

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)

॥ पञ्चदशोऽध्यायः - १५ ॥

PANJCHADHESOADDHYAAYAH (CHAPTER FIFTEEN)

**PrehlaadhaanuCharithe YuddhishtiraNaaradhaSamvaadhe
SadhaacharaNirnnaya [SadhaacharaNirnnayam-
DdharmmaNiroopanam] (In The Conversation of Yuddhishtira
and Dhevarshi Naaradha About the Morally Righteous Duties
and Obligations at Various Stages of Life – Instructions for
Civilized Human Being [Discussions About Moral Righteousness
- Instructions for Civilized Human Being])**

[In this chapter we can read the occupational duties of Braahmanaas in different stages like Grihastthaasrama and Sanyaasa. Those who are leading Grihastthaasrama life would follow Karmma Yoga and engage in fruitive activities. Braahmanaas can also engage in other types of Yogaas like: Jnjaana Yoga, Bhakthi Yoga, etc. Those who are following SanyaasAasrama would renounce material life and would follow Jnjaana Yoga for attainment of spiritual knowledge. Details of procedures and formats, how to offer obeisance and perform Yaagaas and Yejnjaas are explained in this chapter. A Grihasttha can engage in scriptural activities, especially to conduct a Sraadhddha Karmma, and how and when to conduct, and results of such Karmmaas are also detailed in this chapter. A Braahmana should avoid five types of irreligious activities and the details are given here. A general principle is that a poor man should not unnecessarily endeavor for economic development. One should refrain from such endeavors but can and should engage in devotional services which would be very auspicious. Every Grihasttha should be very careful because though he may try to conquer senses but due to the association with family, relatives and friends he would not be able to accomplish his target and would fail and fall. Therefore, when a Grihasttha wishes to overcome senses he should accept Vaanapresttha or Sanyaasa and should leave home and stay in an isolated place. Vedhic rites performed by a non-devotee are ineffective and worthless. It is essential for One who is in a particular Aasrama or stage to perform occupational duties assigned for that particular Aasrama. For example, a Brahmachaari should not leave Gurukula and engage in the occupational duties of a Grihasttha and similarly a Sanyaasi should not stay home with family engaged in fruitive material activities. We can read the details of Pithruyaanam and Dhevayaanam and the impacts and results and benefits of both. And we can also read the previous birth of Naaradha as Upaberhana. Please continue to read for more details...]

नारद उवाच

Naaradha Uvaacha (Dhevarshi Naaradha Said):

कर्मनिष्ठा द्विजाः केचित्तपोनिष्ठा नृपापरे ।
स्वाध्यायेऽन्ये प्रवचने ये केचिज्ज्ञानयोगयोः ॥ १ ॥

1

Karmmanishttaa Dhvijaah kechith thaponishttaa nripaapare
Svaaddhyaayenye prevachane ye kechijJnjaanaYogayoh.

Hey, Mahaaraajan! Of the Braahmanaas, many may follow Karmma Yoga or engage in fruitive activities, and many may follow Sanyaasa Yoga and renounce the material life and engage in austerities and penances and some others may choose to learn Vedhaas and Saasthraas and many may choose to teach Vedhaas and Saasthraas and many may choose to follow Jnjaana Yoga and acquire transcendental knowledge.

ज्ञाननिष्ठाय देयानि कव्यान्यानन्त्यमिच्छता ।
दैवे च तदभावे स्यादितरेभ्यो यथार्हतः ॥ २॥

2

Jnjaananishttaaya dheyaani kavyaanyaananthyamichcchathaa
Dhaiwe cha thadhabhaave syaadhitharebhyo yettharhathah

Those who desire for unlimited rewards and liberation from material life must provide charity to Jnjaana Nishttaas or the most knowledgeable saintly and scholarly Braahmanaas or priests who are Masters of Vedhaas and Aagamaas and transcendentalism. If there are no such Braahmanaas, then One can give charity to Karmma Nishtta Braahmanaas or Braahmanaas who are engaged in fruitive activities discretely based upon a comparative study of their degree of transcendental advancement or knowledge.

द्वौ दैवे पितृकार्ये त्रीनेकैकमुभयत्र वा ।
भोजयेत्सुसमृद्धोऽपि श्राद्धे कुर्यान्न विस्तरम् ॥ ३॥

3

Dhvau Dhaiwe pithrukaarye threenekaikamubhayathra vaa
Bhojayeth susamridhddhoapi sraadhddhe kuryaanna vistharam.

3

For worshipping or offering obeisance to Deities or Dhevaas we should feed a minimum of two Braahmanaas and for offering Sraadhddhaas or last rites for Pithroos or forefathers we must feed at least three Braahmanaas. Alternatively, even if we feed one Braahmana it is enough both the offering, meaning for Dhevaas as well as for Pithroos. But even if One is very rich, no more than three Braahmanaas should be fed for Sraadhddha.

देशकालोचितश्रद्धा द्रव्यपात्रार्हणानि च ।
सम्यग्भवन्ति नैतानि विस्तरात्स्वजनार्पणात् ॥ ४॥

4

Dhesakaalochithsredhdddhaadhrevyapaathraarhanaani cha
Samyagbhavanthi naithaani vistharaath svajenaarppanaath.

If One wish to feed a lot of Braahmanaas and relatives for Sraadhddha then there will be a lot of conflicts of interest and discrepancies for fixing the place, location, time, format of worship, person to be worshiped, format or method of offering rites, etc.

देशे काले च सम्प्राप्ते मुन्यन्नं हरिदैवतम् ।
श्रद्धया विधिवत्पात्रे न्यस्तं कामधुगक्षयम् ॥ ५॥

5

Dhese kaale cha sampraapthe munyannam HariDhaiwatham
Sredhddhayaa viddhivath paathre nyestham kaamaddhugaksheyam.

When One finds a suitable place and auspicious time he should offer Presaadha, or food prepared with love and devotion in ghee and offer to the deity and to Bhagawaan Sree Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and then feed the priestly Braahmanaas and the relatives to their satisfaction.

देवर्षिपितृभूतेभ्य आत्मने स्वजनाय च ।
अन्नं संविभजन् पश्येत्सर्वं तत्पुरुषात्मकम् ॥ ६॥

4

6

Dhevarshi Pithrubhoothebhya aathmane svajenaaya cha
Annam samvibhajan pasyethsarvvaam thath Purushaathmakam.

After offering Presaadha to Bhagawaan Sree Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and the priests and saintly persons One should offer it to the Pithroos and then to the people assembled and then to friends and relatives and to family members thinking and seeing that they are all devotees of Bhagawaan Sree Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

न दद्यादामिषं श्राद्धे न चाद्याद्धर्मतत्त्ववित् ।
मुन्यन्नैः स्यात्परा प्रीतिर्यथा न पशुहिंसया ॥ ७॥

7

Na dhedhyadhaamisham Sraadhdde na
chaadhyadhdharmmathaththvavith
Munyannaih syaath paraa preethiryetthaa na pasuhimsayaa.

One who knows about the religious principles should not eat and should not serve any non-vegetarian items like meat, egg, fish, etc. The Pithroos would not be pleased or satisfied with offerings prepared of non-vegetarian as it would involve violent actions of killing animals or other creatures whereas they would be pleased with Presaadha made of pure vegetarian items prepared in ghee.

नैतादृशः परो धर्मो नृणां सद्धर्ममिच्छताम् ।
न्यासो दण्डस्य भूतेषु मनोवाक्कायजस्य यः ॥ ८॥

8

Naithaadhrrisaah paro ddharmmo nrinaam
sadhddharmmamichcchathaam
Nyaaso dhendasya bhootheshu manovaakaayajasya yah.

5

Those who wish to advance spiritually should not and do not inflict violence or hurt other creatures either by words or by actions or by physically or by mentally and should treat all as equal with no envy. That is the greatest and noblest religion. That is the supreme most Ddharmma.

एके कर्ममयान् यज्ञान् ज्ञानिनो यज्ञवित्तमाः ।
आत्मसंयमनेऽनीहा जुह्वति ज्ञानदीपिते ॥ ९॥

9

Eke karmmamayaan yejnjaan jnjaanino yejnjaviththamaah
Aathmasamyemaneaneehaa juhvathi jnjaanadheepithe.

Those who are spiritually awakened would be intelligent regarding sacrifices and would be knowledgeable about the religious principles and would be free from material desires. They would maintain equipoise by controlling the ego or selfishness or by sacrificing the self in the fire of spiritual knowledge which is the knowledge of Absolute Truth or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Such spiritually awakened souls could and should give up ritualistic ceremonies altogether.

द्रव्ययज्ञैर्यक्ष्यमाणं दृष्ट्वा भूतानि बिभ्यति ।
एष माकरुणो हन्यादतज्ज्ञो ह्यसुतृप् ध्रुवम् ॥ १०॥

10

Dhrevyayejnjairyekshyamaanam dhrishtvaa bhoothaani bibhyathi
Esha maa karuno hanyaadhathajjnjo hyasuthribddhruvam.

People will look at those who kill animals and perform Yejnjaas for fulfilling their material desires and would tell that they are cruel and violent and may inflict the same type of cruel violence on us also if they think that they are going to be benefitted by sacrificing human beings. They are not truly advanced in spirituality. They are doing it out of false ego and prestige.

तस्माद्द्वैवोपपन्नेन मुन्यन्नेनापि धर्मवित् ।

6

सन्तुष्टोऽहरहः कुर्यान्नित्यनैमित्तिकीः क्रियाः ॥ ११ ॥

11

ThasmaadhDhaiwopapannena munyannenaapi ddharmmavith
Santhushtoaharahah kuryaannithyanaimiththikeeh kriyaah.

Therefore, those who are steadfast in Ddharmma Nishtta should perform sacrifices collecting corn daily without heinously killing any animals or hurting other creatures enviously. Similarly, for daily use they should use only the products automatically grown without being cultivated by using any fertilizers.

विधर्मः परधर्मश्च आभास उपमा छलः ।
अधर्मशाखाः पञ्चेमा धर्मज्ञोऽधर्मवत्यजेत् ॥ १२ ॥

12

Viddharmma paraddharmmascha aabhaasa upamaa cchalah
Addharmmasaakhaah panjchemaa ddharmmajnjoaddharmmavath
thyejeth.

There are five branches for Addharmmaas or irreligion. They are: Viddharmma meaning those which are not religious, Para-Ddharmma meaning the religious principles for which one is unfit, Aabhaasa meaning pretentious religion, Upaddharmma meaning analogical religion and Cchala-Ddharmma meaning cheating religion. One who is aware of religious principles should abandon all above Addharmmaas.

धर्मबाधो विधर्मः स्यात्परधर्मोऽन्यचोदितः ।
उपधर्मस्तु पाखण्डो दम्भो वा शब्दभिच्छलः ॥ १३ ॥

13

Ddharmmabaaddho Viddharmmah syaath
Paraddharmmoanyachodhithah
Upaddharmmasthu paakhando dhembho vaa sabdhabhichacchalah.

The religious principles which obstruct one's Swaddharma or own religious principles are called Viddharma. Religious principles introduced by and for others are called Para-Dharma. Upaddharma is a new religious principle created by One who is falsely proud, and which opposes or conflicts with Vedhic religion or religious principle. Cchala Dharma is something which is created by One's own interpretations by using jugglery of words unnecessarily.

यस्त्विच्छया कृतः पुम्भिराभासो ह्याश्रमात्पृथक् ।
स्वभावविहितो धर्मः कस्य नेष्टः प्रशान्तये ॥ १४॥

14

Yesthvichchayaa krithah pumbhiraabhaaso hyaasramaath prittthak
Svabhaavavihitho Dharma kasya neshtah presanthaye.

Those who perform irreligion against the norms of their own VarnnAasrama Dharmaas is Aabhaasa. That means those who perform or observe whatever they like disregarding the rule, norms and principles of their Anushttaanaas is Aabhaasa. Those who observe religious duties according to the Vedhic norms would attain peace and blissful happiness.

धर्मार्थमपि नेहेत यात्रार्थं वाधनो धनम् ।
अनीहानीहमानस्य महाहेरिव वृत्तिदा ॥ १५॥

15

Ddharmaarththamapi nehetha yaathraarththam vaaaddhano
ddhanam
Aneehaaneehaaneehamaanasya mahaaheriva vriththidhaa.

Even if a man is very poor, he should not endeavor to improve his economic conditions or for maintenance of his body and soul in place. A boa or python never endeavors to get its food. It simply lies down at a place and its livelihood will reach it to maintain its body. From that

lesson we should learn that we do not have to engage in any fruitive activities to obtain our livelihood and maintenance of the body.

सन्तुष्टस्य निरीहस्य स्वात्मारामस्य यत्सुखम् ।
कुतस्तत्कामलोभेन धावतोऽर्थेहया दिशः ॥ १६॥

16

Santhushtasya nireehasya svaathmaaramasya yeth sukham
Kuthasthath kaamalobhena ddhaavathoarthththehayaa dhisah.

One should be satisfied with whatever he gets. He should be greedless and desireless. He should be soulfully happy. The happiness and peacefulness derived by such a person can never be attained by a greedy person who is desirous of fulfilling all his material needs.

सदा सन्तुष्टमनसः सर्वाः सुखमया दिशः ।
शर्कराकण्टकादिभ्यो यथोपानत्पदः शिवम् ॥ १७॥

17

Sadhaa santhushtamanasah sarvvaah sukhamayaa dhisah
Sarkkaraakandakaadhibhyo yetthopaanathpadhah sivam.

One who wears a chappal will not be bothered or troubled by stones and thorns lying on the path. Similarly, One who is liberated from material desires and transcendently advanced and equipoised and mentally balanced will not be affected by the miseries filled in all the ten directions of the material world.

सन्तुष्टः केन वा राजन्न वर्तेतापि वारिणा ।
औपस्थ्यजैह्व्यकार्पण्याद्गृहपालायते जनः ॥ १८॥

18

Santhushtah kena vaa Raajan na varththethaapi vaarinaa
Aupastthyajaihvyaa kaarppanyaadhgrihapaalaayathe jenah.

My dear King, a self-satisfied person will be happy even with the availability of drinking water. Why then are human beings not content or satisfied with resources of water available to them? However, One who is driven by senses and sensualities, especially of tongue and genitals, would be wandering or running around like a stray dog to satisfy his sensual desires.

असन्तुष्टस्य विप्रस्य तेजो विद्या तपो यशः ।
स्रवन्तीन्द्रियलौल्येन ज्ञानं चैवावकीर्यते ॥ १९॥

19

Asanthushtasya viprasya thejo vidhyaa thapo yesah
Srevantheendhriyalaulyaena Jnjaanam chaivaavakeeryathe.

A Braahmana who is not self-satisfied would be wandering out and his sensual desires and greed will destroy his knowledge, fame, reputation, effulgence and whatever transcendental advancement he earned from austerities and penance.

कामस्यान्तं च क्षुत्तृड्भ्यां क्रोधस्यैतत्फलोदयात् ।
जनो याति न लोभस्य जित्वा भुक्त्वा दिशो भुवः ॥ २०॥

20

Kaamasyaantham cha kshuththridbhyaam
kroddhasyaithathphalodhayaath
Jeno yaadhi na lobhasya jithvaa bhukthvaa dhiso bhuvah.

A person who is troubled or suffering from hunger and thirst would be satisfied when he eats and drinks. Similarly, if One becomes very angry, his anger can be eliminated or removed or satisfied by chastisement and its reaction. But, in the case of greed, even after conquering all the ten directions or the whole world and even if he enjoys everything in the world he will still not be satisfied.

पण्डिता बहवो राजन् बहुज्ञाः संशयच्छिदः ।
सदसस्पतयोऽप्येके असन्तोषात्पतन्त्यधः ॥ २१॥

10

21

Pandithaa behavo, Raajan, behujnjaah samsayachcchidhah
Sadhasaspathayoapyeke asanthoshaath pathanthyaddhah.

Hey, Mahaaraaja Yuddhishtira! Many persons with varied experiences, with Vedhic or spiritual and Bhauthik or material knowledge, or those who are decorating high positions, or those scholars who are eligible to become presidents of large assemblies, etc. would fall into miserable hellish conditions because of greed or because of not being satisfied with what they have.

असङ्कल्पाज्जयेत्कामं क्रोधं कामविवर्जनात् ।
अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ॥ २२ ॥

22

Asankalpaajjeyeth kaamam, krodham kaamavivarjjenaath,
Arthtthaanarthtthekshayaa lobham, bhayam
thatthvaavamarsanaath.

With firm determination of a stable and balanced mind, One should give up lusty desires for sense gratification. Similarly, by giving up envy One should conquer anger and by debating the disadvantages of accumulating wealth One should give up greed and by discussing philosophical and logical truth One should give up fear.

आन्वीक्षिक्या शोकमोहौ दम्भं महदुपासया ।
योगान्तरायान् मौनेन हिंसां कायाद्यनीहया ॥ २३ ॥

23

Aanveekshikyaa sokamohau, dhembham mahadhupaasayaa,
Yogaanthetaayaana maunena, himsaam kaayaadhyaneehayaa.

By analytically discussing spiritual knowledge One should conquer lamentation and illusion; by serving great devotees of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan One

should get rid of false pride or can become pride-less; by keeping silence One can avoid the obstacles of mystic Yoga; and by stopping sense gratification One can get rid of envy and greed.

कृपया भूतजं दुःखं दैवं जह्यात्समाधिना ।
आत्मजं योगवीर्येण निद्रां सत्त्वनिषेवया ॥ २४॥

24

Kripayaa bhoothajam dhuhkham, Dhaiwam jehyaath samaaddhinaa
Aathmajam yogaveeryena, nidhraam saththvanishevayaa.

Sufferings caused by other entities can be overcome by mercy, kindness and good behavior; sufferings caused by Providence can be counteracted by meditation and trance; sufferings due to mind and body can be faced by Yogaas like Hata-Yoga and Praanaayaama and the sleepiness can be conquered by Saththva or mode of goodness or associating with virtuous people and listening to their discourses.

रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च ।
एतत्सर्वं गुरौ भक्त्या पुरुषो ह्यञ्जसा जयेत् ॥ २५॥

25

RejasThamascha Saththvena, Saththvam chopasamena cha,
Ethathsarvvam gurau bhakthyya Purusho hyanjjasaa jeyeth.

By Saththva-Guna or quality of goodness and virtue One can conquer other two Gunaas or modes of nature like Rejas or passion and Thamas or ignorance; by detachment One can get rid of Saththva; and all these can be achieved easily by proper and useful instructions of Guroos.

यस्य साक्षाद्भगवति ज्ञानदीपप्रदे गुरौ ।
मर्त्यासद्धीः श्रुतं तस्य सर्वं कुञ्जरशौचवत् ॥ २६॥

26

Yesya saakshaathBhagawathi jnjaanadheepapredhe gurau
Marthhyaasadhddeeh srutham thasya sarvvam kunjjarasauchavath.

The original Guru who provides all the brightest of the brightest knowledge required to overcome the miseries of material life is none other than The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. If anyone who mistakes that Guru as an ordinary man and receives knowledge and instructions would be futile like a bath given to or taken by an elephant. [An elephant covers its body with dust and mud as soon as it completes a bath that is why it is called an elephant bath is futile. Here the indirect meaning is that if we do not have full faith in our Guru then whatever he teaches will not be useful. Therefore, consider Guru as The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and have full faith in Guru.]

एष वै भगवान् साक्षात्प्रधानपुरुषेश्वरः ।
योगेश्वरैर्विमृग्याङ्घ्रिलोको यं मन्यते नरम् ॥ २७॥

27

Esha vai Bhagawaan saakshaath PreddhaanaPurusheswarah
Yogeswarairvimrigyaangghrirloko vai manyathe naram.

Lord Sree Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the Master of all living entities and of the material natures too. Lord Sree Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the Master and the cause and provider of Aathmasaakshaathkaaram. Lord Sree Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is being worshipped by the most exalted Yogees who have attained transcendental realization. Anyone who considers Lord Sree Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is Purushoththama meaning the most exalted and noblest Supreme Personality as an ordinary man is simply due to ignorance and such people are insane.

षड्वर्गसंयमैकान्ताः सर्वा नियमचोदनाः ।
तदन्ता यदि नो योगानावहेयुः श्रमावहाः ॥ २८॥

28

Shadvarggasamyemaikaanthaah sarvvaa niyamachodhanaah
Thadhanthaa yedhi no yogaanaavaheyuh sremaavahah.

There are six ways like ritualistic ceremonies, regulative principles, religious observations, austerities and penances, practice of Yoga and meditation, which are meant for controlling the senses and mind and to help meditate upon Lord Sree Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. But, if by practicing all these One is not able to control senses and mind and meditate upon Lord Sree Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, then all these Nishttaas are only for name's sake and the efforts are simple labor of frustration.

यथा वार्तादयो ह्यर्था योगस्यार्थं न बिभ्रति ।
अनर्थाय भवेयुस्ते पूर्थमिष्टं तथासतः ॥ २९॥

29

Yetthaa vaarththaadhayo hyarthththa yogasyarththam na bibhrethi
Anarthththaaya bhavayusthe poorththamishtam thatthaasathah.

Just like how the professional activities like agriculture and business are not helpful for spiritual advancement, ritualistic ceremonies according to Vedhic norms performed by a non-devotee of Lord Sree Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan will be futile and useless.

यश्चित्तविजये यत्तः स्यान्निःसङ्गोऽपरिग्रहः ।
एको विविक्तशरणो भिक्षुर्भिक्षामिताशनः ॥ ३०॥

Yeschiththavijaye yeththah syaannihsanggoaparigrehah
Eko vivikthasarano bhikshurbhikshaamithaasanah.

Those who wish to control and overcome the mind would have to abandon his interest in material possessions, association with family and relatives and home and town. Thus, after renouncing material interests he should become a Sanyaasi and beg daily for livelihood by eating very limited and live in an isolated place without having many contacts with the outside world.

देशे शुचौ समे राजन् संस्थाप्यासनमात्मनः ।
स्थिरं समं सुखं तस्मिन्नासीतर्ज्वङ्ग ओमिति ॥ ३१ ॥

Dhese suchau same, Raajan, samstthaapyaasanamaathmanah
Stthiram samam sukham thasminaaseetharjvanga Oamithi.

He should sit with straight body in a pure, clean and serene place and stay without any movements of body and mind and make himself comfortable and then devotionally and concentratedly chant the Manthra "Oaum" pronounced like "OM".

प्राणापानौ सन्निरुद्ध्यात्पूरकुम्भकरेचकैः ।
यावन्मनस्त्यजेत्कामान् स्वनासाग्रनिरीक्षणः ॥ ३२ ॥

Praanaapaanau sannirunddhyath PoorakumbhakaRechakaih
Yaavanmanasthyejeth kaamaan svanaasaagranireekshanah.

A Yogi who has attained perfection should practice the breathing exercises known as Pooraka, Kumbhaka and Rechaka and by controlling inhalation and exhalation by constantly staring at the tip of the nose. And then with practice he should stop both inhalation and

exhalation also and would reach trance. In this way a Yogi would be able to get rid of all his sensual material desires and attachments.

यतो यतो निःसरति मनः कामहतं भ्रमत् ।
ततस्तत उपाहृत्य हृदि रुन्ध्याच्छनैर्बुधः ॥ ३३ ॥

33

Yetho yetho nihsarathi manah kaamahatham bhremath
Thathasthatha upaahrithya hridhi rundhyaachcchanairbbuddhah.

Scholastic Yogees should bring back the mind slowly and gradually when his mind is trapped in the desire for material possessions and sense gratification due to attachment and arrest such desires and gratifications right at the core of heart.

एवमभ्यस्यतश्चित्तं कालेनाल्पीयसा यतेः ।
अनिशं तस्य निर्वाणं यात्यनिन्धनवह्निवत् ॥ ३४ ॥

34

Evamabhyasathaschiththam kaalenaalpeeyasaa yetheh
Anisam thasya nirvvaanam yaathyaninddhanavahnivath.

When a Yogi regularly practices in this way, his heart and mind become fixed and free from disturbances and agitations like fire without flames or smoke.

कामादिभिरनाविद्धं प्रशान्ताखिलवृत्ति यत् ।
चित्तं ब्रह्मसुखस्पृष्टं नैवोत्तिष्ठेत् कर्हिचित् ॥ ३५ ॥

35

Kaamaadhibhiranaavidhddham presaanthaakhilavritthi yeth
Chiththam Brahmasukhasprishtam naivoththishthtetha karhichith.

Oh, the Lord and Leader of the Earth! When One's consciousness is uncontaminated by material lusty desires it becomes calm and peaceful in all its activities and thus can lead an eternal blissful life.

Once One reached and situated in that platform he would not and does not return to materialistic activities.

यः प्रव्रज्य गृहात्पूर्वं त्रिवर्गावपनात्पुनः ।
यदि सेवेत तान् भिक्षुः स वै वान्ताश्यपत्रपः ॥ ३६॥

36

Yah prevrejya grihaah poorvvam thrivarggaavapanaath punah
Yedhi sevetha than bhikshuh sav ai vaanthaasyapathrapah.

If One who accepted Sanyaasa-Aasrama after Gaarhastthya, meaning Grihastthasrama life, goes back to Gaarhastthya life to enjoy material possessions and satisfy sensual gratifications, he is the worst heinous being. He is called a Vaanthaasi meaning One who eats his own vomit shamelessly.

यैः स्वदेहः स्मृतो नात्मा मर्त्यो विट्कृमिभस्मसात् ।
त एनमात्मसात्कृत्वा क्ष्वाघयन्ति ह्यसत्तमाः ॥ ३७॥

37

Yaih svadhehah smritho naathmaa marththyo vitkrimibhasmasaath
Tha enamaathmasaathkrithvaa slaaghayanthi hyasaththamaah.

Sanyaasees who first consider that body is perishable, and it will be turned into ashes or worms or stool and that the soul is eternal and imperishable and different from body and then consider or give importance to the body and glorify it like the self or soul like a Grihasttha are the worst foolish rascals.

गृहस्थस्य क्रियात्यागो व्रतत्यागो वटोरपि ।
तपस्विनो ग्रामसेवा भिक्षोरिन्द्रियलोलता ॥ ३८॥

38

Grihastthasya kriyaathyaagao vrathathyaago vatorapi
Thapasvino graamasevaa bhikshorindhriyalolathaa.

आश्रमापसदा ह्येते खल्वाश्रमविडम्बकाः ।
देवमायाविमूढांस्तानुपेक्षेतानुकम्पया ॥ ३९॥

39

Aasramaapasdhaa hyethe khalvaasramavidambakaah
Dhevamaayaavimooddaamsthaanupekshethaanukampayaa.

It is abominable or despicable for a Grihasthaasrami to abandon the regulative principles prescribed for them; and for a Brahmachaari not to follow the vows he has taken while living with his Guru; and for a Vaanaprestthi to get involved in the social activities in his family and in the village; and for a Sanyaasi to be addicted to sense gratifications. One who acts in this way against their respective Aasrama is to be considered as the lowest renegade. Such pretender is bewildered by the external energy of Lord Sree Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and One should either reject him from any of the Aasramaas or taking compassion upon him teach him, if possible, to resume or go back to his original Aasrama.

आत्मानं चेद्विजानीयात्परं ज्ञानधुताशयः ।
किमिच्छन् कस्य वा हेतोर्देहं पुष्णाति लम्पटः ॥ ४०॥

40

Aathmaanam chedhvijaaneeyaath param jnjaanaddhuthaasayah
Kimichcchan kasya vaa hethordhdheham pushnaathi lempatah.

If One can attain the awareness that Soul is different from body by transcendental knowledge and analysis, then how can he be contaminated with the desire for sensual gratifications, because sensual gratification is the result of ignorance of transcendental knowledge? That means a spiritually advanced person will not be enticed with sensual gratification. A spiritually advanced person knows that there is no benefit in fulfilling material desires.

आहुः शरीरं रथमिन्द्रियाणि

18

ह्यानभीषून् मन इन्द्रियेशम् ।
वर्त्मानि मात्रा धिषणां च सूतं
सत्त्वं बृहद्वन्धुरमीशसृष्टम् ॥ ४१ ॥

41

Aahuh sareeram retthamindhriyaani
Hayaanabheeshoon mana indhriyesam
Varthmaani maathraa ddhishanaam cha sootham
Saththvam brihadhbendddhuramEeassrishtam.

The transcendentalists with advanced knowledge compare the body, which is made by the orders of Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, to a chariot and the senses as the horses and the mind which is the master of all senses as the reins and the five objects of senses as the five paths or the routes and discretionary intelligence as the chariot driver and the consciousness which is spread throughout the body as the cause of bondage in this material world.

अक्षं दशप्राणमधर्मधर्मौ
चक्रेऽभिमानं रथिनं च जीवम् ।
धनुर्हि तस्य प्रणवं पठन्ति
शरं तु जीवं परमेव लक्ष्यम् ॥ ४२ ॥

42

Aksham dhesapraanamaddharmmaddharmmau
Chakreabhimaanam retthinam cha jeevam
Ddhanurhi thasya prenavam pattanthi
Saram thu jeevam parameva lekshyam.

Besides, the spokes of the wheels are compared to the ten life air required for the body; the top of the wheel as Ddharmma or religion and bottom of the wheel as Addharmma or irreligion [this is very interesting comparison because for the moving wheel the top and bottom is not fixed so religion can become irreligion when it goes to

opposite direction and vice-versa]; the living entity in the bodily concept of life is compared as the owner of the chariot; the Vedhic Pranava Manthra, 'OAUM or OM" is the bow; the pure living entity without the bodily concept is the arrow; and Lord Sree Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the target.

रागो द्वेषश्च लोभश्च शोकमोहौ भयं मदः ।
मानोऽवमानोऽसूया च माया हिंसा च मत्सरः ॥ ४३ ॥

43

Raago dhveshascha lobhascha sokamohau bhayam madhah
Maanoavamaanoasooyaa cha maayaa himsaa cha mathsarah

रजः प्रमादः क्षुन्निद्रा शत्रवस्त्वेवमादयः ।
रजस्तमःप्रकृतयः सत्त्वप्रकृतयः क्वचित् ॥ ४४ ॥

44

Rejah premaadhah kshunnidhraa sathravasthvevamaadhayah
Rejasthamahprekrithayah saththvaprekrithayah kvachith.

Oh, the best of the Kings, Yuddhishtira! We, meaning our souls, are conditioned to the material world. For conditioned stage, One's conceptions of life are sometimes polluted by Rejas or Passion and Thamas or Ignorance which are exhibited by attachment, hostility, greed, lamentation, illusion, fear, madness, false-prestige, insults, fault-finding, deception, envy, intolerance, passion, bewilderment, hunger and sleep. All these are enemies. Sometimes, One's conceptions are polluted even by Saththva or Goodness.

यावन्नृकायरथमात्मवशोपकल्पं
धत्ते गरिष्ठचरणार्चनया निशातम्,
ज्ञानासिमच्युतबलो दधदस्तशत्रुः
स्वाराज्यतुष्ट उपशान्त इदं विजह्यात् । ४५ ॥

45

Yaavannrikaayareththamaathmavasopakalpam
Ddhaththe gerishttacharanaarchchanayaa nisaatham
Jnjaanaseemachyuthabelo dheddhadhasatharuh
Svaaraajyathushta upasaantha idham vijahyaadh.

If One accepts this material body compared to a chariot as the form of himself it will be under the control of senses. And when the conditioned self is under the complete control of senses and has no relief from it, at that time at the direction of Lord Sree Vaasudheva Sree Krishna Bhagawaan or Achyutha Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan One will get the advices and instructions from a noble Aachaarya and attain transcendental knowledge. With that sharp sword of transcendental knowledge One can cut off and destroy and eliminate all the enemies like the attachment, hostility, etc. created by passion and ignorance and attain Aathmasaakshaathkaaram or transcendental realization that the self is not the body, and the self is real and eternal, and body is unreal and perishable.

नोचेत्प्रमत्तमसदिन्द्रियवाजिसूता
नीत्वोत्पथं विषयदस्युषु निक्षिपन्ति,
ते दस्यवः सहयसूतममुं तमोज्ज्वे
संसारकूप उरुमृत्युभये क्षिपन्ति ॥ ४६ ॥

46

No cheth premaththamasadhindhriyavaajisoothaa
Neethvothpattham vishayadhesyushu nikshipanthi
The dhesyavah sahayasoothamamum thamoanddhe
Samsaarakoopa urumrithyubhaye kshipanthi.

But, if One does not opt to take shelter under the mercy of Achyutha Bhagawaan by approaching an Aachaarya, then the senses acting as horses and the intelligence acting as driver, both being prone to material contaminations would inattentively drive the chariot of body in the path of sensual gratifications. When, One is again thrown into the dark well of contaminated material pleasures like eating, mating,

sleeping, etc. ignorantly, then he is again thrown into the dangerous material ocean of innumerable births and deaths without having any escape from it.

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ।
आवर्तते प्रवृत्तेन निवृत्तेनाश्नुतेऽमृतम् ॥ ४७॥

47

Prevriththam cha nivriththam cha dhvividham karmma vaidhikam
Aavarththetha prevriththena, nivriththenaasnutheamritham.

According to Vedhaas, there are two types of activities called Prevriththi Maargga and Nivriththi Maargga. Prevriththi Maargga is the path of activities with the purpose and desire of raising One from lower to higher conditions of material life. Nivriththi Maargga is for eliminating material desires. With Prevriththi Maargga, One suffers under the entanglements of miseries of the material world. By Nivriththi Maargga, One will be purified and would be able to drink Amritha and enjoy the blissful happiness of eternity.

हिंस्रं द्रव्यमयं काम्यमग्निहोत्राद्यशान्तिदम् ।
दर्शश्च पूर्णमासश्च चातुर्मास्यं पशुः सुतः ॥ ४८॥

48

Himsram dhrevyamayam, kaamyamagnihotraadhyasaanthiham
Dhersascha poornnamaasascha chaathurmmaasyam pasuh suthah

एतदिष्टं प्रवृत्ताख्यं हुतं प्रहुतमेव च ।
पूर्तं सुरालयारामकूपाजीव्यादिलक्षणम् ॥ ४९॥

49

Ethadhishtam prevriththaakhyam hutham prehuthameva cha
Poorththam suraalayaaraamakoopaajeevyaadhilekshanam.

The ritualistic ceremonies of various Yaagaas and Yejnjaas like: Agnihothra, Dhersa, Poornnamaasa, Chaathurmmaasya, Pasu-

Yejnja, Soma-Yejnja, Belidhaana, etc. are all symptomized by killing of animals and burning of food-grains, oils, ghee and many other valuables and they are for fulfillment of material desires with net result of creation of anxiety. Performing such Yaagaas and Yejnjaas and worshipping Dhevaas like Kubera, the Lord of Wealth and Treasure, constructing temples for Dhevaas, building rest-houses or inns and gardens and parks, digging wells for distribution of water, establishing booths for distribution of food, performing activities for welfare of the public, etc. are all symptomized by attachment to material desires and material pride.

द्रव्यसूक्ष्मविपाकश्च धूमो रात्रिरपक्षयः ।
अयनं दक्षिणं सोमो दर्श ओषधिवीरुधः ॥ ५० ॥

50

Dhrevyasookshmvipaakascha ddhoomo raathrirapaksheyah
Ayanam dhekshinam somo dhera oashaddhiveeruddhah.

Hey, King Yuddhishtira! When oblations of ghee and food-grains like rice, wheat, barley, etc. are offered in sacrifice they will turn into celestial smoke. Then, the celestial smoke moves to higher or upper planetary systems and to time or period zones like Ddhoomam, Raathri, Krishna Paksha, the Ayana or solstice like Dhekshinaayana or Southern Solstice and would ultimately reach the planet of Moon. The performers of such activities for fulfilment of material desires would also move with the celestial smoke after their death. When all the virtues of the performances are exhausted, they will descend from the Moon to earth and would be born as herbs, plants, vines, creepers, food-grains, vegetables, etc. This is known as Pithru-Yaana.

अन्नं रेत इति क्षमेश पितृयानं पुनर्भवः ।
एकैकश्येनानुपूर्वं भूत्वा भूत्वेह जायते । ५१ ॥

51

Annam retha ithi kshmesha pithruyaanam punarbhavah
Ekaikasyenaanupoorvvaam bhoothvaa bhoothveha jaayathe.

Then these plants will be consumed by different living entities as their food and will be converted to semen and will enter the bodies of the opposite sex. Thus, One will take birth again and again as various and or different species.

निषेकादिश्मशानान्तैः संस्कारैः संस्कृतो द्विजः ।
इन्द्रियेषु क्रियायज्ञान् ज्ञानदीपेषु जुह्वति ॥ ५२ ॥

52

Nishekaadhismasaanaanthaih samskaaraih samskritho dhvijah
Indhriyeshu kriyaayejnjaan jnjaanadheepeshu juhvathi.
Indhriyaani manasyoormmau vaachi vaikaarikam manah.

[The last line of Stanza 52 is shown as the first line of Stanza 53 and that is why 52 & 53 are combined.]

इन्द्रियाणि मनस्यूर्मीं वाचि वैकारिकं मनः ।
वाचं वर्णसमाम्नाये तमोङ्कारे स्वरे न्यसेत् ।
ओङ्कारं बिन्दौ नादे तं तं तु प्राणे महत्यमुम् ॥ ५३ ॥

53

Vaacham varnnasamaamnaaye, thamomkaare svare nyeseth
Omkaaram bindhau, naadhe tham, tham thu praane, mahathyamum.

A Braahmana or Dhvija, meaning twice-born, gains his life by the grace of his parents through the process of purification known as Gerbhadhaana meaning as a donation by consumption or by birth. Also, as the results of numerous activities undertaken right from birth until death other types of purification take place based upon virtuous activities performed. In due course of time a qualified Braahmana can become uninterested in materialistic activities and sacrifices but could offer sensual sacrifices as he might have been enlightened with spiritual knowledge after burning all his materialistic interests in the illumination of fire of knowledge. The mind is always agitated by waves of acceptances and rejections. Therefore, all the activities of the senses should be offered into mind and then the mind should be

offered into words. Then words should be offered into the aggregation of all alphabets, and which should then be offered into one concise form "OM or AUM " Kaara. Then, that "OM Kaara" should be offered into a Bindhu or point, then that point into vibration of sound and then vibration of sound into life air. Then, that life air should be offered to all that remains which is Brahman or Parabrahman or Parabrahmam or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. This is the process of sacrifice.

अग्निः सूर्यो दिवा प्राह्नः शुक्लो राकोत्तरं स्वराट् ।
विश्वश्च तैजसः प्राज्ञस्तुर्य आत्मा समन्वयात् ॥ ५४॥

54

Agnih Sooryo Dhivaa Praahnah Suklo raakoththaram svaraath
Visvascha thajisah praajnjasthurya aathma samanvayaath.

On the path of ascension, the Aathma or Praana meaning the soul or life-air of the progressive living entity after leaving the gross physical body will enter the upper worlds of Fire, Sun, the day, the end of the day, the bright fortnight, the full Moon, and the passing of Sun in the north or northern solstice along with respective presiding deities. And ultimately the soul will enter Brahma-Loka and will enjoy the stay there for millions of years and finally his material designation will end. He then will take subtle designation or subtle form of the soul from which he attains casual designation witnessing all previous states. Upon annihilation of casual state, he attains pure state in which he identifies and merges with The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. This is the path and process of how the material living entity becomes transcendental.

देवयानमिदं प्राहुर्भूत्वा भूत्वानुपूर्वशः ।
आत्मयाज्युपशान्तात्मा ह्यात्मस्थो न निवर्तते ॥ ५५॥

55

Dhevayaanamidham praahurbhoothvaa bhoothvaanupoorvvasah
Aathmayaajyupasaanthaathmaa hyaathmasttho na nivarththathe.

This gradual process of elevation of self-realization is meant for those who are truly aware of the Absolute Truth of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. After repeated birth on this path which is known as Dheva-Yaana, One attains these consecutive stages. [What it means is that One who is in the Dheva-Yaana will not have birth into lower species. Their birth and activities will always be as Braahmana and Braahmanical so that they will never deviate from Dheva-Yaana.] One who is completely free from all material desires need not traverse the path of repeated births and deaths, meaning they will merge with The Absolute Truth or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

य एते पितृदेवानामयने वेदनिर्मिते ।
शास्त्रेण चक्षुषा वेद जनस्थोऽपि न मुह्यति ॥ ५६ ॥

56

Ya ethe PithruDhevaanaamayane Vedhanirmmithe
Saasthrena chakshushaa Vedha jenastthoapi na muhyathi.

One who knows these Pithru-Yaana and Dheva-Yaana clearly by analyzing Vedhaas and Saasthraas would not be going after desire satisfaction in material nature though he will be associated with material entities and living in the material world.

आदावन्ते जनानां सद्बहिरन्तः परावरम् ।
ज्ञानं ज्ञेयं वचो वाच्यं तमो ज्योतिस्त्वयं स्वयम् ॥ ५७ ॥

57

Aadhaavanthe jenaanaam sadh behiranthah paraavaram
Jnaanam jneyam vacho vaachyam Thamo jyothisthvayam svayam.

Hey, Yuddhishtira! Please understand that The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the One Who exists and Who does not exist at the beginning and before the

beginning, at the end and after the end, at outside or externally as well as inside or internally, as the essence of everything and as the non-essence of everything, as gross as well as subtle, as knowledge as well as ignorance, as the light as well as darkness and as everything it is this Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

आबाधितोऽपि ह्याभासो यथा वस्तुतया स्मृतः ।
दुर्घटत्वादैन्द्रियकं तद्वदर्थविकल्पितम् ॥ ५८॥

58

Aabaaddhithoapi hyaabhaaso yetthaa vasthuthayaa smrithah
Dhurghatathvaadhaindhriyakam thadvadharththavikalpitham.

Although, One can understand that the reflection of an object like the Sun, seen in water or in the mirror is false, does not mean that the object or Sun is not real. In the same principle it would be difficult to prove the reality of speculative knowledge. [To prove the existence of The Supreme Soul everywhere and in everything and always is very difficult to prove.]

आबाधितोऽपि ह्याभासो यथा वस्तुतया स्मृतः ।
दुर्घटत्वादैन्द्रियकं तद्वदर्थविकल्पितम् ॥ ५८॥

59

Kshithyaadheenaamihaarththhaanaam cchaayaa na kathamaapi hi
Na sangghaatho vikaaroapi na pritthangnaanvitho mrishaa.

There is absolutely no reflection or shadow of the earth or the universe or any of its entities in The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. And there is no association of any sort with the universe or its entities or anything else in The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. If anyone has that feeling or the thought or imagination or speculation then, those are all unreal and untrue and false.

धातवोऽवयवित्वाच्च तन्मात्रावयवैर्विना ।
न स्युर्ह्यसत्यवयविन्यसन्नवयवोऽन्ततः ॥ ६० ॥

60

Ddhaathavoavayavithvaachcha thanmaathraavayavairvinaa
Na syurhyasathyavayavinyasannavayavoanthathah.

As the body is made or formed of five elements, it cannot exist without the subtle sense objects. Since the body is false, the sense objects are also naturally false or temporary or perishable.

स्यात्सादृश्यभ्रमस्तावद्विकल्पे सति वस्तुनः ।
जाग्रत्स्वापौ यथा स्वप्ने तथा विधिनिषेधता ॥ ६१ ॥

61

Syaath saadhrisyabhremasthaavadhvikalpe sathi vasthunah
Jaagrathsvaapau yetthaa svapne thatthaa viddhinisheddhattaah.

Though The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is impartial and unbiased due to similarity between one and another One can have the illusion that the substance and its parts are separated. [One can get the feeling that The Supreme Soul is favorable to one and unfavorable to another.] While dreaming One creates a separation between the existence of wakefulness and sleep. It is in such a state of mind that regulative principles of scriptures consisting of injunctions and prohibitions are recommended.

भावाद्वैतं क्रियाद्वैतं द्रव्याद्वैतं तथाऽऽत्मनः ।
वर्तयन् स्वानुभूत्येह त्रीन् स्वप्नान् धुनुते मुनिः ॥ ६२ ॥

62

Bhaavaadhvaitham kriyaadhvaitham dhrevyaadhvaitham
thatthaaaathmanah
Varththayan svaanubhoothyeha threen svapnaanddhunuthe Munih.

Hey, Mahaaraajan! A Muni or One who analyzes and mentally speculates things understands Bhaavaadhvaitham or that there is oneness for existence, Kriyaadhvaitham or oneness of activity and Dhrevyaadhvaitham or oneness of paraphernalia and that the self is different from the actions and reactions. And according to that awareness and realization he gives up the three states of wakefulness, dreaming and sleep.

कार्यकारणवस्त्वैक्यमर्शनं पटतन्तुवत् ।
अवस्तुत्वाद्विकल्पस्य भावाद्वैतं तदुच्यते ॥ ६३॥

63

Kaaryakaaranavasthvaikyadhersanam patathanthuvath
Avasthuthvaadhvikalpasya bhaavaadhvaitham thadhuchyathe.

When One understands that the cause and effect or result are one and that duality is unreal, just like the idea that the thread of the cloth is different from the cloth itself. The understanding that the thread of the cloth and the cloth are the same is called Bhaavaadhvaitham or oneness of existence.

यद्ब्रह्मणि परे साक्षात्सर्वकर्मसमर्पणम् ।
मनोवाक्तनुभिः पार्थ क्रियाद्वैतं तदुच्यते ॥ ६४॥

64

YedhBrahmani pare saakshaath sarvvakarmmasamarppanam
Manovaakthanubhih Paarthththa, kriyaadhvaitham thadhuchyathe.

Whatever we do either by mind or by words or by body are all offered and dedicated to Parabrahmam or Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is known as Kriyaadhvaitham.

आत्मजायासुतादीनामन्येषां सर्वदेहिनाम् ।
यत्स्वार्थकामयोरैक्यं द्रव्याद्वैतं तदुच्यते ॥ ६५॥

65

Aathmajaayaasuthaadheenaamanyeshaam sarvvadhehinaam
Yeth svaarththakaamayoraikyam dhrevyaadhvaitham
thadhuchyathe.

When the ultimate goal and interest of One's own self, One's wife, One's children, One's relatives, One's friends and all other embodied living beings is one and that is called Dhrevyaadhvaitham or oneness of interest.

यद्यस्य वानिषिद्धं स्याद्येन यत्र यतो नृप ।
स तेनेहेत कार्याणि नरो नान्यैरनापदि ॥ ६६॥

66

Yedhyasya vaaanishidhddham syaadhyena yethra yetho Nripa!
Sa thenehetha karmmaani naro naanyairanaapadhi.

Oh, King Yuddhishtira! A man should perform his prescribed duties or activities according to his status of life with the things, endeavors, process and living places that are not forbidden for him, and not by any other means.

एतैरन्यैश्च वेदोक्तैर्वर्तमानः स्वकर्मभिः ।
गृहेऽप्यस्य गतिं यायाद्राजंस्तद्भक्तिभाङ् नरः ॥ ६७॥

67

Ethairanyaischa vedhokthairvarththamaanah svakarmmabhih
Griheapyasya gethim yaayaadhraajamsthadhbhakthibhaangnarah.

One who performs his occupational duties according to these instructions as well as other instructions given in Vedhaas and Saasthraas by remaining as a devotee of Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and dedicating the results to Him would be able to attain Vishnu Padham or abode of Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The

Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan even while remaining at home and maintaining the family life. [This means One doesn't need to be a Sanyaasi or a Renouncer to attain Moksha.]

यथा हि यूयं नृपदेव दुस्त्यजा-
दापद्गणादुत्तरतात्मनः प्रभोः ।
यत्पादपङ्केरुहसेवया भवा-
नहारषीन्निर्जितदिग्गजः क्रतून् ॥ ६८॥

68

Yetthaa hi yooyam Nripadheva dhusthyejaa-
Dhaapadhgenaadhuththarathaathmanah Prebhoh
Yethpaadhapankeruhasevayaa Bhavaa-
Nahaarsheennirjithadhiggejah krethoon.

Hey, Nripa! Lord SreeNivaasa Prebhu who is Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is your friend and your soulful friend and soul. Is it not because of His mercy and compassion that you were able overcome many dangers and difficulties and obstacles and defeat many mighty enemies? He is the remover of all dangerous situations from your life. You are constantly offering services at His lotus feet and because of that you were able to defeat all the kings and complete the Raajasooya Yaaga successfully which is impossible for any other kings to perform. You were able to do all these only because of Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

अहं पुराभवं कश्चिद्गन्धर्व उपबर्हणः ।
नाम्नातीते महाकल्पे गन्धर्वाणां सुसम्मतः ॥ ६९॥

69

Aham puroabhavam kaschidhGenddharvva Upaberhanah
Naamnoatheethe mahaakalpe Genddharvvaanaam susammatah.

Hey, Yuddhishtira, the best of the Kings! Long, long ago, in the previous Mahaa Kalpa or Brahma Kalpa, I was the most famous Upaberhana, the noblest Genddharva. In that Kalpa, I was fortunate to be born in the Celestial Genddharva Kula.

रूपपेशलमाधुर्यसौगन्ध्यप्रियदर्शनः ।
स्त्रीणां प्रियतमो नित्यं मत्तः स्वपुरुलम्पटः । ७० ॥

70

Roopapesalamaaddhuryasaugenddhyapriyadhersanah
Sthreenaam priyatham nithyam maththasthu purulempatah.

Hey, son of Ddharmmaraaja! I was extremely handsome with a well-built body and perfect shape. I spoke very sweetly. I decorated my body very attractively with flower garlands and sandal pulp. All beautiful damsels were very much attracted to me due to my charming walk and look and words. Thus, day after day my lady fans progressively increased.

एकदा देवसत्रे तु गन्धर्वाप्सरसां गणाः ।
उपहृता विश्वसृग्भिर्हरिगाथोपगायने ॥ ७१ ॥

71

Ekadhaa Dhevasathreshu GenddharvvaApsarasaam genaah
Uphoothaa visvasrigbhirHarigaatthopagaayane.

Once there was a festival to celebrate the glories of Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan with glorifying Keerththans and Bhajans in the assembly of Dhevaas conducted by the Prejaapathees. In that assembly the Prejaapathees invited all Genddharvvaas and Apsaraas to sing the glorifying Sankeerththans of Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

अहं च गायंस्तद्विद्वान् स्त्रीभिः परिवृतो गतः ।

ज्ञात्वा विश्वसृजस्तन्मे हेलनं शेपुरोजसा ।
याहि त्वं शूद्रतामाशु नष्टश्रीः कृतहेलनः ॥ ७२॥

72

Aham cha gaayamsthadhvidhvaan sthreebhih parivriitho gethah
Jnjaathvaa visvasrijasthanme helanam sepurojasaa
“Yaahi thvam Soodhrathaamaasu nashtasreeh krithahelanah.”

Being invited, I also attended the festival. I was surrounded by many beautiful damsels. I was like a flirting play-boy. Being a Genddharva, I started singing the glories of Dhevaas or deities very musically. My singing was not included in the agenda of the Prejaapathees. Therefore, they forcefully cursed me with these words: “Because you have committed an offense in this divine assembly, may you immediately become a Soodhra, devoid of beauty and the celestial privileges of a Genddharva.”

तावद्दास्यामहं जज्ञे तत्रापि ब्रह्मवादिनाम् ।
शुश्रूषयानुषङ्गेण प्राप्तोऽहं ब्रह्मपुत्रताम् ॥ ७३॥

73

Thaavadhdhaasyaamaham jejnje thathraapi Brahmavaadhinaam
Susrooshenaanushanggena praapthoaham Brahmaputhrathaam.

Thus, with the effect of the curse, I was born as the son of a Soodhra maid servant. Being a Soodhra boy, as a servant, I used to offer sincere and devotional services to the Brahmajnja Maharshees in the Aasrama where my mother was a maid servant. With the blessings of those noblest Maharshees, I was born in this birth as the son of Brahma. And that’s how I became Naaradha.

धर्मस्ते गृहमेधीयो वर्णितः पापनाशनः ।
गृहस्थो येन पदवीमञ्जसा न्यासिनामियात् ॥ ७४॥

74

33

Ddharmmasthe grihameddheeyo varnnithah paapanaasanah
Grihasttho yena padhaveemanjjasaa nyaasinaamiyaath.

How a Grihasttha or family-man can execute the occupational duties of a Sanyaasi and how he can reach the position of a Sanyaasi has been explained like this.

यूयं नृलोके बत भूरिभागा
लोकं पुनाना मुनयोऽभियन्ति ।
येषां गृहानावसतीति साक्षा-
द्गूढं परं ब्रह्म मनुष्यलिङ्गम् ॥ ७५॥

75

Yooyam nriloke betha bhooribhaagaa
Lokam punaanaa Munayoabhiyanthi
Yeshaam grihaanaavasatheethi saakshaadh
Gooddam param Brahma manushyalingam.

Hey, Yuddhishtira! There is absolutely no doubt that there is no one else in this world as fortunate as you, Paandavaas, are. Because The Parabrahmam or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is always with you living with you in your own home in the form an ordinary human being, as Krishna or as Lord Sree Vaasudheva Sree Krishna Bhagawaan. It is so wonderful! It is so amazing to see that so many great Risheesvaraas and Maharshi-Sreshhtaas were visiting and staying in your home to purify and sanctify! [What is amazing is that when Sree Krishna Bhagawaan is living with Paandavaas, what the need for the Maharshees to visit and sanctify the place?]

स वा अयं ब्रह्म महद्विमृग्यं
कैवल्यनिर्वाणसुखानुभूतिः ।
प्रियः सुहृद्वः खलु मातुलेय
आत्मार्हणीयो विधिकृद्गुरुश्च ॥ ७६॥

76

Sa vaa ayam Brahma mahadhvimrigyam
Kaivalyanirvvaanasukhaanubhoothih
Priyah suhridhvah khalu maathuleya
Aathmaarhaneeyo viddhikridhguruscha.

All the great Rishees, Maharshees, Dhevaas, I, Brahmadheva, Maheswara and all are always searching to understand and are being sought for liberation and transcendental bliss, to the Parabrahmam or Hrisheekesa or Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. That Parabrahmam is always with you as your dearest friend, most favorite advisor, your uncle's son or cousin, as your heart and soul, as your maintainer, as your mentor, as your worship-able director and as your spiritual Master. He is the One Who provides you with favorable and useful advice appropriately and promptly.

न यस्य साक्षाद्भवपद्मजादिभि
रूपं धिया वस्तुतयोपवर्णितम् ।
मौनेन भक्त्योपशमेन पूजितः
प्रसीदतामेष स सात्वतां पतिः ॥ ७७॥

77

Na yesya saakshaadhBhavaPadhmajaadhibhi
Roopam ddhiyaa vasthuthayopavarnnitham
Maunena bhakthyopasamena poojithah
Preseedhathaamesha sa saathvathaam pathih.

Even for Brahmadheva, Mahaadheva and great scholarly Maharshees it is very difficult to explain the true and real Form of Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. He is realized by His true devotees because of their unflinching surrender to Him. May that Personality of Supreme God who is Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan give shelter and protect us as He is the protector of all

His devotees who worship with His glories and offer devotional services and unconditional obeisance unto His lotus feet with true devotion and dedication.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इति देवर्षिणा प्रोक्तं निशम्य भरतर्षभः ।
पूजयामास सुप्रीतः कृष्णं च प्रेमविह्वलः ॥ ७८॥

78

Ithi Dhevarshimaa proktham nisamya Bharatharshabhah
Poojayaamaasa supreethah Krishnam cha premavihvalah.

When Ddharmmaraaja heard the stories narrated by Naaradha like that he was overwhelmed with devotion, love and affection to Krishna Bhagawaan or Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Then, he worshipped and offered devotional services and obeisance to both Naaradha who told the stories and Krishna Bhagawaan or Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan about whom the story was told.

कृष्णपार्थावुपामन्त्र्य पूजितः प्रययौ मुनिः ।
श्रुत्वा कृष्णं परं ब्रह्म पार्थः परमविस्मितः ॥ ७९॥

79

Krishnaparththtaavupaamanthrya poojithah preyayau Munih
Sruthvaa Krishnam param Brahma Paarthththah paramavismithah.

Naaradha after being worshipped by both Krishna Bhagawaan or Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and Ddharmmaja or Yuddhishtira, bid them farewell and went away. Yuddhishtira was struck with wonder and excitement

and overwhelmed of having heard that the son of Nandha or Krishna Bhagawaan or Lord Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the Supreme Personality of God and Parabrahmam.

इति दाक्षायिणीनां ते पृथग्वंशा प्रकीर्तिताः ।
देवासुरमनुष्याद्या लोका यत्र चराचराः ॥ ८० ॥

80

Ithi Dhaakshaayaneenaam the Pritthagvamsaah prekeerththithaah
DhevaAsuraManushyaadhyaa lokaa yethra charaacharaah.

Oh, Pareekshith Mahaaraaja! Thus, I have narrated to you that on the planets of the universe, filled with the varieties of living entities, moving and nonmoving, including the Dhevaas, Asuraas and Manushyaas, were all generated from Dhaakshaayani or the daughter of Dheksha or Dheksha Prejaapathi.

इति श्रीमद्भागवते महापुराणे वैयासक्यामष्टादशसाहस्र्यां
पारमहंस्यां संहितायां सप्तमस्कन्धे युधिष्ठिरनारद-
संवादे सदाचारनिर्णयो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane
VaiyaasakyaamAshtaaDhesaSaahasryaam
Paaramahamsyaam Samhithaayaam SaptamaSkanddhe
PrehlaadhaanuCharithe YuddhishtiraNaaradha
Samvaadhe SadhaachaaraNirnnayo [SadhaachaaraNirnnayam-
DdharmmaNiroopanam] Naama PanjchadhesoAddhyaayah

Thus, we conclude the Fifteenth Chapter Named as In The Conversation of Yuddhishtira and Dhevarshi Naaradha About the Morally Righteous Duties and Obligations at Various Stages of Life – Instructions for Civilized Human Being [Discussions About Moral Righteousness - Instructions for Civilized Human Being] Of the Seventh Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham authored

by the most Scholarly VyaasaBhagawaan with Eighteen Thousand
Stanzas.

॥ इति सप्तमस्कन्धः समाप्तः ॥

**Ithi SapthamaSkanddhah Samaapthah
[Samaapthoayam SapthamaSkanddhah]**

(Thus, We Concluded Seventh Canto)

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

॥ ॐ तत्सत् ॥

Om Thatsath

That Is Truth

Samskrita Slokam or Sanskrit Stanzas

https://sanskritdocuments.org/doc_purana/bhagpur-07.html

Please refer to: <http://www.bhaskarakumar.com/>

For the page set up by Sree and Aji

Blog: [https://www.blogger.com/blogger.g?
blogID=370115704990662595#allposts](https://www.blogger.com/blogger.g?blogID=370115704990662595#allposts)