

Om Shree Krishnaaya Param Brahmane Namah!

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

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - सप्तमस्कन्धः

**SREEMADH BHAAGAWATHAM - SAPTHAMASKANDDHAH
MOOLAM (ORIGINAL)**

॥ सप्तमस्कन्धः ॥

SAPTHAMASKANDDHAH (CANTO SEVEN)

॥ द्वितीयोऽध्यायः - २ ॥

DHVITHEEYOADDHYAAYAH (CHAPTER TWO)

**DhithiSokaApanayanam [Hiranyakasipu Dhithi Saanthvanam]
(Consolation and Pacification of Dhithi by Hiranyakasipu
[Appeasement and Reconciliation of Dhithi by Hiranyakasipu])**

[In this chapter we can read the lamentations on the death of Hiranyaaksha by Dhithi and her daughters-in-law or the wives of the deceased and the pacifications of them by Hiranyakasipu, the twin-elder brother of Hiranyaaksha. When Hiranyaaksha was killed by Varaaha Moorththy, the

incarnation of Lord Vishnu, Hiranyakasipu was filled with rampant rage and commanded to other Asura leaders and other associates to go around all the three worlds and destroy every living and non-living entity without any compassion and mercy. Then he tried to pacify and console his mother, Dhithi, and his sisters-in-law by providing the relationship between Dheha or material body and Dhehi or Soul. He advised them of the principles and explained to them that the soul is eternal and independent. We feel the soul is bound by the body and the soul is also killed along with the body only because of our ignorance. Brahma or Parabrahma is Soul and Soul is Supreme Soul and Supreme Soul is eternal and imperishable. To prove the principles, he narrates the story of the king of Useenara kingdom. When the king was killed in a battle all his wives and relatives and subjects lamented his death. At that time Yemaraaja or Kaala or the god of death appeared there in the form of a young boy and explained to them about the perishability of body and imperishability of soul and convinced them that there is no death for the soul and it is immortal and eternal. Please continue to read for more details...]

नारद उवाच

Naaradha Uvaacha (Naaradha Brahmarshi Said):

भ्रातर्येवं विनिहते हरिणा क्रोडमूर्तिना ।
हिरण्यकशिपू राजन् पर्यतप्यद्रुषा शुचा ॥ १ ॥

1

Bhraatharyevam vinihathe harinaa krodamoorththinaa
Hiranyakasipoo, Raajan, paryathapyadrushaa suchaa.

When Varaaha Moorththy, the incarnation of Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, killed Hiranyaaksha, his brother, Hiranyakasipu became extremely angry, intolerant and sorrowful and lamented.

आह चेदं रुषा घूर्णः सन्दष्टदशनच्छदः ।
कोपोज्ज्वलद्भ्यां चक्षुर्भ्यां निरीक्षन् धूम्रमम्बरम् ॥ २ ॥

2

Aaha chedham rushaa ghoornnah sandhashtadhesanachcchadhah
Kopojjvaladhbyaam chakshurbhyaam nireekshan ddhoomramambaram.

करालदंष्ट्रोर्ग्रदृष्ट्या दुष्प्रेक्ष्यभ्रुकुटीमुखः ।
शूलमुद्यम्य सदसि दानवानिदमब्रवीत् ॥ ३॥

3

Karaaladhemshtrogradhrishtyaa dhusprekshyabhrookuteemukhah
Soolamudhyamya sadhasi dhaanavaanidhamabreveeth.

Hiranyakasipu filled with uncontrollable rampant rage, biting his lips and trembling body gazed at the sky with blazing eyes making the whole sky smoky. Exhibiting terrible teeth, fierce glance and frowning eyebrows he looked most terrifying and scary even to death or the god of death. He held his lance or trident up above his head and spoke thunderously to his associates and other Asuraas and Dheithyaas assembled in the court:

भो भो दानवदैतेया द्विमूर्धस्त्र्यक्ष शम्बर ।
शतबाहो ह्यग्रीव नमुचे पाक इल्वल ॥ ४॥

4

“BHo, bho, DhaanavaDhetheyaa, DhvimoordhddhamsThryeksha,
Sambara,
Sathabaaho, Hayagreeva, Namuche, Paaka, Ilvala,”

विप्रचित्ते मम वचः पुलोमन् शकुनादयः ।
शृणुतानन्तरं सर्वे क्रियतामाशु मा चिरम् ॥ ५॥

5

“Viprachiththe, mamavachah Puloman, Sakunaadhayah
Sreenuthaanantharam sarvve kriyathaamaasu maa chiram.”

“He called out all the important and most powerful Asuraas as: “Bho! Bho!
The renowned and brave Dhaanavaas, Dheithyaas and Asuraas: Hey
Dhvimoordhddha, hey Threkshya, hey Sambara, hey Sathabaahu, hey

Hayagreeva, hey Namuche, hey Paaka, hey Ilvala, hey Viprachiththe, hey Puloma, hey Sakuna and others, you are all the best and the bravest of Asuraas. You, all, please listen to my words very carefully. After giving careful analysis and deep thoughts you please act judiciously and intelligently.”

सपत्नैर्घातितः क्षुद्रैर्भ्राता मे दयितः सुहृत् ।
पार्ष्णिग्राहेण हरिणा समेनाप्युपधावनैः ॥ ६॥

6

“Sapathnairghaathithah kshudhrairbraathaa me dheyithah suhrith
Paarshnigraahena harinaa samenaapyupaddhaavanai.”

“Though Sreekaantha who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is equal to everyone with equanimity, He is inimical to us, the Asuraas. Though the Dhevaas are most insignificant enemies of us, they have devotedly worshiped and offered obeisance to the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and thus, they made Him to fulfill their wishes. [Dhevaas converted Vishnu from impartial to partial by prayers and worship.] And as a favor to the Dhevaas, the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan killed my dearest brother, Hiranyaaksha, who was the well-wisher and formidable strength and the backbone of the Dhaanavaas-Dheithya-Asura community or rather the Dhevaas made the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan to kill Hiranyaaksha.”

तस्य त्यक्तस्वभावस्य घृणेर्मायावनौकसः ।
भजन्तं भजमानस्य बालस्येवास्थिरात्मनः ॥ ७॥

7

“Thasya thyekthasvabhaavasya ghrinermmaayaavanaukasah
Bhajantham bhajamaanasya baalasyevaastthiraathmanah.”

मच्छूलभिन्नग्रीवस्य भूरिणा रुधिरेण वै ।
रुधिरप्रियं तर्पयिष्ये भ्रातरं मे गतव्यथः ॥ ८॥

“Machcchoolabhinnagreevasya bhoorinaa ruddhirena vai
Ruddhirapriyam tharppayishye bhraatharam me gethavyetthah.”

“Lord Mukundha or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan has given up his natural tendency of equal treatment to Dhevaas and Asuraas. With the influence of Maaya or the power of illusion He falsely assumed the form of Varaaha or Boar and did favors to those who worshiped or worshiped him just like a mischievous immature boy or He adopted childish nature and killed my younger brother, Hiranyaaksha. Therefore, I shall sever his head from the trunk of his neck by my trident and with the profusely flowing blood from his body I shall please my brother, Hiranyaaksha, who is very fond of sucking blood from dead animals and humans. Thus, I shall also attain peace of mind by revenging or avenging the killer of my brother.”

तस्मिन् कूटेऽहिते नष्टे कृत्तमूले वनस्पतौ ।
विटपा इव शुष्यन्ति विष्णुप्राणा दिवौकसः ॥ ९॥

“Thasmin kooteahithe nashte kriththamoole vanaspathau
Vitapaa iva sushyanthi Vishnupraanaa dhivaukasah.”

“If I kill that wicked and cunning Vishnu, then his favorite associates Dhevaas would automatically be destroyed just like what happens when the roots of trees are cut, they will automatically be dried out and destroyed. [When the roots of the trees are cut it would automatically be dried out and killed. Similarly, Vishnu is the root of the Dhevaas, and once Vishnu is killed then the Dhevaas are all doomed.] There is no doubt about that.”

तावद्घात भुवं यूयं विप्रक्षत्रसमेधिताम् ।
सूदयध्वं तपोयज्ञस्वाध्यायव्रतदानिनः ॥ १०॥

“Thaavadhyaatha bhuvam yooyam viprakshethrasameddhithaam

Soodhayaddhvam thapoyejnjasvaaddhyaayavrathadhaaninah.”

“You all go to the planet of Earth, which is very prosperous with Yaagaas, Yejnjaas, Vrataas, severe austerities and penance of Braahmanaas and Kshethriyaas to appease Vishnu and kill them all because they are performing all those for empowerment of Dhevaas.”

विष्णुद्विजक्रियामूलो यज्ञो धर्ममयः पुमान् ।
देवर्षिपितृभूतानां धर्मस्य च परायणम् ॥ ११ ॥

11

“Vishnurdhvijakriyaamoolo yejnjo ddharmmamayah pumaan
Dhevarshipithrubhoothaanaam ddharmmasya cha paraayanam.”

“Naaraayana or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the cause of all the actions of Braahmanaas or Braahmanaas are doing all performances like Yaagaas, Yejnjaas, Obeisance and so on for the sake of Naaraayana. Naaraayana is the form of combination of all Ddharmma for them. Naaraayana is the protector, savior and supporter of Dhevaas, Pithroos, Munees and all virtuous and pious beings.”

यत्र यत्र द्विजा गावो वेदा वर्णाश्रमाः क्रियाः ।
तं तं जनपदं यात सन्दीपयत वृश्चत ॥ १२ ॥

12

“Yethra yethra dhvijaa gaavo varnnaasramaah kriyaah
Tham tham jenapadham yaatha, Sandheepayatha, vrischatha.”

“Wherever there are Braahmanaas and wherever the cows are worshiped and wherever and whoever the Varnnaasrama Ddharmmaas are properly followed, you kill all of them and ablaze their houses and all those areas into ashes and destroy all those places and kill and uproot all those people without any mercy and any consideration.”

इति ते भर्तृनिर्देशमादाय शिरसाऽऽदृताः ।
तथा प्रजानां कदनं विदधुः कदनप्रियाः ॥ १३ ॥

13

Ithi the bharththrinirdhdhesamaadhaaya sirasaaaadhrithaah
Thatthaa prejaanaam kadhanam vidhaddhuh kadhanapriyaah.

Asuraas by nature are interested in disastrous activities. When they got the very pleasing commands from their Master, Hiranyakasipu, they very happily went to the planet of Earth and rampantly roamed all over and destroyed all the virtuous and pious people without any mercy and consideration of age or gender.

पुरग्रामव्रजोद्यानक्षेत्रारामाश्रमाकरान् ।
खेटखर्वटघोषांश्च ददहुः पत्तनानि च ॥ १४॥

14

Puragraamavrejodhyaanakshethraaraamaasramaakaraan
Khetakharvvataghoshaamscha dhedhahuh paththanaani cha.

केचित्खनित्रैर्बिभिदुः सेतुप्राकारगोपुरान् ।
आजीव्यांश्चिच्छिदुर्वृक्षान् केचित्परशुपाणयः ।
प्रादहन् शरणान्येके प्रजानां ज्वलितोल्मुकैः ॥ १५॥

15

Kechith khanithraibbibhidhuh sethuprekaaragopuraan
Aajeevyaamschicchidhurvrikshaan kechith Parasupaanayah
Praadhaahanjccharanaanyanye prejaanaam jvalitholmukaih.

You must burn out and destroy the towns, villages, wards, cow-pens, gardens, cities, playgrounds, monasteries, houses, palaces, camps, tents, agricultural lands, cattle fields, marketplaces and all other places of inhabitants on earth. Some of them destroyed the dams and some others demolished and destroyed the walls and fences. Some others destroyed all the trees and plants on the earth by cutting them off by axes and chisels. Some others burned out all the houses and huts and bungalows.

एवं विप्रकृते लोके दैत्येन्द्रानुचरैर्मुहुः ।

दिवं देवाः परित्यज्य भुवि चेरुरलक्षिताः ॥ १६॥

16

Evam viprakrithe loke dheithyendhraanucharairmmuhuh
Dhivam dhevaah parithyejya bhuvi cheruralekshithaah.

When the soldiers and followers of Hiranyakasipu disturbed and destroyed the planet of earth like that the inhabitants were unable to perform any Yaagaas and sacrifices. Because of that the Dhevaas of heaven did not receive any due shares of the Yaagaas eligible for them. They became impatient and started wandering on the earth to observe and assess the calamities and destructions caused by the associates at the commands of Hiranyakasipu.

हिरण्यकशिपुभ्रातुः सम्परेतस्य दुःखितः ।
कृत्वा कटोदकादीनि भ्रातृपुत्रानसान्त्वयत् ॥ १७॥

17

Hiranyakasipurbhrathuh samparethasya dhukkhithah
Krithvaa katodhakaadheeni bhraathruputhraanasaanthvayath.

Thereafter, Hiranyakasipu arranged to perform the last rites for his younger brother, Hiranyaaksha, according to the customs and traditions and consoled and comforted the children of the deceased.

शकुनिं शम्बरं धृष्टं भूतसन्तापनं वृकम् ।
कालनाभं महानाभं हरिश्मश्रुमथोत्कचम् ॥ १८॥

18

Sakunim Sambaram Ddhrishtam Bhoothasanthaapanam Vrikam
Kaalanaabham Mahaanaabham HarismasrumatthOthkacham.

तन्मातरं रुषाभानुं दितिं च जननीं गिरा ।
श्लक्ष्णया देशकालज्ञ इदमाह जनेश्वर ॥ १९॥

19

Thanmaatharam rushaabhaanum Dhithim cha jenaneem giraa
Slekshnayaa dhesakaalajnja idhamaaha jenesvara.

Though Hiranyakasipu, who was the best and the lord of the Asuraas or Dheithyaas or the sons of Dhithi, was extremely angry, being a great diplomatic politician, he knew how to act according to the time and situation. Therefore, he very sweetly and politely and patiently spoke to Sakuni, Sambara, Ddhrishta, Bhoothasanthaapana, Vrika, Kaalanaabha, Mahaanaabha, Harismasrumattha and Uthkacha, his nephews or the sons of Hiranyaaksha, and Rushaabhaanu, his sister-in-law or the wife of Hiranyaaksha and the mother of his nephews, and Dhithi, the mother of him and his brother, Hiranyaaksha, as follows:

हिरण्यकशिपुरुवाच

HiranyakasipurUvaacha (Hiranyakasipu Said):

अम्बाम्ब हे वधूः पुत्रा वीरं माहृथ शोचितुम् ।
रिपोरभिमुखे श्लाघ्यः शूराणां वध ईप्सितः ॥ २० ॥

20

Ambaamba he vaddhooh puthraa veeram maarhattha sochithum
Riporabhimukhe slaakhyah sooraanaam vaddha eepsithah.

Oh, my dear Mother! Oh, the darling wife of my younger brother! Oh, my dear nephews or the sons of my younger brother! There is no need for you to lament about the death of my brother, the best and the bravest of the heroes, and therefore you should not lament. A brave warrior hero would like to die in the battlefield while facing his enemy or enemies. Such a hero warrior will earn name and fame and reputation after the heroic death like that.

भूतानामिह संवासः प्रपायामिव सुव्रते ।
दैवेनैकत्र नीतानामुन्नीतानां स्वकर्मभिः ॥ २१ ॥

21

Bhoothaanaamiha samvaasah prepaayaamiva suvrathe
Dhaivenaikathra neethaanaamunneethaanaam svakarmmabhih.

The illusory power of Supreme God or Fate is amazing. Due to the previous fruitive activities of the living entities, sometimes He will connect some of them and then He will separate them according to His wishes. That is Fate or Destiny. He continues this process of connecting and separating without any interruption. When we think of it deeply our lives are just like meeting and then getting separated in an inn or a guesthouse or hotel during the journey. [Our life is a journey. On the way we may meet someone and may travel together sometimes and then we may get separated forever.]

नित्य आत्माव्ययः शुद्धः सर्वगः सर्ववित्परः ।
धत्तेऽसावात्मनो लिङ्गं मायया विसृजन् गुणान् ॥ २२ ॥

22

Nithya aathmaavyeyah sudhddhah sarvvagah sarvvavith parah
Ddhaththeasaavaathmano lingam maayayaa visrijan gunaan.

The Super Soul or Supreme God has no death, and the soul is deathless. He is Eternal and Inexhaustible. He is free of material contaminations and therefore He has no association with anything. He is Pure and Spiritual. Therefore, He can freely move anywhere in the material world as well as the spiritual world. He is fully aware and completely different from the material body. But because of the Illusion created by Him we are being misled and we think He must accept gross and subtle bodies created by the material energy and thus may be subjected to the so-called material happiness and distress and of other dualities like that. That means our soul is the same Super Soul which is deathless. But because of the illusion we identify ourselves as the material body instead of the soul. Therefore, there is no need and should not lament the death because the soul is deathless.

यथाम्भसा प्रचलता तरवोऽपि चला इव ।
चक्षुषा भ्राम्यमाणेन दृश्यते चलतीव भूः ॥ २३ ॥

23

Yetthaambhasaa prechalathaa tharavoapi chalaa iva
Chakshushaa bhraamyamaanena dhryathe chalatheev bhooh.

Even when there are small movements of water in the river, we feel the trees on the banks are also moving when we look at the reflections. Similarly, when our eyes move because of some mental derangement, we feel the land, or the earth is also moving.

एवं गुणैर्भ्राम्यमाणे मनस्यविकलः पुमान् ।
याति तत्साम्यतां भद्रे ह्यलिङ्गो लिङ्गवानिव ॥ २४॥

24

Evam gunairbhraamyamaane manasyavikalah pumaan
Yaathi thatsaamyathaam bhadhre hyalinggo linggavaaniva.

Exactly in the same way, when our mind moves or shatters or wavers, we are forced to think that our life or soul is also moving around. Realistically, the soul or the life does not have a body or soul, or life is body-less. But as our mind thinks that soul or life is bodied, or life has dependence on the body we are forced to believe that the soul is dependent upon the body or soul has no survival without body.

एष आत्मविपर्यासो ह्यलिङ्गे लिङ्गभावना ।
एष प्रियाप्रियैर्योगो वियोगः कर्मसंस्मृतिः ॥ २५॥

25

Esha aathmaviparyaaso hyalingge linggabhaavanaa
Esha priyaapriyairyogo viyogah karmmasamsmrithih.

My dear mother! The soul does not have any link or any dependence with the body. But when the mind is agitated by the movements of the modes of nature the conditioned soul of the living entity, although free from both subtle and gross bodies are forced to think that it has dependence and linkage with bodies with the illusory power of Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. This is the ignorance caused to the soul or, the conditioned soul. Because of this ignorance, the

conditioned soul thinks that it is under the control of the material senses and acts accordingly. Thus, the soul will have misapprehensions that some goods and some materials of its likings and some others are of disliking, and some should be kept closely attached to it and something else to be kept detached and so on and some activities are good, and some others are bad and all such dualities. This is the basic reason for the concept or the thought that the soul or the souls are also subjected to continuous births and deaths and goes up to heavens and falls into hells. The continued material births and deaths are called Samsaara. Birth, death, lamentation, foolishness, anxiety and other dualities are due to the Samsaara.

सम्भवश्च विनाशश्च शोकश्च विविधः स्मृतः ।
अविवेकश्च चिन्ता च विवेकास्मृतिरेव च ॥ २६॥

26

Sambhavascha vinaasascha sokascha vividdhah smrithah
Avivekascha chinthaa cha vivekaasmrithireva cha.

Due to the interference of the Samsaara, though sometimes the soul may be kindled with the knowledge that it is free of all the dualities as birth, death, sorrow, happiness, etc. due to the power of illusion it would immediately be faded out and would become slave to material senses and would be subjected to dualities of material nature.

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
यमस्य प्रेतबन्धूनां संवादं तं निबोधत ॥ २७॥

27

Athraapyudhaaharantheemamithihaasam puraathanam
Yemasya prethabenddhooNaam Samvaadham tham niboddhatha.

I will now tell a story evidencing how the Samsaara interferes and influences the conditioned soul or rather to show that we get the feeling that the soul is under the control of material senses. Once there was an interesting conversation between Yema or Kaala or the god of death and the ghost or the evil spirits of the dead.

उशीनरेष्वभूद्राजा सुयज्ञ इति विश्रुतः ।
सपत्नैर्निहतो युद्धे ज्ञातयस्तमुपासत ॥ २८॥

28

Useenareshvabhoodhraajaa Suyejnja ithi visruthah
Sapathnairnnihatho yudhddhe jnjaathayasthamupaasatha.

Once upon a time in the kingdom of Useenara there was a very popular and renowned king named Suyejnja. When the king was killed by the enemies in the battlefield, all his friends and relatives sat around the dead body and began to lament about the death of their friendly king.

विशीर्णरत्नकवचं विभ्रष्टाभरणस्रजम् ।
शरनिर्भिन्नहृदयं शयानमसृगाविलम् ॥ २९॥

29

Viseernnarethnakavacham vibhreshtaabharanasrejam
Saranirbhinnahridhayam sayaanamaSreegaavilam

प्रकीर्णकेशं ध्वस्ताक्षं रभसा दष्टदच्छदम् ।
रजःकुण्ठमुखाम्भोजं छिन्नायुधभुजं मृधे ॥ ३०॥

30

Prekeernnakesam ddhvasthaaksham rebhasaa dheshtadhehcchadham
Rejahkanttamukhaambhojam cchinnaayuddhabhujam mrididhe.

The king lay down in the battlefield as: his bejeweled golden armor was smashed and scattered, his diamond necklace and chains along with other ornaments and decorations were broken and fallen from its places, his heart was pierced and deeply wounded by the sharp arrows, blood was spread all around him, all the parts of his body were hurt and wounded, his eyes were bulged out and became lusterless, hair was scattered and he was with intolerable pain but wanted to show his prowess even at the time of death and thus he was biting on his lips and kept his teeth in the same

position. His beautiful lotus-like face was black and covered with dust from the battlefield.

उशीनरेन्द्रं विधिना तथा कृतं
पतिं महिष्यः प्रसमीक्ष्य दुःखिताः ।
हताः स्म नाथेति करैरुरो भृशं
घ्नन्त्यो मुहुस्तत्पदयोरुपापतन् ॥ ३१ ॥

31

Useenarendhram viddhinaa thatthaa kritham
Pathim mahishyah presameekshya dhuhkhithaah
“Hathaah sma naatthe”thi karairuro bhrisam
Ghnanthyo muhusthathpadhayorupaapathan.

When the queens of Suyejnja, the Useenara King, saw their husband lying dead in the battlefield like that because of his fruitive activities, they started crying: “oh, Lord! Our dear husband! Alas you are killed and therefore we are also now killed.” They cried out by repeating the words and hitting strongly on their chest with both hands. They fell on his feet and cried out again.

रुदत्य उच्चैर्दयिताङ्घ्रिपङ्कजं
सिञ्चन्त्य अस्त्रैः कुचकुङ्कुमारुणैः ।
विस्रस्तकेशाभरणाः शुचं नृणां
सृजन्त्य आक्रन्दनया विलेपिरे ॥ ३२ ॥

32

Rudhathya uchchairdhdheyithaangghripankajam
Sinjchanthya asraih kuchakumkumaarunaih
Visrasthakesaabharanaah sucham nrinaam
Sreejanthya aakrendhanayaa vilepire.

When crying like that aloud, tears dropped from their eyes and glided on their breasts and were reddened by the Kumkuma or saffron powder they had on their breasts. Thus, the reddened tears fell on the feet of their husband. Their hair became disarrayed, and their ornaments fell and in a

way that evoked sympathy from the hearts of others and thus the queens lamented the death of their husband.

अहो विधात्राकरुणेन नः प्रभो
भवान् प्रणीतो दृगगोचरां दशाम् ।
उशीनराणामसि वृत्तिदः पुरा
कृतोऽधुना येन शुचां विवर्धनः ॥ ३३॥

33

“Aho Viddhaathraakarunena nah Prebho,
Bhavaan preneetho dhrigagocharaam dhesaam
Useenaraanaamasi vriththidhah puraa
Krihoaddhunaa yena suchaam vivardhddhanah.”

“Oh, Lord, the great king of Useenara! The unkind and cruel Viddhi or the Destiny or the Fate or Providence has taken you away and removed from us. We could never foresee such a status and it is beyond our imagination to live without you. You were designated by Providence to protect and ensure welfare of all the subjects and all the inhabitants of Useenara kingdom. By taking you away from us the same Providence has immersed all inhabitants including us in unfathomable depth of the ocean of sorrows, pains and lamentations.”

त्वया कृतज्ञेन वयं महीपते
कथं विना स्याम सुहृत्तमेन ते ।
तत्रानुयानं तव वीर पादयोः
शुश्रूषतीनां दिश यत्र यास्यसि ॥ ३४॥

34

“Thvayaa krithajnena vayam maheepathe
Kattham vinaa syaama suhriththamena the
Thathraanuyaanam thava veera paadhayoh
Susrooshatheenaam Dhisa yethra yaasyasi.”

“Hey Mahaaraajan! You were our hero. You were not only our beloved husband but a very close and sincere friend too. You were so grateful to

all. How can we live without you? You were the bravest hero. Please give us permission to follow you wherever you have gone so that we can offer our services at your feet.”

एवं विलपतीनां वै परिगृह्य मृतं पतिम् ।
अनिच्छतीनां निर्हारमर्कोऽस्तं सन्न्यवर्तत ॥ ३५॥

35

Evam vilapatheenaam vai parigrihya mritham pathim
Anichcchatheenaam nirhaaramarkkostham samnyavarththatha.

Having lamentingly hugged the dead body of their husband, the wives of the king were thus obstructed to perform the last rites for him. As being unable to bear with such sorrowful lamentations of the queens, the Sun dived into the ocean in the west, or the Sun completed its movement for setting. [That means even after the Sun-set the queens were keeping the dead body of the king in their laps and lamenting.]

तत्र ह प्रेतबन्धूनामाश्रुत्य परिदेवितम् ।
आह तान् बालको भूत्वा यमः स्वयमुपागतः ॥ ३६॥

36

Thathra ha prethabenddhoonaamaasruthya paridhevitham
Aaha thaan baalako bhoothvaa Yemah svayamupaagethah.

While the queens were lamenting aloud like that about the death of their husband, even Yemaraaja who is the king, or the Lord of death heard their cries from his abode of Yema-Puri. Then, Yemaraaja assuming the form of a young boy approached the queen wives and relatives of the dead king and spoke to them very meaningful Vedhic principles as follows:

यम उवाच

Yema Uvaacha (Yemaraaja or King of Death Said):

अहो अमीषां वयसाधिकानां

विपश्यतां लोकविधिं विमोहः ।
यत्रागतस्तत्र गतं मनुष्यं
स्वयं सधर्मा अपि शोचन्त्यपार्थम् ॥ ३७॥

37

Aho ameeshaam vayasaaddhikaanaam
Vipasyathaam lokaviddhim vimohah
Yethraagethasthathra getham manushyam
Svayam saddharmmaa api sochyanthyapaarththam.

Alas! How amazing it is! These people are much older than me and have the experience of births and deaths of hundreds of thousands living entities and who know well how common and natural such occurrences are. There is no limit to their ignorance. How come they are not ashamed to cry like this when someone dies! What a useless effort it is! It is very natural that wherefrom one is born he will go back to the same place. [Means, if there is a birth then naturally there is a death also. It is inevitable.] Why should others be sorrowful and lament for that? There is no meaning in that because if one is born, he must die.

अहो वयं धन्यतमा यदत्र
त्यक्ताः पितृभ्यां न विचिन्तयामः ।
अभक्ष्यमाणा अबला वृकादिभिः
स रक्षिता रक्षति यो हि गर्भे ॥ ३८॥

38

Aho vayam ddhanyathamaa yedhathra
Thyekthaah pithribhyaam na vichinthayaamah
Abhakshyamaanaa abelaa vrikaadhibhih
Sa rekshithaa rekshathi yo hi gerbhe.

We are very gratified and fortunate as we do not worry much or bothered that elders have abandoned their material life. It seems that these elderly women do not have a higher sense of life than we do. We are most fortunate, although we do not have father and mother to protect us as they have left us in our early childhood and left to struggle in material life unprotected by our father and mother and although we are weak, we have

not been vanquished or eaten away by ferocious animals. We consider that the Supreme Personality of God who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is always there to protect us. See, even while we were lying in the womb of our mother, as totally helpless and unable to move independently, it is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan who protected us safely. He is always there for everyone to protect from any type of miseries and sorrows, either of material or of spiritual life.

य इच्छयेशः सृजतीदमव्ययो
य एव रक्षत्यवलुम्पते च यः ।
तस्याबलाः क्रीडनमाहुरीशितु-
श्चराचरं निग्रहसङ्ग्रहे प्रभुः ॥ ३९॥

39

Ya ichcchayEsah Sreejatheedhamavyeyo
Ya eva rekshathyavalumpathe cha yah
Thasyaabalaah kreedanamaahureesithu-
Scharaacharam nigrehasamgrehe Prebhuh.

Oh Women! You are all very weak and flimsy. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the Creator, Maintainer and Annihilator of the universe according to His own will and wish. He is non-diminishable and eternal. All these movable and immovable and living and nonliving entities and elements of the universe are all negligible and insignificant toys of His. Hey flimsy women, He can create anything at any time, and He can annihilate anything at any time. Oh, ignorant ladies, please understand that clearly.

पथि च्युतं तिष्ठति दिष्टरक्षितं
गृहे स्थितं तद्विहतं विनश्यति ।
जीवत्यनाथोऽपि तदीक्षितो वने
गृहेऽभिगुप्तोऽस्य हतो न जीवति ॥ ४०॥

40

Patthi chyutham thishttathi dhishtarekshitham

Grihe sthitham thadhvihatham vinasyathi
Jeevathyanaatthoapi thadheekshitho vane
Griheapi guptoasya hatho na jeevathi.

The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan will protect what is lost on the way. But at the same time, He will steal or take away or destroy what is very safely kept at home. Those who go to the wild forest as orphans without having anyone to take care of them, then the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan will protect and take care of them. But at the same time, those who are safely staying at home under the full protection of relatives and friends will be snatched away or annihilated by Him and no one would be able to protect or save them.

भूतानि तैस्तैर्निजयोनिकर्मभि-
र्भवन्ति काले न भवन्ति सर्वशः ।
न तत्र हात्मा प्रकृतावपि स्थित-
स्तस्या गुणैरन्यतमो निबध्यते ॥ ४१ ॥

41

Bhoothaani thaisthairnnijayonikarmmabhir-
Bhavanthi kale, na bhavanthi Sarvasah
Na thathra haathmaa prekrithaavapi sthitha-
Sthasyaa gunairanyathamo nibeddhyathe.

Every conditioned soul with different types of body according to its fruitive activities is possible that sometimes it may not acquire any body and may not take birth into a material form. But even if it takes a body or not, whether subtle or gross, the soul is never bound by it. The soul will always remain independent. The Supreme Soul who is always within all the entities and elements is always free from all those bodies. Our feeling that the soul is bound by the body which it occupies is only due to the trick of Illusory Power of the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

इदं शरीरं पुरुषस्य मोहजं
यथा पृथग्भौतिकमीयते गृहम् ।
यथौदकैः पार्थिवतैजसैर्जनः

Idham sareeram purushasya mohajam
Yetthaa prithghbauthikameeyathe graham
Yetthaudhakaih paarththivathaijasairjjenah
Kaalena jaatho vikritho vinasyathi.

On a thorough analysis we will understand that this body is the product of illusion or due to the confusion generated by illusion. The material body is different from the conditioned soul and the conditioned soul is independent of the body. Although different from the identity of his house, a householder thinks that his house is identical to and with him. Similarly, the conditioned soul, due to ignorance of illusion, thinks and identifies the body to be himself, although the body is different from the conditioned soul. Our material body is obtained from the combination of the elements like the Earth, Water and Fire and when the Earth, Water and Fire are decomposed and transformed the body would be vanquished. The conditioned soul has nothing to do with the body and there is no impact by the transformation of the body. Just like the earth can be transformed to pot, water to foam or bubble and fire to flame and when the pot is destroyed it will transform back to earth, foam or bubble to water and flame to fire; these elements can at the time of creation become body and on destruction they will transform back to the same elements.

यथानलो दारुषु भिन्न ईयते
यथानिलो देहगतः पृथक् स्थितः ।
यथा नभः सर्वगतं न सज्जते
तथा पुमान् सर्वगुणाश्रयः परः ॥ ४३॥

Yetthaanalo dhaarushu bhinna eeyathe
Yetthaanilo dhehagethah priththak stthithah
Yetthaa nabhah sarvvagetham na sajjathe
Thatthaa pumaan sarvvagunaasrayah parah.

Just like how the fire is active at times and inactive at other times in the wood or fire-wood but at the same time fire remains totally independent of wood; just like how air is inside the body and at the same time remains totally independent of the body and how the space or the sky is always filled in the whole universe and at the same time remains without having any association or bondage with anything at any time; the conditioned soul or the soul which is filled with all the qualities and independent of all the qualities also remain within and at the same time unbound and independent of the body. There is no doubt about it.

सुयज्ञो नन्वयं शेते मूढा यमनुशोचथ ।
यः श्रोता योऽनुवक्तेह स न दृश्येत कर्हिचित् ॥ ४४॥

44

Suyejnjo nanvayam seethe mooddaa yemanusochattha
Yah srothaa yoanuvaktheha sa na dhriyetha karhichith.

Oh, foolish women! For whom are you lamenting aloud like this? See, you're that most darling and loving husband with his strong and healthy and well-built body lying in front you. Oh, the most chaste wives! But your husband who used to listen to your words and used to answer your questions is not this body but a totally different and undefinable matter or product or existence. But he is invisible, and you cannot see him. [You were unable to see that personality even while your husband was alive. You ignorantly identified this material body as your husband.]

न श्रोता नानुवक्तायं मुख्योऽप्यत्र महानसुः ।
यस्त्विहेन्द्रियवानात्मा स चान्यः प्राणदेहयोः ॥ ४५॥

45

Na srothaa naanuvakthaayam mukhyoapyathra mahaanasuh
Yestvihendhriyavaanaathmaa sa chaanyah praanadhehayoh.

He is not that air or the life-air or the life-breath that travels through the nostrils of face. He is the soul which activates and makes productive the senses and senses organs and the body. He is different from the life-air and the material body and the senses.

भूतेन्द्रियमनो लिङ्गान् देहानुच्चावचान् विभुः ।
भजत्युत्सृजति ह्यन्यस्तच्चापि स्वेन तेजसा ॥ ४६ ॥

46

Bhoothendhriyamanolinggaan dhehaanuchchaavachaan vibhuhh
BhajthyuthSreejathi hyanyasthachchaapi svena thejasaa.

The Paramaathma or the Soul or the Supreme Soul is Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. The Paramaathma has no association or bondage or link with anything including itself as it is so lustrously and effulgently indefinable. But it would sometimes accept and stay within the material body constituted of the Panjcha-Bhootha or Five elements, Indhriya or Senses, Praana or Life-Air, Mana or Mind and Aadhi or Etc. and make it active and alive and some other times it would reject and stay outside of it according to its own will and wish but always it would remain independent without having any bondage with anything.

यावल्लिङ्गान्वितो ह्यात्मा तावत्कर्म निबन्धनम् ।
ततो विपर्ययः क्लेशो मायायोगोऽनुवर्तते ॥ ४७ ॥

47

Yaavallinggaanvitho hyaathmaa thaavath karmma nibenddhanam
Thatho viparyayah kleso maayaayogonuvarththathe.

As long as the soul is covered by the subtle body consisting of mind, intelligence and false ego he is bound to the results of his fruitive activities. Because of this covering the soul relates to the material energy and must accordingly undergo and suffer material conditions and reversals continually life after life. [This means the continuous cycles of births and deaths in various forms and species are the results of the fruitive activities.]

वितथाभिनिवेशोऽयं यद्गुणेष्वर्थदृग्बचः ।
यथा मनोरथः स्वप्नः सर्वमैन्द्रियकं मृषा ॥ ४८ ॥

48

Vithatthaabhinivesoayam yedh guneshvarththadhrigvachah
Yetthaa manoretthah svapnah sarvvamaindhrikam mrishaa.

It is fruitless and useless to see and talk of the material modes of nature and their resultant, so-called happiness and sorrows and pleasure and distress as if they were factual. When the mind wanders during the day and a man begins to think himself as extremely important and, at night, he dreams and sees in the dream that he is enjoying with a beautiful woman, are all false dreams. Similarly, the happiness and distress caused by the material senses should be understood to be false and meaningless.

अथ नित्यमनित्यं वा नेह शोचन्ति तद्विदः ।
नान्यथा शक्यते कर्तुं स्वभावः शोचतामिति ॥ ४९॥

49

Attha nithyamanithyam vaa neha sochanthi thadhvidhah
Naanyatthaa sakyathe karththum svabhaavah sochathaamithi.

Those who have self-realization know that the soul is eternal, and the body is perishable. One who has that distinctive realization and understanding, and knowledge of eternity and perishability would never be worried and bothered and lament death. Do you think by lamenting like this you can bring the life of the king back?

लुब्धको विपिने कश्चित्पक्षिणां निर्मितोऽन्तकः ।
वितत्य जालं विदधे तत्र तत्र प्रलोभयन् ॥ ५०॥

50

Lubddhako vipine kaschith pakshinaam nirmmithoanthakah
Vithathya jaalam vidhaddhe thathra thathra prelobhayan.

Long time ago, there was a hunter in the forest who was the killer of the birds. He will spread the net and wait and when the bird or birds are trapped in the net he will capture, kill and eat them. That was his practice.

कुलिङ्गमिथुनं तत्र विचरत्समदृश्यत ।
तयोः कुलिङ्गी सहसा लुब्धकेन प्रलोभिता ॥ ५१॥

51

Kulinggamitthunam thathra vicharathsamadhrisyatha
Thayoh kulinggee sahasaa lubddhkena prelobhithaa.

Once, while the hunter was wandering in the forest, he saw a pair of Kulingga birds or Kulingga couple who were wandering and looking for its prey. The hunter very cleverly lured the birds and trapped the female Kulingga bird in his net and captured it.

सासज्जत सिचस्तन्त्र्यां महिषी कालयन्त्रिता ।
कुलिङ्गस्तां तथाऽऽपन्नां निरीक्ष्य भृशदुःखितः ।
स्नेहादकल्पः कृपणः कृपणां पर्यदेवयत् ॥ ५२ ॥

52

Saasanjjatha sichasthanthyaam mahishee kaalayenthriithaa
Kulinggasthaam thatthaaaapannaam nireekshya bhrisadhuhkhithah
Snehaadhakalpah kripanah kripanaam paryadhevayath.

When her male partner of Kalinga saw his beloved lover trapped in the net of the hunter as destined by Time and lamenting sadly, due to relentless love he also started lamenting about his helplessness in saving her, his partner's, life from the clutches of the hunter:

अहो अकरुणो देवः स्त्रियाकरुणया विभुः ।
कृपणं मानुशोचन्त्या दीनया किं करिष्यति ॥ ५३ ॥

53

“Aho akaruno Dhevah sthriyaaaakarunayaa Vibhuh
Kripanam maanusochanthyyaa dheenayaa kim karishyathi.”

“Oh, Lord! Oh, Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan! You are Easwara. You are smart and capable to do anything. Alas! Have you become merciless! My beloved partner, though trapped within the net of the killer hunter, she is crying aloud by seeing my,

her partner's, helplessness and my sadness. She deserves compassion and mercy from You. Why did Easwara or God have cheated that poor bird like this at this time?"

कामं नयतु मां देवः किमर्थेनात्मनो हि मे ।
दीनेन जीवता दुःखमनेन विधुरायुषा ॥ ५४॥

54

"Kaamam nayathu maam Dhevah kimardhddhenaathmano hi me
Dheenena jeevathaa dhuhkhamanena viddhuraayushaa."

"Oh, Lord Easwara! You have taken away my wife and why don't you take me also. Please take me also at this moment. [He is requesting God to kill him also.] What is the use of the wife-less or half-bodied me as half of my body is gone or lost. [The bird considers his wife as his own half body.]"

कथं त्वजातपक्षांस्तान् मातृहीनान् बिभर्म्यहम् ।
मन्दभाग्याः प्रतीक्षन्ते नीडे मे मातरं प्रजाः ॥ ५५॥

55

"Kattham thvajaathapakshaamsthaan maathruheenaan bhibharmmyaham
Mandhabhaagyaah pretheekshanthe neede me maatharam prejaah."

"How can I take care of and maintain the baby birds who are hopefully waiting in the nest thinking that their loving mother would bring food and feed them? Their wings are not yet fully grown, and they are not capable of flying. Bereft of their mother, what would I do? They are unfortunate and luckless."

एवं कुलिङ्गं विलपन्तमारा-
त्प्रियावियोगातुरमश्रुकण्ठम् ।
स एव तं शाकुनिकः शरेण
विव्याध कालप्रहितो विलीनः ॥ ५६॥

56

Evam kulinggam vilapanthamaaraath
Priyaaviyogaathuramasrukanttam
Sa evat ham saakunikah sarane
Vivyaaddha kaalaprehitho vileenah.

When the male Kulingga bird was lamenting with pathetic cries and with flowing tears like that the hunter from a hidden place carefully aimed and shot with his sharp arrow and killed the male bird as dictated and destined by Time.

एवं यूयमपश्यन्त्य आत्मापायमबुद्धयः ।
नैनं प्राप्स्यथ शोचन्त्यः पतिं वर्षशतैरपि ॥ ५७॥

57

Evam yooyamapasyantha aathmaapaayamabudhddhayah
Nainam praapsyattha sochanthyah pathim varshasathairapi.

Just like that male bird, here you, wives, are also lamenting the death of your husband, king of Useenara, without thinking a bit about Fate or Destiny or Time. Even if you cry and lament like this for hundreds of thousands of years, you cannot revive or bring back the life of your husband.

हिरण्यकशिपुरुवाच

HiranyakasipuUvaacha (Hiranyakasipu Said):

बाल एवं प्रवदति सर्वे विस्मितचेतसः ।
ज्ञातयो मेनिरे सर्वमनित्यमयथोत्थितम् ॥ ५८॥

58

Baala evam prevadhathi sarvve vismithachethasah
Jnjaathayo menire sarvvamanithyamayatthoththitham.

When Yemaraaja or Kaala, disguised as a young boy, spoke the essential principles of life like that to them without any hesitation and reservation, they were stunned and surprised but were able to understand and realize

that there is nothing in the universe and the whole universe itself is not real and are false and the feeling that they are real is only because of the power of Illusion of the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

यम एतदुपाख्याय तत्रैवान्तरधीयत ।
ज्ञातयोऽपि सुयज्ञस्य चक्रुर्यत्साम्परायिकम् ॥ ५९॥

59

Yema ethadhupaakhyaaya thathraivaantharaddheeyatha
Jnjaathayoapi Suyejnasya chakruryathsaamparaayikam.

Yemaraaja, then disappeared from there and after that they performed the last rites for the King according to the customs and traditions.

ततः शोचत मा यूयं परं चात्मानमेव च ।
क आत्मा कः परो वात्र स्वीयः पारक्य एव वा ।
स्वपराभिनिवेशेन विनाज्ञानेन देहिनाम् ॥ ६०॥

60

Thathah sochatha maa yooyam param chaathmaanameva cha
Ka aathmaa kah paro vaathra sveeyah paarakya eva vaa
Svparaabhinivesena vinaajnaanena dhehinaam.

Therefore, please do not worry and lament about others or of yourselves like this. It is of no use. Do not think that these are all mine forever and those are all others forever. Such a type of thinking is the result of ignorance and the false concept of life and of the universe and lack of knowledge that the soul is different from the body and the soul is eternal and body is perishable. But there is none in the world with that knowledge of Soul-Realization. When we think deeply, who are our relatives and who are not our relatives and who are our enemies and who are our friends and who are close to us and who are at distance to us. Who are our own and who are others' or who belong to others?

श्रीनारद उवाच

Naaradha Uvaacha (Naaradha Said):

इति दैत्यपतेर्वाक्यं दितिराकर्ण्य सस्रुषा ।
पुत्रशोकं क्षणात्त्यक्त्वा तत्त्वे चित्तमधारयत् ॥ ६१ ॥

61

Ithi dheithyapathervaakyam Dhithiraakarnya sasnushaa
Puthrasokam kshenaaththyekthvaa thaththve chiththamaddhaarayath.

Hearing those advices of religious principles from Hiranyakasipu, the leader and Lord of Asuraas, Dhithi, the mother of Dheithyaas, and her daughters-in-law were enlightened about the perishability of material life and were able to get consoled and abandoned their lamentation of death of Hiranyaaksha. They were able to concentrate their minds on the religious principles and were able to attain peace.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
सप्तमस्कन्धे दितिशोकापनयनं नाम द्वितीयोऽध्यायः ॥ २॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
SapthamaSkanddhe DhithiSokaApanayanam Naama
DhvitheeyoAddhyaayah

Thus, we conclude the Second Chapter Named as Consolation and Pacification of Dhithi by Hiranyakasipu [Appeasement and Reconciliation of Dhithi by Hiranyakasipu] Of the Seventh 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!