

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - सप्तमस्कन्धः

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

॥ सप्तमस्कन्धः ॥

SAPTHAMASKANDDAH (CANTO SEVEN)

॥ द्वादशोऽध्यायः - १२ ॥

DHVAADHESOADDHYAAYAH (CHAPTER TWELVE)

**YuddhishtiraNaaradhaSamvaadhe SadhaachaaraNirnnaya
[AasramaDdharmmaNiroopanam] (Continuation of The Conversation
of Yuddhishtira and Dhevarshi Naaradha About the Morally
Righteous Duties and Obligations at Various Stages of Life – [Morally
Righteous Duties and Obligations at Different Stages of Life
Brahmacharya-Grihasthaasrama-Vaanapresttha-Sanyaasa])**

[In this chapter we can read the details of the rules and regulations and occupational duties and responsibilities of the Brahmacharya and

Vaanapresttha, the first and the third Aasramaas, and a general description of the other two Aasramaas, Grihasttha and Sanyaasa. A Brahmachaari should stay with his Guru in Gurukula or the monastery or residence of the preceptor. The details like when a Brahmachaari should get up, how he should worship, how he should behave, how much he can eat, how to get alms, when and how and what to learn, etc. are all described here. After completing the education, the Brahmachaari should give Dhekshina to Guru as a spiritual gratitude and then with the permission of Guru he can bid farewell and enter Grihastthaasrama or accept Sanyaasa. About Vaanapresttha also all the details are provided. At the end when One is unable to perform Ddhaarmmic duties assigned according to Vedhic stipulations then one should voluntarily give up the body. The details and the order of merger of the five elements and the false ego into the Supreme Soul are described here clearly. Please continue to read for details...]

नारद उवाच

Naaradha Uvaacha (Dhevarshi Naaradha Said):

ब्रह्मचारी गुरुकुले वसन् दान्तो गुरोर्हितम् ।
आचरन् दासवन्नीचो गुरौ सुदृढसौहृदः ॥ १ ॥

1

Brahmacharee Gurukule vasan dhaantho Gurorhitham
Aacharan dhaasavanneecho Gurau sudhriddasauhridhah.

सायं प्रातरुपासीत गुर्वग्न्यर्कसुरोत्तमान् ।
उभे सन्ध्ये च यतवाग्जपन् ब्रह्म समाहितः ॥ २ ॥

2

Saayam praatharupaaseetha GurvAgnyArkkaSuroththamaan
Ubhe sanddhye cha yethavaag jepan Brahma samaahithah.

Hey, Yuddhishtira! One who is in the Brahmacharya-Aasrama meaning One who is a student or in the stage of studentship and celibate would always stay with his Guru or preceptor at his residence. He will practice controlling his senses. He would be submissive and would maintain an

attitude of firm friendship and respect with his preceptor. With a great vow a Brahmachaari would stay in the Gurukula, the residence of the Guru, for the benefit of the Guru and would offer services to him without being asked for. In the Sanddhyaas like in the dawn and dusk he will concentrate his mind and heart and senses and with full concentration and devotion he would chant the Manthraas. He will worship not only his Guru but also would worship and offer prayers and obeisance to other universal preceptors like Agni or the Deity of Fire, Arkka or Sooryabhagawaan and Naaraayana Swaamy or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

सायं प्रातरुपासीत गुर्वग्न्यर्कसुरोत्तमान् ।
उभे सन्ध्ये च यतवाग्जपन् ब्रह्म समाहितः ॥ २॥

3

Cchandhaamsyaddheeyeetha Guroraahoothascheth suyenthritah
Upakremeavasaane cha charanau sirasaa nameth.

If the Guru calls the Brahmachaari, Sishya or Disciple, should go near and first prostrate and worship with folded hands and then sit very humbly and obediently and learn happily with interest and enthusiasm the Vedhaas and Upanishaths taught by the Guru. After completing the lesson also, the Brahmachaari Sishya should prostrate and worship Guru as a routine.

मेखलाजिनवासांसि जटादण्डकमण्डलून् ।
बिभृयादुपवीतं च दर्भपाणिर्यथोदितम् ॥ ४॥

4

Mekhalaajinavaasaamsi jetaadhendakamandaloon
Bibhriyaadhupaveetham cha dherbhapaaniryeththodhitham.

According to the Saasthraas and traditional systems a Brahmachaari should dress regularly with a belt of straw and deer-skin garments. He should carry pure Kusa grass in his hand. He should wear matted hair, carry a rod or stick, a Kamandalu or an ascetic water-pot and should be decorated with a sacred thread.

सायं प्रातश्चरेद्भूक्षं गुरवे तन्निवेदयेत् ।
भुञ्जीत यद्यनुज्ञातो नो चेदुपवसेत्क्वचित् ॥ ५॥

5

Saayam praathascharedhbhaiksham Gurave thannivedhayeth
Bhunjeetha yedhyanujnaatho no chedhupavaseth kvachith.

The Brahmachaari should go out in the morning and in the evening and collect alms and offer all the alms collected to the Guru. He should eat only whatever given to him by the Guru and that too with his permission to eat. If the Guru does not give him anything, then he must observe fasting on that day.

सुशीलो मितभुग्दक्षः श्रद्धधानो जितेन्द्रियः ।
यावदर्थं व्यवहरेत्स्त्रीषु स्त्रीनिर्जितेषु च ॥ ६॥

6

Suseelo mithbhugdhekshah sredhdhaddhaano jithendhriyah
Yaavadharththam vevahareth sthreshu sthreenirjitheshu cha.

Good character, good behavior, gentleness are all essential qualities of a Brahmachaari. He should not eat more than needed for survival. He should be very careful, very smart, enthusiastic and diligent. He must control and overpower senses. He should speak very less and be limited to women or women and those who are controlled by women or women.

वर्जयेत्प्रमदागाथामगृहस्थो बृहद्व्रतः ।
इन्द्रियाणि प्रमाथीनि हरन्त्यपि यतेर्मनः ॥ ७॥

7

Varjjayeth premadhaagaatthaamagrihasttho brihadhvrathah
Indhriyaani premaattheeni haranthyapi yethermmanah.

A Brahmachaari should strictly avoid or at the best not to talk with women or talk about women, unless he has accepted Grihastthaasrama. The

reason for that is because the senses are so powerful that it will agitate even the mind of a Sanyaasi who has renounced all material interest.

केशप्रसाधनोन्मर्दस्नपनाभ्यञ्जनादिकम् ।
गुरुस्त्रीभिर्युवतिभिः कारयेन्नात्मनो युवा ॥ ८॥

8

Kesapresaaddhanonmardhdhasnepanaabhyanjjenaadhikam
Gurusthreebhiryuvathibhih kaarayennaathmano yuvaa.

If the Brahmachaari is in his youth, then he should not let the wife of Guru or other youthful women to comb his hair, put oil on his body, massage his body with oil or bathe him affectionately like a mother.

नन्वग्निः प्रमदा नाम घृतकुम्भसमः पुमान् ।
सुतामपि रहो जह्यादन्यदा यावदर्थकृत् ॥ ९॥

9

Nanvagnih premadhaa naama ghrithakumbhasamah pumaan
Suthaamapi reho jehyaadhanyadhaa yaavadharththakrith.

It is well known in the world that a woman is compared to fireball and a man to a pot filled with ghee. Therefore, a man should avoid associating or staying with own daughter in the night or in a secluded place unless that is warranted by some unavoidable emergency. Men should associate with women only for important business and not otherwise.

कल्पयित्वाऽऽत्मना यावदाभासमिदमीश्वरः ।
द्वैतं तावन्न विरमेत्ततो ह्यस्य विपर्ययः ॥ १०॥

10

Kalpayithvaaaathmanaa yaavadhaabhaasamidhamEeswarah
Dhvaitham thaavanna virametha thathohyasya viparyayah.

Even a scholar who has mastered in Vedhaas and Saasthraas also would not be able to get rid of the feeling like man, woman, she, etc. unless he

was able to get rid of the duality feeling like 'this and that', 'I and you', 'he and she', 'etc.'. That means unless One is self-realized or soul-realized the duality will prevail. So long as the duality prevails untoward things will happen if a man associates with a woman and therefore association with man and woman should be avoided unless there is some urgent business.

एतत्सर्वं गृहस्थस्य समाप्नातं यतेरपि ।
गुरुवृत्तिर्विकल्पेन गृहस्थस्यर्तुगामिनः ॥ ११ ॥

11

Ethathsarvvam grihastthasya samaamnaatham yetherapi
Guruvirththirvikalpena grihastthasyarththugaaminah.

All above rules and regulations of renounced order of life are applicable and should be followed by Sanyaasees and Grihastthaasramees. The Grihastthaasramees, however, are given permission by spiritual masters to indulge sexually with their wives during the period favorable for procreation.

अञ्जनाभ्यञ्जनोन्मर्दस्त्र्यवलेखामिषं मधु ।
स्रग्गन्धलेपालङ्कारांस्त्यजेयुर्ये धृतव्रताः ॥ १२ ॥

12

Anjjanaabhyanjjanonmardhdhasthryavalekhaamisham Maddhu
Sreggenddhalepaalankaaraamsthyejeyurye ddhrithavrathaah.

Grihastthaasramees and Brahmachaarees who have taken vow of celibacy as described above should not indulge in the following: applying powder or ointment to the eyes, massaging head with oil, massaging the body with hands, seeing a woman or the painting or picture of a woman, eating meat, drinking wine or any other intoxicating liquor, decorating body with flower or other garlands, smearing scented ointment on the body or decorating body with ornaments. They should give up all these things.

उषित्वैवं गुरुकुले द्विजोऽधीत्यावबुध्य च ।
त्रयीं साङ्गोपनिषदं यावदर्थं यथाबलम् ॥ १३ ॥

Ushithvaivam gurukule dhvijoaddheethyaavabuddhya cha
Threyeem saangopanishadham yaavadharththam yetthaabelam.

दत्त्वा वरमनुज्ञातो गुरोः कामं यदीश्वरः ।
गृहं वनं वा प्रविशेत्प्रव्रजेत्तत्र वा वसेत् ॥ १४॥

Dheththvaa varamanujjaatho Guroh kaama yedheesvarah
Griham vanam vaa previseth prevrejeth thathra vaa vaseth.

Thus, a Brahmachaari Braahmana who is staying in the Aasrama of the Guru should learn clearly with full clarity and meaning all the Upanishaths, the three Vedhaas [Attharvva Vedha is excluded] and its branches and divisions. Thereafter, he should give Gurudhekshina or reward to the Guru as what he desires. He should ensure that the Guru is happy and content. And after that with the Permission of the Guru he can depart from Gurukula and choose to live either in a home as a Grihasttha or in the forest as a Sanyaasi or as a non-Sanyaasi.

अग्रौ गुरावात्मनि च सर्वभूतेष्वधोक्षजम् ।
भूतैः स्वधामभिः पश्येदप्रविष्टं प्रविष्टवत् ॥ १५॥

Agnau guraavaathmani cha sarvvabhootheshvaddhokshajam
Bhoothaih svaddhaamabih pasyedhaprevishtam previshtavath.

One should worship, pray and offer obeisance unto Addhokshaja or Lord Sree Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan with the full realization that He is within and outside and beyond: Fire, Spiritual Master, Self, Others, All Entities and Elements of the Universe as the Sole Controller and at the same time the Non-Controller of Everything and Every time and Everywhere but not involving or indulging in anything at any time.

एवं विधो ब्रह्मचारी वानप्रस्थो यतिर्गृही ।

चरन् विदितविज्ञानः परं ब्रह्माधिगच्छति ॥ १६॥

16

Evam viddho Brahmachaaree Vaanapresttho Yethirgrihee
Charanvidhithavijnjaanah param Brahmaaddhigechcchathi.

Thus, if the people of all four Aasramaas or Stages like: Brahmacharya, Grihasttha, Vaanapresttha and Sanyaasa, can see or visualize or realize that The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is Omni-present and Omni-potent and Omni-scient and Omni-pervade which is Brahma Thatthvam would be able to attain Aathmasaakshaathkaaram and reach the Vaikuntta Padham, the abode of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

वानप्रस्थस्य वक्ष्यामि नियमान् मुनिसम्मतान् ।
यानातिष्ठन् मुनिर्गच्छेदृषिलोकमिहाञ्जसा ॥ १७॥

17

Vaanaprestthasya vakshyaami niyamaanMunisammathan
Yaanaathishttan MunirgechcchedhRishilokamihaanjjasaa.

Hey, Raajan! I shall now explain the qualifications and occupational responsibilities for Vaanapresttha. Vaanapresttha is for one who is retired from family life. By rigidly following the rules and regulations of Vaanapresttha One will be elevated to Maharloka or the Rishiloka, the planetary system higher and nobler than the material world, where Rishees or Yethees or Sanyaasees live. Therefore, please listen to me carefully.

न कृष्टपच्यमश्रीयादकृष्टं चाप्यकालतः ।
अग्निपक्वमथामं वा अर्कपक्वमुताहरेत् ॥ १८॥

18

Na krishtapachyamasneeyaadhakrishtam chaapyakalathah
Agnipakvamattaamam vaa arkkapakvamudhaahareth.

A person in Vaanapresttha should not eat the grains cultivated and harvested and he should not eat any grains or vegetables which are not cultivated or are self-grown but are not fully ripe. [That means he can eat only self-grown and fully ripe.] He should not eat anything which is cooked in fire. He should eat only fruits ripened in sunshine.

वन्यैश्चरुपुरोडाशान् निर्वपेत्कालचोदितान् ।
लब्धे नवे नवेऽन्नाद्ये पुराणं तु परित्यजेत् ॥ १९॥

19

Vanyaischarupurodaasaan nirvvapeth kaalachodhithaan
Lebdddhe nave naveannaadhye puraanam thu parithyejeth.

He should collect naturally grown wild or non-cultivated grains daily and offer them to the deity. When he collects new grains, he should get rid of old stocks, which means he should never use old grains.

अग्न्यर्थमेव शरणमुटजं वाद्रिकन्दराम् ।
श्रयेत हिमवाय्वग्निवर्षाकर्तपषाट् स्वयम् ॥ २०॥

20

Agnyarththameva saranamutajam vaadhrikandharam
Sreyetha HimaVaayvAgniVarshaArkkAathapashat svayam.

To protect sacred fire, like for sacrificial ceremonies or Homaas or Havens, a person of Vaanapresttha could stay in a thatched shed or in a cave in the mountains, but even at that time he should practice enduring wind, storm, snowfall, fire, rain, Sun-shine, etc.

केशरोमनखश्मश्रुमलानि जटिलो दधत् ।
कमण्डल्वजिने दण्डवल्कलाग्निपरिच्छदान् ॥ २१॥

21

Kesaromanakhasmasrumalaani jetilo dheddhath
Kamandalvajine dhendavalkalaagniparichchadhaan.

One who is following Vaanapresttha should keep matted hair lock and should grow body hair, nail, mustache and beard. He should carry a rod or a stick, Kamandalu or water-pot, deer-skin, wear bark of tree as covering and use garments colored like fire.

चरेद्वने द्वादशाब्दानष्टौ वा चतुरो मुनिः ।
द्वावेकं वा यथा बुद्धिर्न विपद्येत कृच्छ्रतः ॥ २२॥

22

Charedhvane dhvaadhesaabdhanaanasthau vaa chathuro Munih
Dhvaavekam vaa yetthaa budhddhirinna vipadyetha krichcchrathah

One who follows Vaanapresttha should stay in the forest, leaving the family, for twelve years and if that is not possible then eight years or if that is also not possible then four years or if that is also not practical then for two years. If he is incapable to manage even two years, then he should stay in the forest for at least one year. But if he thinks he could not manage even for one-year forest life because he would fall sick or may meet with some dangerous situation then he could avoid staying in the forest.

यदाकल्पः स्वक्रियायां व्याधिभिर्जरयाथवा ।
आन्वीक्षिक्यां वा विद्यायां कुर्यादनशनादिकम् ॥ २३॥

23

Yedhaakalpah svakriyaayaam vyaaddhibhirjjerayaatthavaa
Aanveekshikyaam vaa vidhyaayaam kuryaadhanasanaadhikam.

Either by disease or by weakness due to old age or by lack of stamina or by deteriorating health condition one is unable to perform the occupational duties prescribed for that Aasrama and unable to study Vedha and Vedhaanthaas and think and analyze about the principles explained in Vedhaas and Saasthraas, then it is acceptable to observe fasting.

आत्मन्यग्नीन् समारोप्य सन्न्यस्याहम्ममात्मताम् ।
कारणेषु न्यसेत्सम्यक् सङ्घातं तु यथार्हतः ॥ २४॥

Aathmanyagneen samaaropya sannyaasyaaham mamaathmathaam
Kaaraneshu nyeseth samyak samghaatham thu yetthaarhathah.

He should properly place the fire elements in his own self and give up the bodily affinity by thinking and realizing that the body is not the self, and the body does not belong to the self. That means he should realize that the self is the soul and not the body. This is self-realization or soul-realization. With the above understanding One should realize that this body is made up of five elements and gradually should be able merge the body into the same five elements like earth, water, fire, air and sky.

खे खानि वायौ निश्वासांस्तेजस्यूष्माणमात्मवान् ।
अप्स्वसृक्श्लेष्मपूयानि क्षितौ शेषं यथोद्भवम् ॥ २५ ॥

Khe khaani vaayau nihsvaasaamsthejasyooshmaanamaathmavaan
Apsvasriksleshmapooyani kshithau sesham yetthodhbhavam.

A self-realized person who has full knowledge about the body and the soul should merge various parts of the body into its own original sources. The nine openings or holes in the body are caused by the sky, the process of breathing is caused by air, the heat of the body is caused by fire, and semen, blood and mucus are caused by water. The hard substances like the skin, muscles, bone, etc. are caused by earth. In this way all the constituents of the body are caused by various elements and they all should be merged back into those elements.

वाचमग्नौ सवक्तव्यामिन्द्रे शिल्पं करावपि ।
पदानि गत्या वयसि रत्योपस्थं प्रजापतौ ॥ २६ ॥

Vaachamagnau savakthavyaamindhre silpam karaavapi
Padhaani gethyaa vayasi rethyopasttham Prejaapathau.

Thereafter, the object of speech along with its sense organ, tongue, should be bestowed upon its presiding deity, Fire. Craftsmanship along with its sense organs, both hands, should be bestowed upon Indhra, the presiding deity of craftsmanship. The power of movement along with legs should be bestowed upon Vishnu; and sensual pleasure along with genitals should be bestowed upon Prejaapathi.

मृत्यौ पायुं विसर्गं च यथास्थानं विनिर्दिशेत् ।
दिक्षु श्रोत्रं सनादेन स्पर्शमध्यात्मनि त्वचम् ॥ २७॥

27

Mrithyau paayum visarggam cha yetthaastthaanam vinirdhdhiseth
Dhikshu srothram sanaadhena sparsamaddhyaathmani thvacham.

रूपाणि चक्षुषा राजन् ज्योतिष्यभिनिवेशयेत् ।
अप्सु प्रचेतसा जिह्वां घ्रेयैर्घ्राणं क्षितौ न्यसेत् ॥ २८॥

28

Roopaani chakshushaa, Raajan! Jyothishyabhinivesayeth
Apsu Prechethasaa jihvaam ghreyairghraanam kshithau nyeseth.

मनो मनोरथैश्चन्द्रे बुद्धिं बोध्यैः कवौ परे ।
कर्माण्यध्यात्मना रुद्रे यदहम्ममताक्रिया ।
सत्त्वेन चित्तं क्षेत्रज्ञे गुणैर्वैकारिकं परे ॥ २९॥

29

Mano manoretthaischandhre budhddhim boddhyah kavau pare
Karmmaanyaddhyaathmana Rudhre yedhahammamathaakriyaa
Saththvena chiththam kshethrajn je gunairvvaikaarikam pare.

The rectum with its power of evacuation should be bestowed upon Mrithyu or god of death and sense organ of sound or ears with power of hearing or the object of sound should be upon the deities of all ten directions and the instruments of touch with objects of touch or skin should be upon Vaayu or air and form or shape with power of sight or eyes should be bestowed upon Soorya or Sun. Taste along with tongue upon Prechethas or Varuna and

sense of smell along with nose upon earth and the power of imagination and thinking and material desires along with mind upon Soma or Moon and intelligence along with consciousness should be bestowed upon Brahma. False material ego along with material modes of nature which induces One to think "I am this body, and everything connected to this body is mine" should be bestowed upon Rudhra who the predominating deity of ego is. Material consciousness along with the goal of thought should be merged within the individual living being along with all material modes of nature like Saththva-Rejas-Thamas of perverted living being should be merged into the Supreme Soul.

अप्सु क्षितिमपो ज्योतिष्यदो वायौ नभस्यमुम् ।
कूटस्थे तच्च महति तदव्यक्तेऽक्षरे च तत् ॥ ३० ॥

30

Apsu kshithimapo jyothishyadho vaayau nabhasyamum
Kootastthe thachcha mahathi thadhavyektheakshare cha thath.

Now the Mahathaththvam meaning that our body is made up of the Five Elements like Earth, Water, Fire, Air and Sky or Space. Of the Mahathaththvam, merge Earth within Water and then Water within Fire or within the Brightness of Sun and then the Brightness of Sun within Air and then Air within Sky or Space. Then One should merge the Space within the False Ego or Material Ego and then the False Material Ego within the Total Material Energy and then that Total Material Energy into the Unmanifested Ingredients, the underlying material features of Total Material Energy, and finally merge the Unmanifested Ingredients within Parabrahma or The Super Soul or Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

इत्यक्षरतयाऽऽत्मानं चिन्मात्रमवशेषितम् ।
ज्ञात्वाद्द्वयोऽथ विरमेद्दग्धयोनिरिवानलः ॥ ३१ ॥

31

Ithyaksharathayaaaathmaanam chinmaathramavaseshitham
Jnjaathvaadhvayiattha viramedh dhegdhddhayonirivaanalah.

Thus, One should realize that the Soul is very subtle and can be known or realized or recognized by the existence of it only by Mind. That is Akshara Brahma, meaning the Soul is imperishable and indestructible and Unborn and Immortal and Eternal. That means there is nothing other than Soul and there is only One Soul. That means 'my soul', 'your soul', 'the soul of any other entity' are all the same One Soul. Which leads to Adhvaitha or Non-Duality, meaning there is no second one. It is just like fire in one piece of log and another piece of log and any other pieces of logs are all the same fire. All the logs will merge into Fire within it. Similarly, One will merge within the Soul and another One also will merge into the same Soul. This means when the material elements constituting the body merges finally into The Supreme Soul, no material elements will remain, only the Spiritual Elements will remain. The Spiritual being is Brahma or Parabrahma or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे
युधिष्ठिरसंवादे सदाचारनिर्णयो नाम द्वादशोऽध्यायः ॥ १२॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam SapthamaSkanddhe
YuddhishtiraNaaradhaSamvaadhe SadhaachaaraNirnnayo
[AasramaDdharmmaNiroopanam] Naama DhvaadhesoAddhyaayah

Thus, we conclude the Twelfth Chapter Named as In The Conversation of Continuation of The Conversation of Yuddhishtira and Dhevarshi Naaradha About the Morally Righteous Duties and Obligations at Various Stages of Life – [Morally Righteous Duties and Obligations at Different Stages of Life Brahmacharya-Grihastthaasrama-Vaanapresttha-Sanyaasa] 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!