far beyond their reach but also would be far beyond the reach of their visualization or imagination or thinking horizon.”

यो दुस्त्यजान् दारसुतान् सुहृद्राज्यं हृदिस्पृशः ।
जहौ युवैव मलवदुत्तमश्लोकलालसः ॥ ४३ ॥

43

Yo dhusthyejaandhaarasuthaan suhridhraajyam hridhisprisah
Jehau yuvaiva malavaduththamslokalaalah.

While in the prime of his life the greatest and noblest Mahaaraaja Bharatha gave up everything because he was a steadfast devotee of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and was interested in proclaiming the glorifying stories and worshipping and offering obeisance and devotional services at the lotus feet of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and hence was known and called as Uththamasloka. He gave up his beautiful and chaste wife, nice children, great friends, loyal subjects and the enormous empire which consisted of the whole world. Although these things were very difficult to give up Mahaaraaja Bharatha was so exalted that he gave up all these just like one gives up the stool after evacuating. Such was the greatness of his majesty.

यो दुस्त्यजान् क्षितिसुतस्वजनार्थदारान्
प्रार्थ्यां श्रियं सुरवरैः सदयावलोकाम् ।
नैच्छन्नृपस्तदुचितं महतां मधुद्विट्
सेवानुरक्तमनसामभवोऽपि फल्गुः ॥ ४४ ॥

44

Yo dhusthyejaan kshithisuthasvajenaarththadhaaraan
Praarththyaam sriyam suravaraih sadhayaavalokaam.
Naichcchannripasthadhuchitham mahathaam Maddhudhvit-
Sevaanurekthamanasaamabhavoapi phalguh.

Jeda Bharatha is the Uththamasloka who was able to give up or abandon, just like some polluted untouchables, his wife, children and the kingdom of the whole material world at his prime age with such a supreme position which no one else can accomplish due to his ardent interest in listening to the glorifying stories of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. His opulence was so great even the Dhevaas or gods used to envy it but yet he gave it up. It was most befitting for him to be the greatest and noblest devotee of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. He could abandon or renounce everything because he was so much attracted and attached to the beauty, opulence, reputation, knowledge, strength and renunciation of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is so attractive that one can easily give up all desirable things for the sake of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Of course, even liberation from this material world and attainment of Soul-Realization or Aathma Saakshaathkaaram is considered to be insignificant for those whose minds are attracted to the loving and devotional services at the lotus feet of Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

यज्ञाय धर्मपतये विधिनैपुणाय
योगाय साङ्ख्यशिरसे प्रकृतीश्वराय ।
नारायणाय हरये नम इत्युदारं
हास्यन् मृगत्वमपि यः समुदाजहार ॥ ४५ ॥

Yejnjaaya Ddharmmapathaye viddhinaipunaaya
Yogaaya Saamkhyasirase PrekrithEeswaraaya
Naaraayanaaya Haraye Nama ithyudhaaram
Haasyan mrigathvamapi yah samudhaajahaara.

Even within the body of a Mriga or deer Mahaaraaja Bharatha did not forget Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and therefore when he was giving up the body of the Mriga he loudly uttered the following prayers: “Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the embodiment of Yaaga or sacrifices or Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Yaagaas personified. Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the one who has assumed the Form of Ddharmma or Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the embodiment of Ddharmma. Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Yogasampraapya or the one who can be reached by or approachable by Yogaas. Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the one who can be known or recognized by Saamkhya Saasthra. Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the result of all ritualistic activities. Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the one who encourages Ddhaarmmic activities. Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the one who controls Nature or the modes of Nature and the Mind. Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the one who is effulgent as Naaraayana. Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Hari. I prostrate and worship and offer my obeisance and devotional services at the lotus feet of that Lord Sri Naaraayana who is Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri

Maha Vishnu Bhagawaan without any interruption and without any reservation.`

य इदं भागवतसभाजितावदातगुणकर्मणो
राजर्षेर्भरतस्यानुचरितं स्वस्त्ययनमायुष्यं
धन्यं यशस्यं स्वर्ग्यापवर्ग्यं वानुशृणो-
त्याख्यास्यत्यभिनन्दति च सर्वा एवाशिष
आत्मन आशास्ते न काञ्चन परत इति ॥ ४६॥

46

Ya idham Bhaagawathasabhaajithaavadhaathagunakarmmano Raaja-
RsherBharathasyaanucharitham svasthyayanamaayushyam ddhanyam
yesasyam
Svarggyaapavarggyam vaanusrinothyaakhyaasyathyabhinandhathi cha
Sarvvaa evaasisha aathmana aasaasthe na kaanjchana paratha
lthi.

Bhakthaas or devotees interested in Srevanam or hearing and Keerththanam or chanting of the glorifying stories of Lord Sri Naaraayana who is Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would regularly discuss the pure characteristics of Bharatha Mahaaraaja and praise his activities. If one submissively hears and chants about the all-auspicious life of Bharatha Mahaaraaja then his life span and material opulence would certainly increase. One can become very famous and easily reach Swarggam or the higher plane of heaven or can even attain liberation from the material existence and reach and merge with Lord Sri Naaraayana who is Lord Sri Hari who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan by proclaiming the glorifying stories of Mahaaraaja Bharatha. Whatever one desires can be attained by Srevanam and Keerththanam of glorifying activities of Bharatha Mahaaraaja. In this way one can fulfill all his material and spiritual desires simultaneously. One simply has to study the life of Bharatha Maharaaja for fulfillment and attainment of all desirable things and does not have to ask or seek for help from anyone else.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां

पञ्चमस्कन्धे भरतोपाख्याने पारोक्ष्यविवरणं नाम
चतुर्दशोऽध्यायः ॥ १४॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Panjchamaskanddhe Bharathopaakhyaane Paarokshyavivaranam
[Samsaara Vana Visadheekaranam] Naama Chathurdhdhesoaddhyaayah

Thus, we conclude the Fourteenth Chapter Named as In the Story of
Bharatha – Direct Explanation of Material World as the Great Forest of
Enjoyment [Explanation of Material World as a Forest] 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 Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!