

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ षष्ठस्कन्धः ॥

SHASHTTASKANDDHAH (CANTO SIX)

॥ पञ्चमोऽध्यायः - ५ ॥

PANJCHAMOADDHYAAYAH (CHAPTER FIVE)

**NaaradhaSaapa [Dheksha Saapa to Naaradha] (Curse to Naaradha
[Dheksha's Curse to Naaradha])**

[In this chapter we can read the details of the sons of Dheksha and his wife Asiknee or Paanjchajeni. Though Dheksha was spiritually realized, he was covered by the Illusory Power of Vishnu and was dragged into the material world. Therefore, as instructed by his creator Brahma he produced Ten Thousand sons named Haryasvaas and ordered them to produce more children to increase the population of the universe as desired by Lord

Vishnu. They went to Naaraayana-Saras to perform austerity and penance to appease Lord Vishnu to bless them with virtuous and auspicious children. While they were undertaking severe penance, Naaradha met with them. He convinced them with exalted greatness of following Bhakthi Maargga or Devotional Path. Rather than engaging in procreation according to the instructions of their father they sought to get liberated from material life and attain Transcendental Realization as advised by Naaradha. Dheksha came to know what happened to his ten thousand sons from Naaradha himself. He was very unhappy and started lamenting that his sons have deviated from Grihastthasrama life mandated by Varnnaasrama Ddharmma. Brahma pacified Dheksha and asked him to produce another set of sons to help him in procreation. He produced another One Thousand sons named Sabalaasvaas. Their fate was also that of their predecessors. At that time Dheksha could not tolerate Naaradha. So, he cursed Naaradha that he will always be wandering around the world without having any permanent place of residence. Please continue to read for details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

तस्यां स पाञ्चजन्यां वै विष्णुमायोपबृंहितः ।
हर्यश्वसंज्ञानयुतं पुत्रानजनयद्विभुः ॥ १ ॥

1

Thasyaam sa Paanjchajenyaam vai Vishnumaayopabrimhithah
Haryasvasamjnjaaanayutham puthraanajenayadhvibhuh.

The Transcendental realization of Dheksha Prejaapathi was covered by the Illusory Power of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and brought him under the influence of material natures and material senses into the material world. He sensually got involved with his wife Asiknee or Asikni who was also known as Paanjchajeni and produced Ten Thousand (10,000) sons named as Haryasvaas. [Instead of identifying each of the ten thousand sons with separate names they were collectively called as Haryasvaas as each one of them can be called as Haryasva.]

अपृथग्धर्मशीलास्ते सर्वे दाक्षायणा नृप ।
पित्रा प्रोक्ताः प्रजासर्गे प्रतीचीं प्रययुर्दिशम् ॥ २॥

2

Apritthagdhddharmmaseelaasthe sarvve dhaakshaayanaa nripa
Pithraa prokthaah prejaasargge pretheecheem preyayurdhdhisam.

Haryasvaas were advised by their father that their Ddharmma is to increase the population and therefore ordered to produce more children to fulfill their dutiful responsibilities. They all went in the western direction.

तत्र नारायणसरस्तीर्थं सिन्धुसमुद्रयोः ।
सङ्गमो यत्र सुमहन्मुनिसिद्धनिषेवितम् ॥ ३॥

3

Thathra Naaraayanasarastheerththam Sinddhusamudhrayoh
Sanggamo yethra sumahanmuisidhddhanishevitham.

They went to the west side where the great river Sinddhu meets the sea. At that place, there is a famous place of pilgrimage called Naaraayana-Saras. Many scholarly Sages and other personalities advanced in spiritual life live there worshipping and praying and offering obeisance to Lord Sri Naaraayana Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Haryasvaas reached Naaraayana-Saras.

तदुपस्पर्शनादेव विनिर्धूतमलाशयाः ।
धर्मे पारमहंस्ये च प्रोत्पन्नमतयोऽप्युत ॥ ४॥

4

Thadhupasparsanaadheva vinirdhddhoothamalaasayaah
Ddharmme paaramahamsye cha prothpannamathayoapyutha.

By touching at the water and taking ablutionary bath in the holy Saras, Haryasvaas bodies and minds were purified. They became exaltedly noble and divine and very Ddhaarmmic gradually by staying and taking bath regularly in that holy Saras.

तेपिरे तप एवोग्रं पित्रादेशेन यन्त्रिताः ।
प्रजाविवृद्धये यत्तान् देवर्षिस्तान् ददर्श ह ॥ ५ ॥

5

Thepira Thapa evogram pithraadhesena yenthrithaah
Prejaavivridhddhaye yeththaan Dhevarshisthaan dhedhersa ha.

Then, encouraged by the orders and desires of their father they performed severe austerities and penances. During the time when Haryasvaas were undertaking severe austerity and penance for the increasing population of the universe, Dhevarshi Naaradha appeared there.

उवाच चाथ हर्यश्वाः कथं स्रक्ष्यथ वै प्रजाः ।
अदृष्ट्वान्तं भुवो यूयं बालिशा बत पालकाः ॥ ६ ॥

6

Uvaacha chaattha Haryasvaah kattham srekshyattha vai prejaah
Adhrishtvaantham bhuvo yooyam baalisaa betha paalakaah.

तथैकपुरुषं राष्ट्रं बिलं चादृष्टनिर्गमम् ।
बहुरूपां स्त्रियं चापि पुमांसं पुंश्चलीपतिम् ॥ ७ ॥

7

Thatthaikapurusham raashtram bilam chaadhrishtanirggemam
Behuroopaam sthriyam chaapi pumaamsam pumschaleepathim.

नदीमुभयतो वाहां पञ्चपञ्चाद्भुतं गृहम् ।
क्वचिद्धंसं चित्रकथं क्षौरपव्यं स्वयम्भ्रमिम् ॥ ८ ॥

8

Nadheemubhayathovaahaam panjchapanjchaathbhutham graham
Kvachidhddhamsam chithrakattham kshaurapavyam svayam bhremim.

कथं स्वपितुरादेशमविद्वांसो विपश्चितः ।
अनुरूपमविज्ञाय अहो सर्गं करिष्यथ ॥ ९॥

9

Kattham svapithuraadhesamavidhvaamso vipaschithah
Anuroopamavijnjaaya aho sarggam karishyattha.

The Dhevarshi Naaradha said to Haryasvaas: “You do not know the extremities of the world. You do not know how large or what is the boundary of the world. Without knowing that you are trying to increase the population. I must say that you are all childish and ignorant. Let me explain why I am telling you that you are childish and ignorant because you do not know, or you did not understand the underlying meanings contained in the commands and instructions of your father when he discussed their Ddharmma which is to increase the population: The kingdom where only one-man lives. There is one hole or entrance from which one can enter but no one can emerge from that hole or gate. The woman is with many forms and shapes. The unchaste prostitute who is in low cadre. The man who is the husband of that unchaste prostitute woman. The river which flows in both directions. The wonderful and amazing home which is made up of Twenty-Five (25) basic material elements. The fascinating swan which is vibrating and making interesting sounds. The automatically revolving object made of sharp razors and thunderbolts. All these are beyond words of explanations. You do not know, and you have not seen this wonderful object which cannot be explained by words. Your father is omniscient. You are all inexperienced boys without any advanced knowledge. That is why you cannot and did not know the essence of his orders. Therefore, how is it then you can create progeny? Moreover, without knowing the actual purpose of your father’s commands how or why would you proceed to create progeny?

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

तन्निशम्याथ हर्यश्वा औत्पत्तिकमनीषया ।
वाचः कूटं तु देवर्षेः स्वयं विममृशुर्धिया ॥ १०॥

Thannisamyattha Haryasvaa outhpaththikamaneeshayaa
Vaachahkootam thu dhevarsheh svayam vimamrisurdhddhiyaa.

Naaradha's words were very enigmatic and indirect with hidden meanings. Haryasvaas were naturally intelligent with discretionary knowledge. Therefore, they could analyze and understand the hidden meanings contained in the words of Dhevarshi Naaradha, without any help from others. [In the following few stanzas Sri Suka Brahmarshi will explain the meaning of the enigmatic words of Naaradha understood by Haryasvaas.]

भूः क्षेत्रं जीवसंज्ञं यदनादि निजबन्धनम् ।
अदृष्ट्वा तस्य निर्वाणं किमसत्कर्मभिर्भवेत् ॥ ११ ॥

Bhoo kshethram jeevasamjnam yedhanaadhi nijabenddhanam
Adhrishtvaa thasya nirvvaanam kimasth karmabhvirbhaveth.

[Haryasvaas understood the meaning of Naaradha's words as follows]: The word "Bhoo" means the earth and it refers to the material activities of the universe. This material body which is the result of the living being's actions is the field of his activities and it gives him false designations. These actions are mixtures of virtues and evil, pious and impious, pure and impure activities. The results of these activities are the material body which is the fertile land for plants of both evils and virtues. And these material bodies are perishable. Births and deaths are cyclical. Other than the innumerable and unending cyclical births and deaths of virtues and evils what are the benefits of these fruitive activities? There is no other benefit.

एक एवेश्वरस्तुर्यो भगवान् स्वाश्रयः परः ।
तमदृष्ट्वाभवं पुंसः किमसत्कर्मभिर्भवेत् ॥ १२ ॥

Eka evEswarasthuryo Bhagawaan svaasrayah parah
Thamadhrishtvaabhavam pumsah kimasath karmabhvirbhaveth.

Eka Purusham Raashtram meaning the One-Man Kingdom means the Cosmos or this universe or this world. The One-Man is Bhagawaan or the Supreme Soul Lord Sri Vaasuheva Sri Maha Vishnu Bhagawaan. He is cause of the Cosmos and all the elements and entities of the universe. He is Self and Independent. He is the Provider of Transcendental Realization or Aathma Saakshaathkaaram or Moksha or Salvation which is the aim of life. Without knowing what is or who is that Bhagawaan the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan what is use of all these fruitive activities to produce more and increase the population. [What Naaradha explains here is that without knowing Bhagawaan and his purpose of creating the universe there is no meaning in increasing the population in His universe.]

पुमान् नैवैति यद्गत्वा बिलस्वर्गं गतो यथा ।
प्रत्यग्धामाविद इह किमसत्कर्मभिर्भवेत् ॥ १३ ॥

13

Pumaan naivaithi yedhgethvaa bilasvarggam getho yetthaa
Prethyagdhddhaamaavidha iha kimasath karmmabhirbhaveth?

Bila Chaadhrishtanirggemam meaning that one who entered through the hole or entrance cannot go out. This means once One has entered Resaathala or Paathaala cannot get out or come out of it. Similarly, without knowing what the best way is to get liberated from the entrapments of material world there is no meaning in performing all fruitive activities because One will be trapped in the vicious cycle of births and deaths of the material world. Therefore, One, should first realize what types of activities are capable of liberating him from the material world and then perform those activities. That means without knowing the path of liberation do not perform virtuous and pious and or evil and impious activities that may take One to heaven or hell. [Again, Naaradha is discouraging Haryasvaas to perform fruitive activities targeting the growth of population.]

नानारूपात्मनो बुद्धिः स्वैरिणीव गुणान्विता ।
तन्निष्ठामगतस्येह किमसत्कर्मभिर्भवेत् ॥ १४ ॥

Naanaaropaathmano budhddhih svairineeva gunaanvithaa
Thannishttaamagethasyeha kimasathkarmmabhirbhaveth?

Behuroopaam Sthreeyaam means the woman who takes different forms and styles. What this means is that our mind and intelligence is getting involved in various types of fruitive activities influenced by the modes of nature. [That means when we are influenced by Thamoguna we may perform evil and impious activities for material benefits and sensual gratifications. And under the influence of Rejoguna and Sathvaguna one would undertake activities to satisfy passions and virtues respectively.] By the above phrase it means that our mind and intelligence go after innumerable fruitive activities to satisfy its passions and sensual gratifications. Therefore, One, should understand this and control the mind and intelligence and should not get involved in impious material activities which are not beneficial. What is the use of engaging in wasteful activities? [Here again it means, not to engage in innumerable activities which are not helpful to get liberated from the material world.]

तत्सङ्गभ्रंशितैश्वर्यं संसरन्तं कुभार्यवत् ।
तद्गतीरबुधस्येह किमसत्कर्मभिर्भवेत् ॥ १५ ॥

Thatsanggabhremsithaisvaryam samsarantham kubhaaryavath
Thadhgetheerabuddhasyeha kimasthkarmmabhirbhaveth?

Pumaamsam Pumschaleepathim means the husband or the man who is under the control of a professional prostitute is only a bundle of flesh. That means the man who is controlled by an unchaste wife who is like a prostitute who approaches many other men for sexual gratification is referred to the life or soul which is controlled by the corrupted mind and intelligence which engage in innumerable pious and impious fruitive activities. The question is what is the purpose of undertaking the activities without knowing the intention and desire of the soul? That means what is the purpose of all activities without knowing what Bhagawaan the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan wanted us to do?

सृष्ट्यप्ययकरीं मायां वेलाकूलान्तवेगिताम् ।
मत्तस्य तामविज्ञस्य किमसत्कर्मभिर्भवेत् ॥ १६॥

16

Srishtyapyayakareem maayaam velaakoolaanthavegithaam
Maththasya thaamavijnjasya kimasathkarmmabhirbhaveth?

Nadheemubhayathovaaham means the river which flows in two directions. What it refers to is the Maaya or Illusory Power or Energy of Bhagawaan the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the creator and destructor of the universe and the entities and elements therein. The Maaya is like a heavy current in the river which flows in both ways according to the direction of the current and does not permit anything to reach a safe shore. Similarly, the man who has fallen into the heavy flow of Maaya also will be flowing in both directions without any control and does not have any safe zone. The man under the influence of Maaya does not know what is right and what is wrong. Therefore, what is the benefit of engaging in activities without knowing what are right or correct actions and what are wrong or incorrect actions?

पञ्चविंशतितत्त्वानां पुरुषोऽद्भुतदर्पणम् ।
अध्यात्ममबुधस्येह किमसत्कर्मभिर्भवेत् ॥ १७॥

17

Panjchavimsathithaththvaanaam purushoadhbhuthadherppanam
Addhyaathmabuddhasyeha kimasathkarmmabhirbhaveth?

Panjchapanjchaadhbhootham means the Five Times Five or Twenty-Five Elements. All the activities of all the entities are caused by these Twenty-Five Elements. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the cause and effect of Twenty-Five Elements as well as all the activities performed by all the entities and elements with its help. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is within all the Elements and all the activities caused by the elements. Without the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, no elements will be there, and no activities will be there. Therefore, what is the purpose of performing the fruitive activities for the growth of population

without knowing what the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan wants us to do? [Here Naaradha is saying that first and foremost try to understand Lord Vishnu and then try to understand what He wants us to do and then engage in activities according to His desire.]

ऐश्वरं शास्त्रमुत्सृज्य बन्धमोक्षानुदर्शनम् ।
विविक्तपदमज्ञाय किमसत्कर्मभिर्भवेत् ॥ १८॥

18

Aisvaryam saasthramuthsrija benddhamokshaanudhersanam
Vivikthapadhamajjaaya kimasath karmmabhirbhaveth?

Kvachidhddhamsam Chithrakattham means the noblest swan glorified by Vedhic stories. This means the stories explaining the noblest and glorious Principles of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan stipulated in the Vedhaas. Vedhaas are not explaining the Principles but also how to implement them in practical life by deeds of actions by various incarnations of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. What is the use of performing pious activities like Yaagaas and Yejnjaas without learning and understanding the underlying meanings contained in the Principles of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan? [There is no use.]

कालचक्रं भ्रमिस्तीक्ष्णं सर्वं निष्कर्षयज्जगत् ।
स्वतन्त्रमबुधस्येह किमसत्कर्मभिर्भवेत् ॥ १९॥

19

Kaalachakram bhremistheekshnam sarvvam nishkarshayajjegath
Svathanthramabuddhasyeha kimasath karmmabhirbhaveth?

Kshaurapavyam svayam bhremim means the self-revolving sharp blade and thunderbolt. This enigmatic allegory means the Eternal Time moves very sharply cutting down everything in its way like a revolving sharp blade and thunderbolt. The cycle of Time is independent and eternally self-moving. Nobody can stop it. Time is the one which leads and directs the whole universe and all the worlds and entities therein. Time is the

Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. What is the benefit and use of any actions performed at any Time by anyone without knowing the Power and Capacity of Time? How can those actions be fruitful without knowing what the Time will do to it, meaning whether the actions be destroyed or allowed to bear fruits by Time?

शास्त्रस्य पितुरादेशं यो न वेद निवर्तकम् ।
कथं तदनुरूपाय गुणविस्त्रम्भ्युपक्रमेत् ॥ २० ॥

20

Saasthrasya pithuraadhesam yon a Vedha nivarththakam
Kattham thadhanuroopaaya gunavisrembhyupakremeth.

Kattham Pithuraadhesamavidhvaamso Vipaschitha ... means tell me how someone can defy the instructions of his father ... only the ignorant one who does not know what is meant by the instructions would blindly perform actions. Vedhaas are the father of Saasthra, meaning that Vedhaas contain all scientific principles. Those who do not know Vedhaas and Vedhic principles cannot scientifically follow the stipulations and instructions. Vedhaas have clearly shown the path to get out of the gorges of material miseries. But those who do not realize it and follow the same path would never be able to get liberated. Therefore, all the fruitive activities of those who do not understand these Vedhic Principles would be useless and wasteful.

इति व्यवसिता राजन् हर्यश्वा एकचेतसः ।
प्रययुस्तं परिक्रम्य पन्थानमनिवर्तनम् ॥ २१ ॥

21

Ithi vyevasithaa, Raajan, Haryasvaa ekachethasah
Preyayustham parikremya pantthaanamanivarththanam.

Hey Mahaaraajan! All the Ten Thousand Haryasvaas clearly understood the meanings of enigmatic words of Naaradha as described above. They then firmly decided what to do. They all circumambulated Dhevarshi Naaradha three times and bowed down and worshiped him thankfully. They sought the Vedic path of liberation to be relieved of the mysterious

cycles of material lives and deaths meaning they sought Bhakthi Maargga or the devotional path of Transcendental Realization or Aathmasaakshaathkaaram.

स्वरब्रह्मणि निर्भातहृषीकेशपदाम्बुजे ।
अखण्डं चित्तमावेश्य लोकाननुचरन् मुनिः ॥ २२॥

22

Svarabrahmani nirbhathaHrisheekesapadhaambuje
Akhandam chiththamaavesya lokaananucharanMunih

Dhevarshi Naaradha was blissfully delighted that all Haryasvaas sought Bhakthi Maargga or Path of Devotion and he was instrumental for that. He then moved around all the three worlds of the universe concentrating his mind and heart at the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or Lord Sri Vaasudheva Sri Krishna Bhagawaan by proclaiming His glorious deeds.

नाशं निशम्य पुत्राणां नारदाच्छीलशलिनाम् ।
अन्वतप्यत कः शोचन् सुप्रजास्त्वं शुचां पदम् ॥ २३॥

23

Naasam nisamya puthraanaam Naaradhaachccheelasaalinaam
Anvathapyatha kah sochan suprejaasthvam suchaam Padham.

Dheksha Prejaapathi came to know from Naaradha that his most obedient and good-natured and pious sons have sought after the Path of Devotion and that they are not going to help him in increasing the population as desired by him. Dheksha was very unhappy and displeased on this turn out. Dheksha lamented about the departure and loss of his sons. His sons were well-behaved, cultured and virtuous. Therefore, their departure was sorrowful and lamentable.

स भूयः पाञ्चजन्यायामजेन परिसान्त्वितः ।
पुत्रानजनयद्दक्षः शबलाश्वान् सहस्रशः ॥ २४॥

Sa bhooyah paanjchajenyaayaamAjena parisaanthvithah
PuthraanajanayadhDhekshah sabalaasvaan sahasrasah.

Aja or Pithaamaha or Brahmadheva came and pacified and consoled Dheksha and encouraged him to try again. Then, Dheksha in the womb of his wife Paanjchajeni produced One Thousand sons. They were named as Sabalaasvaas.

तेऽपि पित्रा समादिष्टाः प्रजासर्गे धृतव्रताः ।
नारायणसरो जग्मुर्यत्र सिद्धाः स्वपूर्वजाः ॥ २५॥

Theapi pithraa samaadhishtaah prejaasargge ddhritavrathaah
Naaraayanasaro jegmuryethra Sidhddhaah svapoorvvajaah.

Sabalaasvaas were also ordered by their father to help him increase the population by begetting more children. Therefore, they also went to the same holy pilgrim place called Naaraayana-Saras to perform severe austerity and penance to appease Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan just like their predecessors and performed austere penance and attained Aathmasaakshaathkaaram. At Naaraayana-Saras they also started to perform austerity and penance with continence and fasting.

तदुपस्पर्शनादेव विनिर्धूतमलाशयाः ।
जपन्तो ब्रह्म परमं तेपुस्तेऽत्र महत्तपः ॥ २६॥

Thadhupasarsaanedheva vinirdhddhoothamalaasayaah
Jepantho Brahma paramam thepustheathra mahaththapah.

All the impurities and impieties of the mind would be cleansed just by touching the water of Naaraayana-Saras. The Sabalaasvaas not only sprinkled water but regularly took ablutionary baths in the Naaraayana-Saras and cleansed all the impurities and impieties of their mind, heart and

body and became blissfully and divinely pure and pious. And they recited the most exalted and noblest Vedhic Manthraas proclaiming the glories of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and undertook severe austerity and penance.

अब्भक्षाः कतिचिन्मासान् कतिचिद्वायुभोजनाः ।
आराधयन् मन्त्रमिममभ्यस्यन्त इडस्पतिम् ॥ २७॥

27

Abbhakshaah kuthichinmaasaan kuthichidhvaayubhojanaah
Aaraaddhayan manthramimamabhyaasyantha Idaspathim.

For a few months they took only water and then for few months they took only air as their intake or food. And fasting like that and concentrating their mind and heart on Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan they recited the most exalted Vedhic Manthraas proclaiming the glories of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and worshipped and prayed Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with steadfast devotion and followed Bhakthi Maargga.

ओं नमो नारायणाय पुरुषाय महात्मने ।
विशुद्धसत्त्वधिष्ण्याय महाहंसाय धीमहि ॥ २८॥

28

Om NamO Naaraayanaaya Purushaaya Mahaathmane
Visudhddhasaththvaddhishnyaaya mahaahamsaaya ddheemahi.

Oh Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is known as Naaraayana, we worship, pray and offer our obeisance and prostrate You. Oh Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is known as

Purusha meaning the Supreme Personality we worship, pray and offer our obeisance and prostrate You again and again. Oh Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is known as Mahaathma meaning the Noblest and the Most Exalted Soul we worship, pray and offer our obeisance and prostate You. Oh Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan; You are the refuge for all Your devotees who wish to attain Salvation; You are the one Who resides inside the soul of every entity of this universe as the Supreme Soul; You are the One who can be seen or visualized by those who are with pure, pious and virtuous mind. We, again and again worship, pray, offer respectful obeisance and prostration to Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan Who befit all the above description.

इति तानपि राजेन्द्र प्रतिसर्गधियो मुनिः ।
उपेत्य नारदः प्राह वाचः कूटानि पूर्ववत् ॥ २९॥

29

Ithi thaanapi, Raajendhra, prethisarggaddhiyo Munih
Upethya Naaradhah praaha vaachahkootaani poorvvavath.

Thus, when the Sabalaasvaas, the sons of Dheksha Prejaapathi, were performing severe austerity and penance to appease Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with the intention of producing more children to satisfy the desire of their father to increase the growth of population, Dhevarshi Naaradha appeared in front of them. To Sabalaasvaas also Naaradha Muni advised enigmatic words just like how he did it to their predecessor brothers, Haryasvaas.

दाक्षायणाः संशृणुत गदतो निगमं मम ।
अन्विच्छतानुपदवीं भ्रातृणां भ्रातृवत्सलाः ॥ ३०॥

30

“Dhaakshaayanaah samsrinutha gedhatho nigamam mamam

Anvichcchathanupadhaveem bhraathroonaam bhraathrivathsalaah.”

“Oh, Dhaakshaayanaah meaning the sons of Dheksha! You are all very affectionate to your brothers. You concentrate your mind and listen to my words of advice. You must accept and follow the same Bhakthi Maargga or Path of Devotions followed by your elder brothers who are the noblest and most well-known in all the three worlds of the universe.”

भ्रातृणां प्रायणं भ्राता योऽनुतिष्ठति धर्मवित् ।
स पुण्यबन्धुः पुरुषो मरुद्भिः सह मोदते ॥ ३१ ॥

31

“Bhraathriinaam praayanam bhraathaa yoanuthishttathi ddharmavith
Sa punyabenddhuh purusho marudhbhiih saha modhathe.”

“Younger brothers who happily and willingly accept and follow the same noble and divine and exalted path accepted and followed by their elder brothers would not only be able to attain the most exalted position in this world but also be able to happily enjoy the divine and blissful life in the other world along with Maruth-Dhevaas after getting liberated from material life or after death.”

एतावदुक्त्वा प्रययौ नारदोऽमोघदर्शनः ।
तेऽपि चान्वगमन् मार्गं भ्रातृणामेव मारिष ॥ ३२ ॥

32

Ethaavadhukthvaa preyayau Naaradhoamoghadhersanah
Theapi chaanvageman maarggam bhraathoonaameva, Maarisha.

Dhevarshi Naaradha Muni who is the embodiment of honest and truth spoke to Sabalaasvaas, the sons of Dheksha Prejaapathi, as above and immediately left the place and went away. From that day, Sabalaasvaas also sought after Bhakthi Maargga or Devotional Path or Transcendental Path and abandoned or left the interest in procreation and thereby growth of population on the world as desired and commanded by their father.

सधीचीनं प्रतीचीनं परस्यानुपथं गताः ।

नाद्यापि ते निवर्तन्ते पश्चिमा यामिनीरिव ॥ ३३ ॥

33

Saddhreecheenam Pretheecheenam parasyaanupattham gethaah
Naadhyaapi the nivarththanthe paschimaa yaamineeriva.

Sabalaasvaas took the righteous and most auspicious Devotional and Transcendental Path of Bhakthi Maargga which would lead and take them to the Vaikuntta Loka where you get the blissful opportunity to see the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, who is the merciful and compassionate consort of Sri Maha Lakshmi who is the embodiment of auspiciousness and prosperity, with Aathmasaakshaathkaaram or Transcendental Realization. Thereafter they never came back to the material life of this material world just like how day-light which has gone to the west to merge with night-time would never return to day-light during the night, meaning that the Sabalaasvaas never returned to material life after they sought to Bhakthi Maargga.

एतस्मिन् काल उत्पातान् बहून् पश्यन् प्रजापतिः ।
पूर्ववन्नारदकृतं पुत्रनाशमुपाशृणोत् ॥ ३४ ॥

34

Ethasmin kaala uthpaathan behoon pasyan Prejaapathih
PoorvavanNaaradhakritham puthranaasamupaasrinoth.

At that time Dheksha Prejaapathi, the father of Sabalaasvaas, had some inauspicious signs of omen and heard the unpleasant and painful [unpleasant and painful to Dheksha and to the material world] news that his sons, Sabalaasvaas, also sought to Bhakthi Maargga influenced by the words of advices given by Dheva Muni Naaradha. Sabalaasvaas also abandoned their Grihastthaasrama Ddharmmaas or the Duties and Responsibilities of Family Life of procreation and growth of population just like their predecessor brothers, Haryasvaas.

चुक्रोध नारदायासौ पुत्रशोकविमूर्च्छितः ।
देवर्षिमुपलभ्याह रोषाद्विस्फुरिताधरः ॥ ३५ ॥

Chukroddha Naaradhaayaasau puthrasokavimoorchcchithah
Dhevarshimupalebhyaaha roshaadhvisphuthaaddharah.

Because of the departure and separation of sons Dheksha was dejected and desperate due to pain and anger and he lost his senses and wit. Dheksha was very angry and fainted out of lamentation. Out of anger Dheksha lost his patience and his lips started trembling and he bit both his lips and spoke out the following angry words:

दक्ष उवाच

Dheksha Uvaacha (Dheksha Prejaapathi Said):

अहो असाधो साधूनां साधुलिङ्गेन नस्त्वया ।
असाध्वकार्यर्भकाणां भिक्षोर्मार्गः प्रदर्शितः ॥ ३६॥

“Aho Asaaddho, Saaddhoonaam Saaddhulinggena nasthvayaa
Asaaddhvakaaryarbhakaanaam bhikshormmaargah predhersithah.”

“Alas! Oh, Naaradha Mune! You wear the dress of a Saaddhu, meaning a pious saintly ascetic, but you are an Asaaddhu, meaning an impious non-saintly person. You, as an impious non-ascetic person, have advised and shown and led through the devotional path of an ascetic to our sons which is not at all the righteous path and hence unsuitable for Kshethriya princes to follow. Devotional Path is suitable only for Sanyaasees or Munees. You have shown the Bhikshormmaargga meaning Devotional Path befitting for Sanyaasees to our sons who are Kshethriyaas whose responsibilities are to follow the Karmma Maargga or the Path of Action and procreate for growth of population.”

ऋणैस्त्रिभिरमुक्तानाममीमांसितकर्मणाम् ।
विघातः श्रेयसः पाप लोकयोरुभयोः कृतः ॥ ३७॥

“Rinairsthibhiramukthaanaamameemaamsithakarmmanaam
Vighaathah sreyaasah paapa lokayorubhayoh krithah.”

“A man is born with three types of indebtedness or obligations in life. They are 1) Rishvrinam or indebtedness to ascetics, 2) Dhevarinam or indebtedness to Dhevaas or gods and 3) Pithririnam or indebtedness to ancestors or forefathers. Rishvrinam can be satisfied by observance of Brahmacharya or celibacy and offering obeisance and services to the Rishees or Preceptors or teachers. Dhevarinam can be met by conducting Yaagaas and Yejnjaas and offering worship and prayers to Dhevaas or deities. Pithririnam can be fulfilled by proper observance of Grihastthaasrama Ddharmmaas and producing dutiful sons to perform last rites to Pithroos or ancestors or the ancestral rites. Oh, Naaradha! You have committed the sinful action of obstructing my sons to fulfill their obligations or indebtedness by encouraging and inducing them to abandon Varnnaasrama Ddharmmaas. You cunningly cheated my innocent sons. You disturbed and obstructed them from executing their rightful duties and responsibilities of Kshethriyaas.”

एवं त्वं निरनुक्रोशो बालानां मतिभिद्धरेः ।
पार्षदमध्ये चरसि यशोहा निरपत्रपः ॥ ३८॥

38

“Evam thvam niranukroso baalaanaam mathibhidhddhareh
Paarshadhamadhdhye charasi yesohaa nirapathrepah.”

“You are clever and cunning and deceitful and unnecessarily created a mentality of renunciation in the minds of innocent boys and corrupted them not to undertake their material responsibilities. Your heart is hard like stone. You are shameless. You are defaming the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan by doing such sinful activities. How can you now face the Paarshadhaas of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and go in front of them claiming to be a Paarshadha or an Associate of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan?”

ननु भागवता नित्यं भूतानुग्रहकातराः ।

ऋते त्वां सौहृदघ्नं वै वैरङ्करमवैरिणाम् ॥ ३९॥

39

“Nanu Bhaagawathaa Nithyam bhoothaanugrehakaatharaah
Rithe thvaam sauhrithagham vai vairankaramavairinaam.”

“Hey Naaradha! Alas! You have now destroyed the supreme most noble fame of the devoted Paarshadhaas of Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. You are moving around all the three worlds by creating enmity in non-enemies or friends and by destroying or eliminating friends. All the Devotees and Paarshadhaas of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan other than you alone would always be merciful and compassionate and try to find out ways and means to bless other conditioned souls of the material world.”

नेत्थं पुंसां विरागः स्यात्त्वया केवलिना मृषा ।
मन्यसे यद्युपशमं स्नेहपाशनिकृन्तनम् ॥ ४०॥

40

“Neththam pumsaam viraagah syaath syaath thvayaa kevalinaa mrishaa
Manyase yedhyupasamam snehapaasanikrinthanam.”

“You are ignorant. You do not know anything. Hey Naaradha! Unless you gain the knowledge, you do not deserve to wear this dress of an Avaddhootha or a detached person or a renounced soul meaning you do not deserve to be an Avaddhootha or person of renunciation. Just by claiming that you are an Avaddhootha you will not become an Avaddhootha. You need to possess the required qualification to be an Avaddhootha. You shamelessly claim that you are an Avaddhootha. Just by claiming or by wearing the dress of an Avaddhootha you will not become renounced or detached from material life. It must come within the soul to renounce and detach from the material world. If you are not truly detached and cut off the rope of love and affection towards material life and all the relations and connections from material world and unless you are in that position you are not qualified, and you cannot advise others.”

नानुभूय न जानाति पुमान् विषयतीक्ष्णताम् ।
निर्विद्यते स्वयं तस्मान्न तथा भिन्नधीः परैः ॥ ४१ ॥

41

“Naanubhooya na jaanaathi pumaan vishayattheekshnathaam
Nirvvidhyetha svayam thasmaanna thatthaa bhinnaddheehparaih.”

“Only one who has experienced material enjoyment and material sufferings can realize the power and capacity of material influences on life and how difficult it is to renounce. Therefore, only in the mind and intelligence of those who have experienced the material enjoyment fully can think of detaching and renouncing material pleasures. And it should come from within One’s own heart willingly and not because of force or influence from third parties or others. And One who tries to renunciate or detach and liberate from material world by the force or influence of another person would not know the power of materialism. Those who have renounced or detached forcibly by the influence of another person would not be able to withstand the influence and power of material pleasures and sufferings and will not last long. His detachment or liberation or renunciation is not going to be permanent, and he is definitely going to come back to material life again.”

यन्नस्त्वं कर्मसन्धानां साधूनां गृहमेधिनाम् ।
कृतवानसि दुर्मर्षं विप्रियं तव मर्षितम् ॥ ४२ ॥

42

“Yennasthvam karmmasanddhaanaam saaddhoonaam grihameddhinaam
Krithavaanasi dhurmmarsham vipriyam thava marshitham.”

तन्तुकृन्तन यन्नस्त्वमभद्रमचरः पुनः ।
तस्माल्लोकेषु ते मूढ न भवेद्भ्रमतः पदम् ॥ ४३ ॥

43

“Thanthukrinthana, yennasthvamabhadhramacharah punah
Thasmaallokeshu the moodda, na bhaveth bhremathah Padham.”

“Though I follow the Grihastthaasrama Ddharmma or house-hold life with family and children, I strictly follow the Karmma Yoga stipulated in Vedhaas and engage in fruitive activities accordingly. Therefore, we, the material persons, also do not and need not deviate from Vedhic principles. We are engaging in virtuous and pious activities. We are pleased to follow Grihastthaasrama Ddharmmaas in accordance with Vedhic stipulations. We wanted our children also to follow the same Ddhaarmmic or Righteous and Virtuous Life in accordance with Varnnaasrama Ddharmmaas. You obstructed our sons to follow the Grihastthaasrama Ddharmma or material life. You have disheartened and earned hatred from us by misguiding our innocent sons to renounce material life. We tolerated all those. But we cannot tolerate that you destroyed or eliminated successional lineage of our dynasty as my sons would not be engaging in Grihastthaasrama Ddharmma of procreation. Therefore, you must be punished for that crime. You must suffer for that. You are a rascal and a fool and therefore, I curse you, you are traveler, and you continue to travel all over the world for ever without having residence meaning let you be homeless forever.” [That is how Naaradha became a homeless wanderer.]

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

प्रतिजग्राह तद्वाढं नारदः साधुसम्मतः ।
एतावान् साधुवादो हि तितिक्षेश्वरः स्वयम् ॥ ४४॥

44

Prethijegraaha thadh baaddam Naaradhah saaddhusammathah
Ethaavaan saaddhuvaadho hi thithikshethEswarah svayam.

Dhevarshi Naaradha, the most pious and virtuous heavenly or godly saint, who has been recognized as the noblest and greatest devotee of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan by all Vishnu Paarshadhaas and scholarly divine Saints very pleasingly and willingly without any hesitation welcomed and accepted the curse of Dheksha Prejaapathi. Naaradha replied: “Thadh Baaddam” meaning Yes, what you have said is good and I

willingly accept your curse. Though Naaradha was powerful and capable to curse back Dheksha, he did not do so. He tolerated and accepted the curse. That is the sign and nature of pious and saintly personalities. They will never get angry and react upon any type of negative occurrences in life. Oh, Pareekshith Mahaaraaja who is the Lord and Leader of the Planet of Earth, that is the nature of nobility and divinity of saintly personalities.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
षष्ठस्कन्धे नारदशापो नाम पञ्चमोऽध्यायः ॥ ५ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Shashttaskanddhe Naaradha Saapo Naama PanjchamoAddhyaayah

Thus, we conclude the Fifth Chapter Named as Curse to Naaradha [by Dheksha] Of the Sixth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

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