

BHAGWATA SARODDHARA

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Contents

INTRODUCTION	4
श्रीमद्धनुमद्भीममध्वांतर्गतारामकृष्णवेदव्यासात्मकश्रीलक्ष्मीहयग्रीवाय नमः॥	4
राजविरागप्रकरणम् ॥२॥	21
शुकागमप्रकरणम्॥३॥	29
॥संक्षिप्तशास्त्रार्थप्रकरणम्॥४॥.....	36
॥ वैराग्य प्रकरणम् ॥५॥	43
महत्समागमप्रकरणम् ॥६॥	64
महत्सेवाप्रशंसा प्रकरणम्॥७॥	68
महन्निंदावर्जनम् ॥८॥	73
आत्मप्रशंसावर्जन प्रकरणम् ॥९॥	78
॥ इंद्रियजयप्रकरणम् ॥१०॥	81
॥ब्रह्मोपदेशप्रकरणम्॥११॥	86
प्रवृत्तकर्मत्याग प्रकरणम्॥१२॥.....	100
निवृत्तकर्मकरण प्रकरणम्॥१३॥	104
देशप्रशंसा प्रकरणम्॥१४॥.....	107
कालप्रशंसा प्रकरणम्॥१५॥	111
देहप्रशंसाप्रकरणम्॥१६॥	113
ध्यान प्रकरणम्॥१७॥.....	115
बिम्बोपासकगुरुप्राप्तिगुरुप्रकरणम्॥१८॥	120
अध्यात्मप्रकरणम्॥१९॥	127
धर्मोपदेश प्रकरणम्॥२०॥	136
॥बिम्बोपदेशप्रकरणम्॥२१॥.....	168

बिंबोपासन (आत्मसमर्पण) प्रकरणम्॥२२॥	173
भक्तिस्तुति प्रकरणम्॥२३॥	177
भक्तिकार्यप्रकरणम्॥२४॥	180
अन्यथामत्यकरणप्रकरणम्॥२५॥	183
गुरुविचारप्रकरणम्॥२६॥	185
॥अपरोक्षप्रकरणम्॥२७॥	186
॥गुणनिवृत्ति प्रकरणम्॥२८॥	187
नामप्रशंसा प्रकरणम्॥२९॥	188
गुरुदक्षिणा प्रकरणम्॥३०॥	193
उपसंहारः॥	195
Conclusions.....	197

INTRODUCTION

श्रीमद्धनुमद्भीममध्वांतर्गतरामकृष्णवेदव्यासात्मकश्रीलक्ष्मीहयग्रीवाय न
मः॥

Śrī
MaddHanumadBhīmaMadhvāntargataRāmaKṛṣṇaVedavyāsātmakaŚrīLakṣmīH
ayagrīvāya namaḥ

Obeisanes to Lord Hayagrīvāya (Viṣṇu), Consort of Lakṣmī, who is seated in
Hanumat, Bhīma and Madhva, and Who is of the nature of Rāma, Kṛṣṇa, and
Vedavyāsa.

यस्य प्रचंडतपसा श्रुतिगीतवृत्तस्तुष्टो हरिः किल वशंवदतामवाप।

श्रीमध्वसन्मतपयोनिधिपूर्णचंद्रः श्रीविष्णुतीर्थमुनिराण्मुदमातनोतु ॥

yasya pracandatapasā śrutigītavṛttastuṣṭo Hariḥ kila vaśamvadatā mavāpa ।

Śrī Madhvasanmatapayonidhipūrṇacandraḥ
ŚrīViṣṇutīrthamunirāṇmudamātanotu ॥

May Śrī Viṣṇutīrtha, who has indeed pleased the Lord Hari by his tremendous
austerities, with his study and learned discourses of the scriptures, and who is
like the full moon

to the ocean of the Supreme Madhva Siddhānta, be blessed by the Lord's grace.

भागवतागति प्रकरणम् ।१।

bhāgavatāgati prakaraṇam

(Descent of Śrīmad Bhāgavatam)

Śloka 1:

श्री शुक उवाच

हरिः ॐ ॥ नमः परस्मै पुरुषाय भूयसे सदुद्धवस्थाननिरोधलीलया ।
गृहीतशक्तित्रितयाय देहिनामन्तर्ध्रुवायानुपलभ्यवर्त्मने ॥ १ ॥ २।४।१२। ŚB 2.4.12

(The Skadha (Book), adhyāya (discourse) and śloka numbering in Devanāgarī is as per Vijayadhvajīya (Mādhva) version. The corresponding verse (which may have slight variant readings) numbers in English are from Bhāgavatam Vedabase of Bhaktivedānta Svāmī Prabhupāda, noted as ŚB).

śrī-śuka uvāca

**namaḥ parasmai puruṣāya bhūyase sadudbhavasthānanirodhalīlayā
grhītaśaktitritayāya dehināmantardhruvāyānupalabhyavartmane.**

When implored by king Parīkṣit to discourse upon the exalted glories of Śrī Hari, the sage Śuka concentrated his mind on Lord Kṛṣṇa and commenced his reply as follows:

Translation: (Śukadeva said): Prostrations unto the Lord of infinite glory, Who takes to Himself the three powers for sporting His Līla, thus bringing about the creation, preservation and dissolution of the Universe, Who is the Inner Ruler of all beings and Whose true nature is inscrutable

Purport

The righteous suffer from various kinds of sufferings in this world. To help overcome them and attain the ultimate goal of life, mokṣa, the compassionate Lord Bādarāyaṇa (Vedavyāsa), composed the Śrīmad Bhāgavatam. The above is the opening verse in the form of a hymn to the gods, selected from the Śrīmad Bhāgavatam (Mādhva version)) by the sage Sri Viṣṇutīrtha, doyen among Avadhūtas (a person who has reached a high level of spiritual

enlightenment , transcending wordly attachments and social norms), so that some select verses from the twelve skandas of the Bhāgavatam can be recited daily, and in times of trouble, to calm the mind, and to benefit even the weakest.

To create the universe, He manifests His three natural powers of will, knowledge, and execution (गृहीतशक्तित्रितयाय-grhītaśaktitritayāya). He ever exists within the living beings in the small space within their heart and invisible to them. He is the God, full of auspicious qualities, independent and supreme. I bow down to this Supreme Lord.

The above śloka is the *mangalācharaṇa śloka* of the Bhāgavata Sāroddhāra. It is an auspicious invocation at the beginning of Śrī Viṣṇutīrtha's work, and contains the very essence of the Dvaita Vedānta. The commencement of the śloka is made with the two words हरिः(hariḥ) and ॐ(Om). ॐ (Om) is the mystic syllable of the Upaniṣads which symbolizes the Brahman (the Supreme Reality or the Supreme Being). "ओमिति ब्रह्म" (omiti brahma) says the Taittirīya Upaniṣad. हरिः(hariḥ) is compounded with ॐ(Om) and हरिः is none other than Lord Viṣṇu, Who is verily the Brahman."सोऽध्वनःपारमाप्नोति तद्विष्णोः परमं पदम्" (. "so'dhvanaḥpāramāpnoti tadviṣṇoḥ paramaṁ padam") (Kāthopaniṣad 1.3.9). He It is Who reaches the end of the journey, the Supreme Abode of Viṣṇu - the all-pervading Brahman, Who is called Vāsudeva". (cf.Mādhavānanda - Vivekachūḍāmaṇi of Śrī Śaṅkarācārya). He Who provides dwelling place for all in Himself is Vāsu. Deva means effulgent i.e., self-luminous. Therefore, He is both Vāsu and also Deva. Fixing the mind on हरिःॐ, therefore exemplifies the ब्रह्मसूत्र (brahmasūtra) - "अथातो ब्रह्मजिज्ञासा" ("athāto brahmajijñāsā) - "Hence a deliberation on Brahman". (Note: The word Brahman ब्रह्मन् has two genders - masculine and neuter. The nominative singular of the masculine gender is ब्रह्मा (Brahmā - the Creator), while the neuter gender nominative singular is ब्रह्म (Brahma - the Absolute or the UltimateReality)).

Madhvācārya in his Brahmasūtra Bhāṣya says, "विष्णुरेव विजिज्ञास्यः" (Viṣṇureva vijijñāsyah) and thereby regards Viṣṇu as the Supreme Being (Brahman). Śrī Viṣṇutīrtha has interpreted the word सत् (sat) in the above śloka as जगत्(jagat)- meaning Existence or Reality. Śrī Viṣṇutīrtha thus emphasizes the Dvaita concept of जगत् सत्यत्व(jagat satyatva)- i.e., the Universe is real.

"गृहीतशक्तित्रितयाय"(grhītaśaktitritayāya in the above śloka) - manifesting His three powers. Ācharya Madhva has described these three powers as इच्छा, ज्ञानं and क्रिया (इच्छा ज्ञानं क्रिया चेति नित्याःशक्तयः ईशितुः) -(icchā, jñānaṁ and kriyā -icchā jñānaṁ kriyā ceti nityāḥ śaktayaḥ īśituh). According to the Advaita school,

these three powers are defined as सत्त्व, रजस् and तमस् (sattva, rajas and tamas) while in the Rāmānuja school they are विष्णु, ब्रह्मा and शिव.(Viṣṇu, Brahmā and Śiva).

"अंतर्ध्रुवायानुपलभ्यवर्तमाने (amṭardhruvāyānupalabhyavartmane (M)- this phrase is a variant from the मूलमात्रं (mūlamātra - vulgate i.e., ŚB) which reads अंतर्भावायानुपलक्ष्यवर्तमाने (amṭarbhāvāyānupalakṣyavartmane). अंतर्ध्रुवाय (amṭardhruvāya) has been explained by Śrī Viṣṇutīrtha as अंतःबिम्बरूपतया अनादितो वर्तमानाय (amṭaḥ bimbarūpatayā anādito vartamānāya) - ever present in the hearts of the jīvas in the form of बिम्ब- (bimba - i.e. the small disk like space in the heart). In Nyāya Vivaraṇa, Madhvācārya says: "समोऽपि भगवान् स्वबिम्बदर्शन एव एनं मोचयति"(samo'pi bhagavān svabimbadarśana eva enaṁ mocayati) "Though God's powers are uniform in all His manifestations, final release is possible only through visualization of Him in the Bimba aspect by each individual." - (cf.B.N.K.Sharma-"Madhva's teachings in his own words.") The Kāthopaniṣad says "अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति."("aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati). The sages ascribe a definite minute size to the "Self" or "Paramātmān" in order to assist the disciple in meditation. अंतर्ध्रुव (बिम्बरूप) antardhruva (bimbarūpa) signifies the Puruṣa or Īśvara of the Dvaita school. The variant अंतर्भाव (antarbhāva) of the मूलमात्रं (mūlamātraṁ), from अंतर्ध्रुव, signifies the "Pure Consciousness" of the Advaita school. The Kāthopaniṣad further says: "अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम्"(aṇoraṇīyānmaḥato mahīyānātmā'sya jantornihito guhāyām) "The Self (Paramātmān) that is subtler than the subtlest, and greater than the greatest, is lodged in the heart of every creature." "भूयसे" - पूर्णतया स्वतंत्राय (bhūyase" - pūrṇatayā svatantrāya)- Independent Reality (i.e., Paramātmān of infinite excellence). In Tattvaviveka, Madhvācārya says: "स्वतंत्रमस्वतंत्रं च प्रमेयं द्विविधं मतम्" (svatamtram asvatamtram ca prameyaṁ dvividhaṁ matam") There are two orders of Reality - the Independent and the wholly dependent (i.e., the Paramātmā and the jīvātmā).

The above śloka also illustrates the following ब्रह्मसूत्र :brahmasūtra :(ॐ दहर उत्तरेभ्यः ॐ) (१.३.१४) (om dahara uttarebhyaḥ om -The small space in the heart (dahara) is Brahman(1.3.14).

Śloka 2:

भूयो नमः सद्भुजिनच्छिदेऽसतामसंभवायाखिलसत्त्वमूर्तये ।

पुंसां पुनः पारमहंस्य आश्रमे व्यवस्थितानामनुमृग्यदाशुषे ॥२॥
२।४।१३। ŚB 2.4.13

**bhūyo namaḥ
sadvṛjinacchide'satāmasambhavāyākhilasattvamūrtaye
puṁsāṁ punaḥ pāramahaṁsya āśrame
vyavasthitānāmanumṛgyadāśuṣe**

Here Śukācārya again prays to MahāViṣṇu in total self surrender, for invoking the Divine Grace.

Translation:- Again and again, prostrations to Him, Who ends the sorrows of the righteous and destroys the evil minded, Who is pure consciousness and Who is the bestower of self-knowledge to those who having entered the order of the paramahansa seek with devotion by *repeated inquiry*.

Purport

Renunciation of material desires and attainment of desireable objectives, are the aims of puruṣārtha. The Supreme Lord who is ever merciful to His devotees, bestows these two means by which those who yearn for liberation should engage in His worship. With this in mind the venerable Vyāsa again invokes the Lord.

Bhūyo namaḥ iti : - He not only removes the sins of the devotees, but also eradicates the wicked. He is the all-pervading One and the Benefactor who bestows upon those devotees, who are engaged in the Pāramahaṁsa Āśrama, i.e., in the establishment of the Bhagavata Dharma, Whom they desire to see in their quest for liberation and Who is invisible to the wicked. I bow again to that Supreme Brahman, who is the embodiment of perfect knowledge and full of auspicious qualities.

Note: Repeated inquiry (deliberation on Brahman) is the sign of a genuine aspirant (mumukṣu) , i.e., a person yearning for liberation.

Śloka 3:

Lord Kṛṣṇa, the Bestower of liberation, spoke to Uddhava as follows:

पुरा मया प्रोक्तमजाय नाभ्ये पद्मे निषण्णाय ममादिसर्गे।
ज्ञानं परं मन्महिमावभासं यत्सूरयो भागवतं वदन्ति ॥३॥ ३।४।१३। ŚB 3.4.13
**purā mayā proktamajāya nābhye padme niṣaṇṇāya mamādisarge
jñānaṁ paraṁ manmahimāvabhāsaṁ yatsūrayo bhāgavataṁ vadanti**

Translation :- I will impart to you that Supreme Wisdom proclaiming My glory and which I imparted, in the distant past (pādma kalpa), at the dawn of the present creation, to Brahmā, who was seated at the lotus sprung from my navel. That wisdom the wise men know to be the Śrīmad Bhāgavatam.

Purport

(The tradition of how and from whom the Bhāgavata Śāstra described in the following four verses indicates that listening to the Bhāgavata by remembering the promoters of the Bhāgavata philosophy, bestows great merit. First of all, the Bhāgavata in the form of the dialogue between Nārāyaṇa and Brahmā was inserted into the Bhāgavata by Vyāsa himself in these four verses. These four verses contain the substance of the Bhāgavatam, which Lord Nārāyaṇa (Kṛṣṇa) imparts to Brahmā).

. Lord Śrī Kṛṣṇa tells Uddhava - 'In the past, in the original creation of this Pādma Kalpa, I, in the beginning of this Pādma Kalpa, had taught the four-faced Brahmā, seated on the lotus arising from my navel, an excellent scripture describing My glory. The wise call it the 'Bhāgavatam'. I will relate the same to you. Accordingly, at this point Śrī Viṣṇutīrtha refers to the catuḥślokī Bhāgavata, as follows:

अहमेवासमग्रे च नान्यद्यत्सदसत्परम्। पश्चादहं त्वमेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥ ॥१॥
**ahamevāsamagre ca nānyadyatsadasatparam| paścādahaṁ tvametacca
yo'vaśiṣyeta so'smyaham**

Translation :- Prior to this creation , I Alone existed in My absolute state, and there was neither gross nor subtle nor the cause of both (prakṛti). Even after that creation, I Alone exist and I am also this Universe , and, when this Universe is dissolved I am That Which remains.

Note: According to the Aitareya Upaniṣad : ॐ आत्मा इदमेक एवाग्र आसीत्। नान्यत् किञ्चनमिषत्। Aum ātmā idameka evāgra āsīt. Nānyat kiñcanamiṣat. "Om. In the beginning there was the Absolute Self alone. There was nothing else whatsoever that existed." That is why He is called the Sarva Vyāpi (omnipresent) Viṣṇu.

ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चात्मनि। तद्विद्यादात्मनो मायां यथाऽऽभासो तथा तमः ॥२॥

**ṛte'rtham yatpratīyeta na pratīyeta cātmani| tadvidyādātmano māyām
yathā''bhāso tathā tamaḥ**

Translation :- That which makes possible for something inexplicable to be felt as a phenomenal experience in the ātman, like an (optical) illusion, (just as the planet Rāhu , which has a shadowy form, is not seen among the planets), should be regarded as My Māyā,

Note: The existence of Rāhu as a planet (though invisible) is confirmed by astrology. According to the Śvetāśvatara Upaniṣad - "Know Prakṛti or Nature to be My Māyā and the great Lord to be the Master of Māyā". Lord Viṣṇu tells Brahmā that whatever appears to be true or of some value, if it is not related to Me then it is not real or is false. It is actually my illusory energy called the Māyā, it is actually like a reflection in darkness. It is like the reflection of a moon in a pond, which is only an illusion which makes one believe that there are two moons. Only an ignorant person will come under the direct influence of this Māyā.

**यथा महांति भूतानि भूतेषूच्चावचेषु च। प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम्॥३॥
yathā mahānti bhūtāni bhūteṣūccāvaceṣu ca| praviṣṭānyapraviṣṭāni tathā
teṣu na teṣvahaṁ**

Translation :- Just as the gross elements (pañcamahābhūtas) have entered (the bodies of) all living beings, gross and subtle, and yet have not entered them (after their creation), I can be said to be in them and yet not in them.

Note: The above śloka significantly refers to the "immanent" and "transcendent" nature of Brahman (MahāViṣṇu).

**एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽऽत्मनः। अन्वयव्यतिरेकाभ्यां यत्स्यात्सर्वत्र सर्वदा॥४॥
etāvadeva jijñāsyam tattvajijñāsunā''tmanah| anvayavyatirekābhyām
yatsyātsarvatra sarvadā**

Translation :- He who wants to know the Truth of the Self, should inquire into and ascertain that Reality which exists everywhere and at all times by excluding everything else i.e., by itself or in conjunction with everything.

Note: According to Śrī Aurobindo, Ātman is realised as the true being of the individual and widely as the same Being in all, and as the Self in the Cosmos. It has also a Self-Existence above the individual and the cosmos, and it is then called Paramātmān, the Supreme Being. This statement also serves to fully reconcile the texts in all the Upaniṣads, as it obviously describes Paramātmān as the Object of their fullest import. Thus the Brāmasūtra "तत्तु समन्वयात्" - tatttu samanvayāt (I.i.4).

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The Catuḥ-śloki Bhāgavata consists of four key verses from the Śrīmad-Bhāgavatam, summarizing Vedic teachings and emphasizing the Supreme Lord's existence before creation. These verses are central to understanding the divine concepts in the Vedas..

Śloka 4:

विष्णोर्नु वीर्यगणानां कतमोऽर्हतीह यः पार्थिवान्यपि कविर्विममे रजांसि ।
चस्कंभ यः स्वरभसा स्खलितं त्रिपृष्ठं यन्मा निशम्य सदानादुरुकम्पमानम् ॥४॥२॥७॥४०॥ ŚB

2.7.40

viṣṇorṇu vīryagaṇānāṁ katamo'rhatīha yaḥ pāṛthivānyapi kavirvimame
rajāṁsi
caskambha yaḥ svarabhasā skhalitaṁ triprṣṭhaṁ yanmā niśamya
sadanādurukampamānam

Translation :- Which man of insight (kavi), even though he might have reckoned (counted) all the atoms that compose the earth, could assess the power of Viṣṇu Who supported me (Brahmā) i.e., supported all the worlds from pradhāna up to satyaloka (i.e., त्रिपृष्ठ), when they shook violently under the irresistible force of His (Vāmanāvatāra) foot.

Purport

Brahmā imparted this knowledge to Nārada, and after having taught Nārada the Bhāgavata, Brahmā explained that the glories of the Lord in their entirety is impossible for anyone to describe. **Viṣṇoriti....** He Who, saw me trembling with the fear due to the irresistible force of His foot, supported me from the imminent fall on me of the three worlds. Who, even such a learned man, can count the immense glories of the prowess of Viṣṇu? As is said, "There is no one who is capable of even counting the dust particles on the earth, then who is there who can fully count the glories of Viṣṇu/Kṛṣṇa?" The Bhāgavata shows by this example that it is impossible for anyone to fully describe the glories of the Lord.

Śloka 5:

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे।

तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वात्मभवात्मभूतम् ॥५॥१।५।५। ŚB 1.5.5

**astyeva me sarvamidaṁ tvayoktaṁ tathāpi nātmā parituṣyate me
tanmūlamavyaktamagādhabodhaṁ prcchāmahe tvātmabhavātmabhūtam**

Translation:- Śrī Vyāsadeva said: All you have said about me is true. Yet, my soul is not satisfied. I would like to know the unknown cause of this dejection from you, (O Nārada), who are endowed with unfathomable wisdom, who are the son of Brahmā, since you alone can tell me.

Purport

What Nārada said to Śrī Vyāsa (see in the para below) should inspire deep reverence for the Bhagāvatam in the mind of the listeners. He emphasizes the fact that the essential means to salvation are described therein, Śrī Vyāsa again recounts here this question of Nārada . In this context Vyāsa replies : "After my Upanayana, I completed the Vedic studies and the task of classifying the Vedas, giving instruction to disciples, serving the Guru, worshipping Agni, carrying out the Guru's orders, and the composing of the Mahābhārata, for the benefit of women and those uninitiated in the Vedas - all these tasks have been accomplished. Yet I am still not satisfied. It seems to me that, although, in the Mahābhārata written by me, the principles of Dharma are adequately described, however, I feel that the teachings of the Bhāgavata Dharma, which are dear to My devotees , should not be diluted with mundane affairs for making it simple enough for the uninitiated to understand. As is said : किं वा भागवता धर्मा न प्रायेण निरूपिताः । प्रियाः परमहंसानां त एव ह्यच्युतप्रियाः ॥ ŚB 1.4.31 ॥ kiṁ vā bhāgavatā dharmāna prāyeṇa nirūpitāḥ priyāḥ paramahamsānāṁ ta eva hyacyuta-priyāḥ "This may be because I have not primarily emphasized the devotional service to the Lord, which is dear both to the enlightened beings and to the Lord Acyuta." While Śrī Veda Vyāsa was thinking thus, Nārada arrived there. After having received hospitality from Śrī Vedavyāsa, Nārada spoke to him about his (Vyāsa's) dissatisfaction: "All the tasks of your present incarnation, such as the division of the Vedas and the writing of Mahābharata etc., have been accomplished. Yet, sadness is visible on your face." Hearing Nārada's words, Śrī Veda Vyāsa replied Nārada: "As you have said, Nārada, the work of Guru's service, the study of the Vedas, the authorship of the Mahābharata, etc., have all been achieved.. Yet my mind is not at peace. You are the son of Brahmā, your knowledge is immense. I ask you what could be the subtle reason for this dissatisfaction of mine ."

Nārada answered Śrī Veda Vyāsa's question thus: "The subtle reason for your dissatisfaction is that you have not primarily described the multifarious exploits of Śrī Hari/Kṛṣṇa for the propagation of the principles of Bhāgavata Dharma in the Mahābhārata , so you should now do that".

Śloka 6:

अतो महाभाग भवानमोघदृक्शुचिश्रवाः सत्यरतो धृतव्रतः ।
उरुक्रमस्याखिलधर्मगुप्तये समाधिनानुस्मर यद्विचेष्टितम् ॥६॥१।५।१३। ŚB 1.5.13
ato mahābhāga bhavānamoghadṛk śuciśravāḥ satyarato dhṛtavrataḥ
urukramasyākhiladharmaguptaye samādhinānusmara yadviceṣṭitam

Translation:- O highly blessed one (Vyāsa), you, who are devoted to the Truth, who are steadfast of resolve, endowed with an unfailing eye and possessed of sacred renown, should recollect and recount with one-pointed mind the multifarious exploits of Śrī Hari (for the propagation of Bhāgavata Dharma), to enable all men (eligible souls) to attain liberation from material bondage.

Purport

.When Vyāsa was thus asked, Nārada replied that he (Vyāsa) had failed to describe the glories of the Lord (in his works) , which was the cause of his dis-satisfaction. As stated in this context: "You have not actually delineated the sublime and transcendental glories of the Lord. That philosophy which does not please the Lord is considered worthless." (ŚB 1.5.8) This fact therefore, draws the attention of Vyāsa to his duty. "Therefore, O most fortunate one (Vyāsa), you who are fixed in the absolute Truth, should compose a volume delineating the divine activity and the exploits of Hari/Kṛṣṇa for the presentation of the Bhāgavata Dharma, in an intelligible and simple manner to enable the eligible souls to seek protection from the afflictions of saṁsara (cycle of birth and death)". Narada said thus to emphasize this point.

Śloka 7:

स्वसुखनिभृतचेतास्तद्व्युदस्तान्यभावोऽप्यजितरुचिरलीलाकृष्टसारस्तदीयम् ।
व्यतनुत कृपया यस्तत्त्वदीपं पुराणं तमखिलवृजिनघ्नं व्याससूनुं नतोऽस्मि ॥७॥१२।१२।६१। ŚB
12.12.69
svasukhanibhṛtacetāstadvyudastānyabhāvo'pyajitaruciralarastadīyam,
vyatanuta kṛpayā yastattvadīpaṁ purāṇaṁ tamakhilavṛjinaghnaṁ
vyāsasūnuṁ nato'smi

Translation:- I offer my respectful obeisances to the celebrated son of Vyāsa (Śukācārya) whose heart is ever full of the ānanda (bliss) of the Self and

(thereby) has expelled all other attachments, but who was immersed in the meditation of the glorious pastimes of the invincible Lord Viṣṇu/Kṛṣṇa, and who has graciously narrated the Śrīmad-Bhāgavatam (to Parīkṣit) which reveals the highest truth and destroys all sins.

Purport

Thus Vyāsa himself composed the Bhāgavata and narrated it to his son .And Śukācārya in turn narrated it to Parīkṣit and Sūta. Indeed, how did that great sage, devoid of body-consciousness, study and teach this? As is said: : "He is a sage who is engaged in renunciation, and indifferent to everything (belonging to this world) , he delights only in his Self" (ŚB 1.7.9) What was his motive then in mastering this voluminous literature. "How did the citizens of Hastināpur come to recognize him when he visited the kuru- jāṅgala country and went about the city like one mad,dumb and dull?"(ŚB 1.4.6) "That highly blessed sage Śukadeva waits at the door of householders to sanctify their abode only for such time one takes in milking a cow".(ŚB 1.4.8)

"And how did the royal sage Parīkṣit a scion of Pāṇḍu come to have a conversation with the sage, in the course of which the latter narrated this Bhāgavata purāṇa." (ŚB 1.4.7)

With the utmost compassion, the divine sage Śukadeva son of Bādarāyaṇa (Vyāsadeva) and the beloved of Lord Viṣṇu's devotees, who studied this great Śrīmad-Bhāgavatam everyday, *his mind having been captivated by ŚrīHari's excellence*, narrated this purāṇa.

Sūta tells Śaunaka - Śuka had abandoned all the objects of desires with a mind filled with the divine vision of the Lord. He was captivated by the glorious pastimes of Lord Kṛṣṇa ,and preached the Bhāgavata Purāṇa, which enlightens the divine nature, with love and compassion for the sātvic souls. The word 'vyatanuta' means both (life and nature). I bow to that Vyāsaputra Śrī Śukācārya, the saviour from all sin. As is said:"This was true all the more of the divine sage Śukadeva son of Bādarāyaṇa, and the beloved of Lord Viṣṇu's own people, who studied and preached this great narration of the Bhāgavatam everyday, *his mind having been ravished by ŚrīHhari's excellences*." (ŚB 1.4.7)

Without offering respectful obeisances to Śukadeva and other great ācāryas in his line, one cannot possibly gain the privilege of entering into the deep transcendental meaning of Śrīmad-Bhāgavatam.

Śloka 8:

अथाभिधेह्यङ्ग मनोनुकूलं प्रभाषसे भागवतप्रधानः ।
यदाह वैयासकिरात्मविद्याविशारदो नृपति साधु पृष्ठः ॥८॥२।३।२५। ŚB 2.3.25
**athābhidhehyaṅga manonukūlaṁ prabhāṣase bhāgavatapradhā naḥ
yadāha vaiyāsakirātmavidyāviśārado nṛpatiṁ sādhuṣṭhaḥ**

Translation :-Again, Sūta was entreated by Śaunaka (a sage adept in the R̥gveda) and others thus:

Dear Sūta (अङ्ग-aṅga is a vocative particle meaning "well sir"), you utter only what is good and pleasing. Therefore, tell us what the son of Vyāsa (Vaiyāsaki) the foremost of the devotees of Viṣṇu, the perfect in self realisation, told king Parīkṣit on hearing his excellent question.

Purport

Note: King Parīkṣit prays for enlightenment. He asks Śukācārya as to how the Lord, Who is One without a second, assumes all at once the three guṇas of prakṛti in order to perform the various functions of creation, preservation and dissolution of the Universe.

Sūta replies to Śaunaka and others their question to him which is as follows, "Dear Sir, you are the one who can speak in a way that touches the hearts of your listeners. And you are also a devotee of God. Therefore, you are capable of faithfully reciting the Bhāgavatam. So, tell us what the supreme scholar, the son of Vyasa, Śukamuni, said to Parīkṣhit, after listening to his good question very carefully."

- It is clear from what Sūta said to Śaunaka and others that in the tradition of the Bhagavata's teachings, Śuka taught the Bhagavata to Parikshit'. As is said- "The divine sage, Vedavyāsa composed the purāṇa known as the Śrīmad Bhāgavatam which stands on a par with the Vedas and contains the stories of the Lord of excellent renown. He taught this great purāṇa of great sacred benediction, for the highest good of the human race, to his son Śukadeva, the foremost among realised souls. This purāṇa represents the very essence extracted from the Vedas and Itihāsas. Śuka in turn narrated it to mahārāja Parīkṣit, who sat on the bank of the Ganges, with a vow to fast unto death, surrounded by the renowned sages. The brahmins were chanting the praises of the royal sage of great splendour. While the royal sage Śuka was narrating the purāṇa, I too was settled there and learnt it by his grace. I will now tell you what I have learned to the best of my ability" And this was thus retold by Sūta to Śaunaka and others.

Knowledge explained by the previous ācāryas like Śukadeva and followed by the next like Sūta is always powerful transcendental knowledge, and it is therefore penetrating and useful to all submissive students.

Śloka 9:

Vidura finds Maitreya at Haridwār and tells him as follows.(Vidura is the son of Vicitravīrya and a female slave. He was remarkable for his great wisdom and strict impartiality. Maitreya (or Kauśārava) is the disciple of Parāśara, who taught the Śrīmad Bhāgavatam to Vidura).

मुनिर्विवक्षुर्भगवद्गुणानां सखापि ते भारतमाह कृष्णः।
यस्मिन्नृणां ग्राम्यसुखानुवादैर्मतिर्गृहीता न हरेः कथायाम् ॥९॥३।५।१२। ŚB 3.5.12
munirvivakṣurbhagavadguṇānām sakhāpi te bhāratamāha kṛṣṇaḥ।
yasminnṛṇām grāmyasukhānuvādairmatirgrhītā na hareḥ kathāyām

Translation :- Desirous of recounting the Lord's glories, your (Maitreya's) friend, the sage Kṛṣṇa Dvaipāyana (i.e., Vyāsa) composed the Mahābhārata. Even there, though he did not describe the līlās of the Lord Śrī Hari, he no doubt managed to rouse the minds of men towards His līlās though apparently interspersing it (the Mahābhārata) with descriptions of mundane pleasures.

Purport

Thus, it is clear that the Śrīmad Bhāgavatam was transmitted by Śrīman Nārāyaṇa through the six divinities in order from I (1) the four-faced Brahmā, (2) Nārada, (3) Veda Vyāsa, (4) Śuka Muni, (5) Parīkṣit, and (6) the Sutas, and spread into this world. Along with this, the Bhāgavatam also mentions another order of transmission which is described in the following verses up to the sixteenth verse in this chapter, through II (1) Śeṣadeva (2) Sanatkumāra (3) Saṁkhyāyana (4) Parāśara (5) Maitreya (6) Vidura.

.It should be understood that the Lord narrated the Bhāgavatam to both Śeṣadeva as well as to Brahmā . However, irrespective of the two orders of transmission, there is no difference in the content in the Bhāgavatam.

Śloka 10:

तदस्य कौषारव शर्मदातुहरेः कथामेव कथासु सारम्।
उद्धृत्य पुष्पेभ्य इवार्तबंधो शिवाय नः कीर्तय तीर्थकीर्तेः ॥१०॥३।५।१५। ŚB 3.5.15

**tadasya kauṣārava śarmadāturhareḥ kathāmeva kathāsu sāram |
uddhṛtya puṣpebhya ivārtabam̐dho śivāya naḥ kīrtaya tīrthakīrteḥ ||**

Translation:- Vidura explains why Maitreya (Kauṣārava) should propagate Śrīmad Bhāgavatam:

Therefore, O Kauṣārava, friend of the afflicted, as the bees gather honey, be pleased to extract the very essence of the glory of ŚrīHari (i.e., the essence of the spiritual knowledge, the Bhāgavata Dharma, by the hearing of which the soul is cleansed), the Bestower of bliss and the Abode of sacred renown, just as the bee collects honey from the flowers; and relate the same for the good of mankind.

Purport

Thus, dispelling the doubt in Maitreya's mind, Vidura expresses his intention. O Kauṣārava (Maitreya), since the sātvic souls do not achieve their goal by listening to the Mahābhārata, tell us the story (Bhāgavatam) of the glories of Hari, of sacred renown, by extracting the essence (of the Veda), as the bees gather honey of the flowers.. Thus Maitreya presents the Bhāgavatam so as to inspire respect. It should be understood that the Bhāgavatam is full of the many meanings of all the Vedas; it illustrates the essence of Itihāsas, Brahma-sūtras, etc.. Hence the Bhāgavatam is beneficial not merely to the sātvic souls but also to the likes of Brahmā and others.

Note: The Bhāgavatam explains the hidden truths of the scriptures which even the gods find difficult to understand. It actually exemplifies the scriptures i.e., the Vedas, Itihāsas, etc.
in simple language easy for assimilation by mankind at large.

Śloka 11:

Having acquired the knowledge of the Śrīmad Bhāgavatam from Śukācārya who was also the propagator of Śrīmad Bhāgavatam, Sūta extols its glory.

कलिमलसंसृतिकालनोऽखिलेशो हरिरितरत्र न गीयते ह्यभीक्ष्णम्।

इह तु पुनर्भगवानशेषमूर्तिः परिपठितोऽनुपदं कथाप्रसंगैः ॥११॥१२॥१२॥६५॥ ŚB 12.12.66

**kalimalasaṁsṛtikālanō'khileśo hariritaratra na gīyate hyabhiḥkṣṇam
iha tu punarbhagavānaśeṣamūrtiḥ paripaṭhito'nupadam̐ kathāprasaṅgaiḥ**

Translation:- Nowwhere else is the glory of ŚrīHari, the Ruler of all, Who is capable of destroying the whole body of sins of the Kali age, is sung so

frequently as in this purāṇa, in which He is exalted everywhere through relevant episodes.

Purport

Sūta explains clearly to the listeners that the Śrīmad Bhāgavatam does not contain an excess of mundane descriptions like the Mahābhārata, though there could be sparse accounts of such incidents in the Śrīmad Bhāgavatam, which should not however affect the spiritual merit of the purāṇa. In support of this argument, ŚrīViṣṇutīrtha quotes the following śloka: यथा धर्मादयो ह्यर्था मुनिवर्यानुवर्णिताः । न तथा वासुदेवस्य महिमा ह्यनुवर्णिता ॥ "yathā dharmādayo hyarthā munivaryānuvarṇitāḥ । na tathā vāsudevasya mahimā hyanuvarṇita" For though the meanings of dharma, etc., have been described by the great sage in the Mahābhārata, the glory of Vasudeva is not so described therein. Though Lord Hari, the Supreme Controller of all beings, annihilates the accumulated sins of the Kali age, yet other literatures do not constantly glorify Him. But that Supreme Being, appearing in His innumerable divine forms, is abundantly and constantly described throughout the various narrations of this Śrīmad Bhāgavatam. As is said "The Supreme Personality of Godhead, the Supreme Soul of the universe, is formidable, and by Whose grace Brahmā and Rudra are born "

Śloka 12:

सोऽहं नृणां क्षुल्लसुखायदुःखं महद्गतानं विरमाय तुभ्यम् ।
प्रवर्तये भागवतं पुराणं यदाह साक्षाद्भगवानृषिभ्यः ॥१२॥३॥१॥२॥ ŚB 3.8.2
so'haṁ nṛṇāṁ kṣullasukhāyaduḥkhaṁ mahadgatānaṁ viramāya
tubhyam ।
pravartaye bhāgavataṁ purāṇaṁ yadāha sākṣādbhagavānṛṣibhyaḥ

Maitreya tells Vidura:

Translation;- I shall narrate to you the Bhāgavata purāṇa (saḥ) which the Lord Ādiśeṣha Himself related (to Sanaka and other sages) to save mankind who yearn for mundane pleasures and who are thus caught in great grief, to extricate themselves from that predicament.

The following śloka refer to the sequence of propagation of the Bhāgavatam.

Śloka 13:

आसीनमुर्व्यां भगवंतमाद्यं संकर्षणं देवमकुंठसत्त्वम् ।
विवित्सवस्तत्त्वमतः परस्य कुमारमुख्या मुनयोऽन्वपृच्छन् ॥१३॥३॥१॥३॥ ŚB 3.8.3
āsīnamurvyāṁ bhagavaṁtamādyāṁ saṁkarṣaṇaṁ devamakunṭhasatvam ।

vivitsavastattvamataḥ parasya kumāramukhyā munayo'nvapṛcchan

Translation:- Sanatkmāra and other sages approached and questioned Lord Saṅkarṣṇa (Ādiśeṣha), the primordial Lord of the Highest Wisdom who had esconsed himself in Pātāla, eager to know the Truth about Him Who is his Superior.

Purport

This is in clarification of the statement that the Lord spoke directly on the Śrīmad-Bhāgavatam. When and unto whom the Bhāgavatam was spoken is explained herewith (cf. catuḥślokī Bhāgavata) . Questions similar to those put forward by Vidura were asked by great sages like Sanat-kumāra, and Lord Saṅkarṣaṇa, the divine form of Vāsudeva, answered them.

Śloka: 14,15,16

प्रोक्तं किलैतद्भगवत्तमेन निवृत्तधर्माभिरताय तेन।
सनत्कुमाराय यदाह पृष्ठः सांख्यायनायांग धृतव्रताय ॥१४॥३।९।४। ŚB 3.8.7

सांख्यायनः पारमहंस्यमुख्यो विवक्षमाणो भगवद्विभूतीः।
जगाद सोऽस्मद्गुरवेऽन्विताय पराशरायाथ बृहस्पतेश्च॥१५॥३।९।७। ŚB 3.8.8

प्रोवाच मह्यं स दयालुरुक्तो मुनिः पुलस्त्येन पुराणमाद्यम्।
सोऽहं बतैतेत्कथयामि वत्स श्रद्धालवे नित्यमनुव्रताय॥१६॥३।९।८। ŚB 3.8.9

**proktaṁ kilaitadbhagavattamena nivṛttadharmā'bhiratāya tena
sanatkumārāya yadāha pṛṣṭaḥ sām̐khyāyanāyāṅga dhṛtavratāya**

**sām̐khyāyanaḥ pāramahaṁsyamukhyo vivakṣamāṇo bhagavadvibhūtiḥ
jagāda so'smadgurave'nvitāya parāśarāyātha bṛhaspateśca**

**provāca mahyṁ sa dayālurukto muniḥ pulastyena purāṇamādyam
so'haṁ bataitekathayāmi vatsa śraddhālave nityamanuvratāya**

Translation:- Dear Vidura (aṅga), it is said that the most worshipful Saṅkarṣṇa taught Śrīmad Bhāgavatam to Sanatkumāra who is devoted to the path of

renunciation. Sanatkumāra in turn imparts it (Śrīmad Bhāgavatam) to Sāṁkhyāyana of steadfast vows. (14)

Sāṁkhyāyana, the great ascetic, eager to proclaim the glories of the Lord, narrated the Bhāgavatam to his devoted disciple and our guru Parāśara, and then to Bṛhaspati.(15)

And the compassionate sage Parāśara, (my father i.e., Vyāsa's father), blessed by the sage Pulastya , narrated this foremost Bhāgavata purāṇa to me; I now proceed to narrate it to you, my child, because you have faith and devotion. (16)

The following table shows the two paramparās (traditional routes) through which the Śrīmad Bhāgavatam has been handed down.

LORD NĀRĀYAṆA

Samkarṣṇa (Ādiśeṣha)

Sanatkumāra

Sāṁkyāyana

Parāśara Bṛhaspati

Maitreya

Vidura

Brahmā

Nārada

Vedavyāsa

Śukācārya

Parīkṣit Sūta

॥ इति भागवतागति परकरणम्॥

राजविरागप्रकरणम् ॥२॥

rājavirāgaprakaraṇam

(Aversion to worldly attachment to kingdom, kith and kin)

Śloka17:

शिवाय लोकस्य भवाय भूतये य उत्तमश्लोकपरायणा जनाः ।

जीवंति नात्मार्थमसौ परां श्रियं मुमोच निर्विद्य कुतः कलेवरम् ॥ १७ ॥ १।४।११। ŚB 1.4.12

**śivāya lokasya bhavāya bhūtayeya uttama-śloka-parāyaṇā janāḥ
jīvanti nātmārthamasau parāṁ śriyaṁ mumoca nirvidya kutaḥ kalevaram**

Translation :- Those who are totally devoted to the Illustrious Lord, live only for promoting the welfare, development and happiness of others, and not for themselves. . So even though the Emperor [Parīkṣit] was averse to worldly possessions, how could he think of casting his mortal body, which was the support for others?

In the following three ślokas, Sūta narrates how Parīkṣit dealt with the arrest of Kali's influence.

Śloka18:

यदा परीक्षित्कुरुजाङ्गले वसन्कलिं प्रविष्टं निजचक्रवर्तिते।

निशम्य वार्तामनतिप्रियां ततः शरासनं संयुगरोचिराददे ॥१८॥ १।१६।१२। ŚB 1.16.10

**yadā parīkṣitkurujāṅgale vasankaliṁ praviṣṭam
nijacakravartite
niśamya vārtāmanatipriyāṁ tataḥ śarāsanam
saṁyugarocirādade**

Translation:-Sūta said: While Parīkṣit was residing in Kurujāṅgala (Kurukṣetra near Hastināpura), he heard the unpleasant news that Kali had entered the realms which were under the protection of his army. He, who was expert at warfare, instantly picked up his bow with the object of liquidating Kali.

Purport

After having picked up his bow and arrow, Parīkṣit conquered the states all around and came across devotees who sang the praises of Lord Kṛṣṇa. He distributed presents to all these devotees whom he was happy to listen. As he proceeded further, he could not however locate Kali. While returning, he came to the bank of the Sarasvati river and found a person looking like a śūdra king (Kali) decked in royal robes attacking an emaciated cow with a sword. Along with the cow, there was a bull which was limping on one leg only, since the other three legs were paralysed. The king recognised the bull to be Dharma (Righteousness), and the cow to be Pṛthvī (Mother Earth). The three paralysed legs of the bull represented loss of tapa, śauca and dayā (religious austerity, purity of body, mind and speech, and compassion), while the sole surviving leg represented satya (Truth). As long as Lord Kṛṣṇa adorned the earth, He had protected Dharma. Mother Earth was deeply saddened by the action of Kali, as a result of which Adharma (unrighteousness) was let loose on Mother Earth. Having recognised Kali, Parīkṣit rushed towards him in order to sever his head. Fraught with fear, the trembling Kali begged Parīkṣit who was reared in the royal lineage of high saṁskāras would not harm Kali as one who had surrendered to him.

Śloka19:

न ते गुडाकेशयशोधराणां बद्धाञ्जलेर्भो भयमस्ति किञ्चित् ।
न वर्तितव्यं भवता कथञ्चित्क्षेत्रे मदीये त्वमधर्मबन्धुः ॥१९॥१।१७।३०। ŚB 1.17.31

**na te guḍākeśayaśodharāṇāṁ baddhāñjalervai bhayamasti kiñcit
na vartitavyaṁ bhavatā kathañcitkṣetre madīye tvamadharmabandhu**
King Parīkṣit addresses the subdued Kali:

Translation:- Having clasped your palms before one in whom (Parīkṣit) are instilled the righteous traditions of Arjuna (Guḍākeśa) O Kali, you have no cause for fear. However, not even your shadow should fall on my realm, since you are known to be a perpetrator of adharma (unrighteousness).

Śloka 20:

त्वां वर्तमानं नरदेव देहेष्वनुप्रवृत्तोऽयमधर्मयूथः ।
लोभोऽनृतं चौर्यमनार्य मोहो ज्येष्ठा च माया कलहश्च दम्भः ॥२०॥१।१७।३२। ŚB 1.17.32

**tvām vartamānaṁ naradeva deheṣvanupravṛtto'yamadharmayūthaḥ
lobho 'nṛtaṁ cauryamanārya moho jyeṣṭhā ca māyā kalahaśca dambhaḥ**

Translation:- (O vile wretch) ever since you (Kali) took up your abode in the body of kings (who are verily gods among men), the countless vices of adharma, such as greed, falsehood, thieving, wickedness, sin, misfortune, fraud, strife and hypocrisy have followed you.

Purport

When Kali earnestly pleaded for some place in Parīkṣit's realm, he was permitted to reside in four places, viz., those of 1) gambling, 2) liquor, 3) licentious sex and 4) violence, and on his further entreaty, a fifth place viz., where ill-gotten wealth was present.

According to paurāṇika traditions, there are four ages - Kṛta, Treta, Dvāpara and Kali. During these ages, the character of men degenerates stage by stage from the highest in Kṛta to the lowest in Kali. The spiritual practices and religious duties are graded according to the capacities of men in these ages. The easiest form of spiritual discipline (chanting the names of Lord Hari), is allotted to the Kali age. Thus, though the Kali yuga is generally an evil age, it has the tremendous benefit of the easiest of spiritual disciplines prescribed for this age, for the easy attainment of salvation (Mokṣa). Hence, the noble jīvas born in other ages (and even the gods) ardently desire to acquire human birth in the Kali age, but unfortunately, those who having got this wonderful opportunity waste it in indulging in sensual pleasures.

Thus, in a way, king Parīkṣit was justified in not liquidating Kali outright and this act of Parīkṣit in containing the influence of Kali, is indeed regarded to be meritorious,. The Bhāgavatam elsewhere in the 11th skanda stresses the importance of the Kali age, as follows (referred to by Śrī Viṣṇutīrtha in his comments):

कलिं सभाजयन्त्यार्या गुणज्ञाः सारभागिनः ।
यत्र सङ्कीर्तनेनैव सर्वस्वार्थोऽभिलभ्यते ॥११.५.३६ ॥

guṇa jñāḥ sāra-bhāginah
yatra saṅkīrtanenaiva
sarkalīm sabhājayanty āryā
va-svārtho 'bhilabhyate

High-minded men who appreciate the merits of the Kali age, and who have the discrimination to seize the essence, extol this age, in which one may obtain all that one values most, by simply chanting the names of the Lord (which could otherwise be had only through many virtues.)

Śloka 21:

न वै नृभिर्नरदेवोऽपराध्यस्तंशमुमर्हस्यविपक्वबुद्धे ।
यतेजसा दुर्विषहेण गुप्ताविन्दन्ति भद्राण्यकुतोभयाः प्रजाः ॥२१॥१।१८।४२। ŚB 1.18.42

**na vai nṛbhir nara-devaṁ parākhyāṁsammātum arhasy avipakva-buddhe
yat-tejasā durviṣaheṇa guptāvindanti bhadraṇyakutobhayāḥ prajāḥ**

Here sage Śaunaka admonishes his son Śṛṅgi for his indiscriminate act of cursing king Parīkṣit:

Translation:- It is not fitting for you, O child of immaturity, to judge a king by the standards of ordinary men, as he is regarded as Viṣṇu, the Protector. His subjects thus protected by His invincible strength are freed from all fear and enjoy all the blessings of life.

Purport

Tha reference to this context is as follows:

Once, king Parīkṣit had gone for hunting to the forest. Pursuing the game, for hunting to the forest. Pursuing the game, he became extremely tired, hungry and thirsty. By chance, he entered the hermitage of sage Śamika who was completely withdrawn from his surroundings, in deep meditation. King Parīkṣit asked the sage for water, but there was no response from the high souled ascetic who was absorbed in Brahman. Parīkṣit, in a moment of rage, picked up a dead snake and threw it on the shoulder of the Brahmarṣi, and returned to the city. On hearing this, the sages son Śṛṅgi, who possessed extra-ordinary powers won by austerities, became red with anger and cursed Parīkṣit that he would die within nine days after being bitten by the snake Takṣaka (a great cobra). The above śloka (21) and the following śloka (22) relate to the admonition of Śṛṅgi for his immature act of cursing Parīkṣit

Śloka 22: .

अरक्ष्यमाणे नरदेवनाम्नि रथाङ्गपाणावयमङ्ग लोकः ।
तदा हि चौरप्रचुरो विनङ्क्ष्यत्यरक्ष्यमाणो विवरूथवत्क्षणात् ॥२२॥१।१८।४३। ŚB 1.18.43
**alakṣyamāṇe naradevanāmni rathāṅgapāṇāvayamaṅga lokah
tadā hi caurapracuro vinaṅkṣyatyarakṣyamāṇo vivarūthavatksaṇāt**

Translation:- When the king who is regarded as Lord Viṣṇu Himself (the Protector), the wielder of the discus, is not seen, dear child, the world infested by robbers, would perish in a moment, like an unprotected flock of sheep.

Śloka 23: .

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अथो विहायेमममुं च लोकं विमश्य तौ हेयतया पुरस्तात् ।
कृष्णाङ्घ्रिसेवामभिमृश्यमान उपाविशत्प्रायममर्त्यनद्याम् ॥२३॥१।१९।५। ŚB 1.19.5
atho vihāyemamamuṁ ca lokamvimṛśya tau heyatayā purastāt
kṛṣṇāṅghrisevāmamṛśyamāna upāviśatprāyamamartyanadyām

Translation:- Thus renouncing both this world and the next, having long since concluded after careful consideration, as worth rejecting, he (Parīkṣit) resolved to fast unto death (prāyopaveśa) on the bank of the celestial river (Gaṅgā), recognising that the adoration of Lord Kṛṣṇa's feet was the most supreme of all goals.

Śloka 24:

या वै लसच्छ्रीतुलसीविमिश्रकृष्णाङ्घ्रिरेण्वभ्यधिकाम्बुनेत्री ।
पुनात्यशेषानुभयत्र लोकान् कस्तां न सेवेत मरिष्यमाणः ॥२४॥१।१९।६। ŚB 1.19.6

yā vai lasacchrītulasīvimīśra-kṛṣṇāṅghrireṇvabhyadhikāmbunetrī
punātyaśeṣānubhayatra lokān kastāṁ na seveta mariṣyamāṇaḥ

Translation:- The river Gaṅgā carries the water which excels all others, carrying the dust of Lord Kṛṣṇa's feet, mixed with the glorious Tulasī leaves, and which sanctifies the worlds both above and below, along with their guardian deities. Which man on the brink of death, would not seek her sanctifying water?

Purport

ŚrīmadBhāgavatam describes how the descent of the holy Gaṅgā purified the souls of the sons of king Sagara as follows:

yaj-jala-sparśa-mātreṇa
brahma-daṇḍa-hatā api
sagarātmajā divaṁ jagmuḥ
kevalaṁ deha-bhasmabhiḥ 9.9.12

"Though destroyed by their own offensive behaviour towards a holy brahmaṇa, the 60,000 sons of Sagara had invited the wrath of sage Kapila for falsely accusing him of stealing the sacrificial horse of Sagara, and were thus reduced to ashes by him (in a similar offence committed by Parīkṣit against sage Śamika - a holy brahmaṇa sage). The descendents of Sagara ascended to heaven by the mere touch of Gaṅgā's waters with their ashes.

Śloka 25:

तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।

प्रायेण तीर्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तः ॥२५॥१।१९।८। ŚB 1.19.8
tatropajagmurbhuvanaṁ punānā mahānubhāvā munayaḥ sa-śiṣyāḥ
prāyeṇa tīrthādhigamāpadeśaiḥ svayaṁ hi tīrthāni punanti santaḥ

Translation:-Thus,there arrived the high souled sages, with their disciples, who purify the worlds. These saints who are ostensibly engaged in pilgrimages to various sanctuaries genarally consecrate (purify) those places of pilgrimage themselves.

Śloka 26,27,28:

अत्रिर्वसिष्ठश्च्यवनः शरद्वानरिष्टनेमिर्भृगुरङ्गिराश्च ।

पराशरो गाधिसुतोऽथ राम उचथ्य इन्द्रप्रमदेध्मवाहौ ॥२६॥१।१९।९। ŚB 1.19.9

मेधातिथिर्देवल आर्षिषेणो भारद्वाजो गौतमः पिप्पलादः ।

मैत्रेय और्वः कवषः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च ॥२७॥१।१९।१०। ŚB 1.19.10

अन्ये च देवर्षिर्ब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।

नानार्षेयप्रवरान्समेतानभ्यर्च्य राजा शिरसा ववन्दे ॥२८॥१।१९।११। ŚB 1.19.11

atrirvasiṣṭhaścyavanaḥ śaradvānariṣṭanemirbhṛguraṅgirāś ca
parāśaro gādhisuto'tha rāma ucathya indrapramadedhmavāhau

medhātithirdevala ārṣiṣeṇo bhāradvāja gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonirdvaipāyano bhagavānnāradaśca

anye ca devarṣibrahmarṣivaryā rājarṣivaryā aruṇādayaśca
nānārṣeyapravarānsametānabhyarcya rājā śirasā vavande

Translation:- There came Atri, Vasiṣṭha, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Aṅgirā, Parāśara, (father of Vedavyāsa), Gādhi-suta (Viśvāmitra), Paraśurāma, Ucathya, Indrapramada, Idhmavāha,

Medhātithi, Devala, Ārṣiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni (Agastya), Dvaipāyana (Vedavyāsa), and Bhagavān Nārada.

and others; seeing the heads of the ṛṣi clans, the king received them with due honour and bowed his head to them.

Cyavana: A great sage and one of the sons of Bhṛgu Muni.

Bhṛgu: When Brahmājī was performing a great sacrifice on behalf of Varuṇa, Maharṣi Bhṛgu was born from the sacrificial fire. and he is the author of the great Bhṛgu-saṁhitā, the great astrological calculation

Vasiṣṭha: (Sanskrit: वसिष्ठ, lit. 'most excellent') is one of the oldest and revered Vedic ṛṣis or sages, and one of the Saptarṣis

Parāśara: He is the grandson of Vasiṣṭha Muni and father of Vyāsadeva. He begot Vyāsadeva, being attracted by Satyavatī, who was to become the wife of Mahārāja Śāntanu. He was the spiritual master of Mahārāja Janaka and a great devotee of Lord Śiva.

Gādhī-suta, or Viśvāmitra: A great sage of austerity and mystic power. He is famous as Gādhī-suta because his father was Gādhī, a powerful king of the province of Kanyākubja . Although he was a kṣatriya by birth, he became a brāhmaṇa in the very same body by the power of his spiritual achievements.

Aṅgirā: He is one of the six mental sons of Brahmā and the father of Bṛhaspati, the great learned priest of the demigods in the heavenly planets.

Paraśurāma: (Paraśurāma, lit. 'Rāma with an axe'), also referred to as Rāma Jamadagnya, Rāma Bhārgava and Virarāma, is the sixth avatara among the Daśāvatāras of the preserver God Viṣṇu in Hinduism. Hindu tradition holds him to be the destroyer of evil on Earth.

Utathya: One of the three sons of Maharṣi Agirā.

Medhātithi: An old sage of yore. An assembly member of the heavenly King Indradeva. His son was Kaṇva Muni, who brought up Śakuntalā in the forest.

Devala: A great authority like Nārada Muni and Vyāsadeva. His name is on the list of authorities mentioned in the Bhagavad-gītā when Arjuna acknowledged Lord Kṛṣṇa as the Supreme Lord

Bhāradvāja or Bharadvāja (भरद्वाज).—A brahmarṣi who lived in the Pūrvamanvantara.

Gautama: One of the seven great sages of the universe.

Pippalāda (Sanskrit: पिप्पलादः, meaning "eater of berries") is the name of a revered ancient sage (ṛṣi) in Vedic and Puranic traditions, prominently featured as a teacher in the Praśna Upaniṣad.

Maitreya: A great ṛṣi of yore. He was the spiritual master of Vidura and a great religious authority.

Aurva Rishi is the son of Chyavana and Arushi, and the teacher of King Sagara, playing a crucial role in the descent of the Gaṁgā River to earth for the salvation of Sagara's sons.

Kavaṣa ṛṣi, or Kavaṣa Ailūṣa (son of Ilūṣa), is a revered Vedic sage in Hinduism, known for composing several hymns in the tenth Maṇḍala of the Ṛgveda. His story is a notable illustration in Vedic texts of a person of humble birth attaining the status of a ṛṣi (seer) by divine grace and personal merit.

Śloka 29:

समागताः सर्वत एव सर्वदेवा यथा मूर्तिधरास्त्रिपृष्ठे ।
नेहाथाऽमुत्र च कश्चनार्थ ऋते परानुग्रहमात्मशीलाः ॥२९॥११९१२४॥ ŚB 1.19.23
samāgatāḥ: sarvata eva sarvedevā yathā mūrtidharāstriprṣṭhe
nehāthā'mutra ca kaścanārtha ṛte parānugrahamātmaśīlāḥ

Translation:- Shining like the devas that exist in tangible (concrete) and visible forms, in the highest heaven (Satyaloka), you, O sages, have come from all quarters. You have no selfish purpose to achieve in this or the other world, except showering your blessings on others, as comes naturally to you.

Śloka 30:

पुनश्च भूयाद्भगवत्यनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।
महत्सु यां यामुपयामि सृष्टिं मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥३०॥११९१२६॥ ŚB 1.19.16
punaś ca bhūyādbhagavatyanante ratiḥ prasaṅgaśca tadāśrayeṣu
mahatsu yām yāmupayāmi sṛṣṭim maitryastu sarvatra namo dvijebhyaḥ

Translation:- Bowing once more to you , O sages, I pray that in every birth I take hereafter, may I be blessed with delight in the exalted Lord Ananta (Lord Kṛṣṇa), and may I always have the close association with the noble souls, who are devoted to Him and have friendship with all living beings.

Summary:

This chapter underlines the importance of the Vairāgya of Parīkṣit. King Parīkṣit repents for his rash action of putting a dead serpent around the neck of sage Śamika who was in samādhi. Śṛṅgi, the son of Śamika cursed Parīkṣit for this action, that he would be bitten by the snake Takṣaka. Knowing thus , of his impending death (the result of his karma), Parīkṣit developed a sense of preparedness for facing the inevitable, and thus renounced his wealth and kingdom. A true mumukṣu (aspirant), he welcomed the high souled sages with great respect and devotion and sat on the bank of the Gaṅgā river to fast unto death (prāyopaveśa) with his mind fixed on the Lord.

This chapter highlights the immutable fact of life, viz., even the so-called most powerful people are not spared of their karma.

॥इति राजविरागनिमित्तकथनप्रकरणम्॥

शुकागमप्रकरणम्॥३॥

śukāgamaprakaraṇam Arrival of Śuka

Śloka 31:

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽपि नेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥ ३१ ॥ १।२।२। ŚB 1.2.2

yaṁ pravrajantam anupetam apeta-kṛtyaṁ dvaipāyano viraha-kātara
ājuhāva
putreti tan-mayatayā taravo'pi nedustaṁ sarvabhūtaḥṛdayaṁ
munimānato'smi

Translation:- Sage Vyāsa (Dvaipāyana, one who was born on an island), fearful of losing him, called his son (Śuka) endearingly, "O my son," when he saw Śuka going forth all alone with the intention of renouncing the world, even though he had not yet been invested with the sacred thread and therefore did not engage in religious duties. At that time, it was the rustle of trees that answered, filled as they were with his presence. I bow to that (shining) sage Śuka (an incarnation of Lord Śiva) who ever absorbed in the Universal Spirit has access to the hearts of all.

Purport

There was no mention of Śuka amongst the great sages who had arrived at the scene of Parīkṣit's fast unto death. The sacred thread is the sign of those who are competent to study the Vedas from the ācārya, or the bona fide spiritual master. Śrī Śukadeva did not undergo such purificatory (sacred thread) ceremonies because he was a liberated soul from his very birth. Śuka had arrived of his own accord and though not being ordained a ṛṣi he was chosen by destiny to expound the Bhāgavatam to Parīkṣit. Being in tune with the Universal Spirit he had access to the hearts of all mankind. According to Śrī Viṣṇuṭīrtha this was a sign of Śuka's antargrurutva (inherently a spiritual master by his inner consciousness).

Śloka 32:

यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितिर्षतां तमोऽन्धम् ।
संसारिणां करुणयाऽऽह पुराणगुह्यतं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥ ३२ ॥ १।२।३। ŚB 1.2.3

**yaḥ svānubhāvamakhilāśrutisāramekamadhyātmadīpamatitītīrṣatām
tamo'ndham
saṁsāriṇām karuṇayā"ha purāṇaguhyamītaṁ vyāsaśūnumupayāmi guruṁ
munīnām**

Translation:- I (Sūta) take refuge in that illustrious son of Vyāsa, the preceptor of the sages, who having compassion for the whole of mankind longing to become free from the fetters of worldly life, taught them this mysterious purāṇa, which is matchless in its greatness and constitutes the very essence of the Vedas, and which is the light that illumines the Ātman housed in the body.

Purport

Śrī Viṣṇutīrtha also considers Śukācārya as the bāhyaguru (enlightener of mankind) of mankind because of which he expounded the Bhāgavatam to them.

Śloka 33:

तत्राऽभवद्भगवान्व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।
अलक्ष्यलिङ्गो निजलाभतुष्टो वृत्तश्च बालैरवधूतवेषः ॥३३॥१।२०।१। ŚB 1.19.25

**tatrā'bhavadbhagavān vyāsaputro yadṛcchayā gāmaṭamāno'napekṣaḥ
alakṣyaliṅgo nijalābhatuṣṭo vṛtaśca bālairavadhūtaveṣaḥ**

Translation:- In the meanwhile, Śuka (the antarbāhya guru), the blessed son of Vyāsa, arrived on the scene, as though by chance, wandering about in the garb of an avdhūta on the earth according to his will, surrounded by women and children and devoid of worldly attachments, with no signs on him of any varṇa (grade of society) or āśrama (stage of life), and who was completely absorbed in the bliss of the knowledge of the ātman.

Śloka 34, 35, 36:

तं द्व्यष्टवर्षं सुकुमारपादकरोरुबाह्वंसकपोलगात्रम् ।
चार्वारुणाक्षोन्नसतुल्यकर्णं शुभ्राननं कम्बुसुजातकण्ठम् ॥३४॥१।२०।२। ŚB 1.19.26

**taṁ dvyaṣṭavarṣaṁ sukumārapādakarorubāhvaiṁsakapolagātram
cārvāruṇākṣonṇasatulyakarṇaṁ śubhrānanaṁ kambusujātakaṇṭham**

निगूढजन्तुं पृथुतुङ्गवक्षसमावर्तनाभिं वलिवल्बूदरं च ।

दिगम्बरं वक्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमाभम् ॥३५॥१।२०।३। ŚB 1.19.27

**nigūḍhajatruṁ pr̥thutuṅgavakṣasamāvartanābhiṁ valivalgūdaraṁ ca
digambaraṁ vakravikīrṇakeśaṁ pralambabāhuṁ svamarottamābham**

श्यामं सदापीच्यवयोऽङ्गलक्ष्म्या स्त्रीणां मनोज्ञं रुचिरस्मितेन ।

प्रत्युस्थिता मुनयश्चासनेभ्यस्तल्लक्षणज्ञा अपि गूढ वर्चसम् ॥३६॥१।२०।४। ŚB 1.19.28

**śyāmaṁ sadāpīcavayo'ṅgalakṣmyā strīṇāṁ manojñaṁ rucirasmitena
pratyusthitā munayaścvāsanebhyastallakṣaṇajñā api gūḍha varcasam**

The following three śloka describe the charismstic personality of Śuka:

.

Translition:- Sixteen years of age, with every limb, i.e., tender feet, hands, thighs, arms, shoulders, cheeks and frame delicately moulded; he had a fascinating form with beautiful eyes, prominent nose, symmetrical ears, beautiful eyebrows and a conch-like shapely neck

The clavicle hidden within a fleshy frame; the chest broad and prominent, the deep spiral navel, the charming belly with its three folds; he shone like the first of the highest gods, as he stood there nude (with only a kowpeena - a simple strip of cloth covering the genitals), with hair flung about his face and his long arms at rest.

With dark blue complexion, he captivated the hearts of women by the radiance of his eternal youth, elegant limbs and winsome smile. Though his spiritual glow was veiled (behind his simple appearance), the sages recognised him by his characteristic traits and stood up to welcome him.

Śloka 37:

स विष्णुरातोऽतिथय आगताय तस्मै सपर्यां शिरसा जहार ।

ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका महासने चोपविवेश पूजितः ॥३७॥१।२०।५। ŚB 1.19.29

**sa viṣṇurāto'tithaya āgatāya tasmai saparyāṁ śirasā jahāra
tato nivṛttā hyabudhāḥ striyo'rbhakā mahāsane copaviveśa pūjitaḥ**

Translation:- That noble Viṣṇurāta (king Parīkṣit, so-called because he was protected in the womb of his mother Uttarā by Kṛṣṇa, from the brahmāstra unleashed by Aśvatthāma, the son of Droṇācārya), made his respectful obeisance to the charming stranger who appeared on the scene by chance (by the force of his inner consciousness) and rendered to him his due homage. The curious women and children were thereupon turned away and the high-souled Śuka was duly worshipped by making him accept the exalted seat of honour.

Śloka 38:

प्रशान्तमासीनमकुण्ठमेधसं मुनिं नृपो भागवतोऽभ्युपेत्य ।
प्रणम्य मूर्ध्नाऽवहितः कृताञ्जलिर्नत्वा गिरा सूनृतयाऽन्वपृच्छत् ॥३८॥१।२०।७। ŚB 1.19.31

**praśāntamāsīnamakuṇṭhamedhasaṁ munim nrpo bhāgavato'bhyupetya
praṇamya mūrdhnā'vahitaḥ kṛtāñjalirnatvā girā sūnṛtayā'nvapṛcchat**

Translation:- King Parīkṣit, who was a great devotee of the Lord, made his obeisance to the sage of unfailing wisdom, with bowed head, as Śuka took his seat fully composed. With folded hands and collected mind, the king addressed the sage Śuka in soft spoken but clear accents, bowing once again.

Purport

In his comment on the above śloka, Śrī Viṣṇutīrtha alludes to the following two ślokas of the Bhāgavatam:

येषां संस्मरणात्पुंसां सद्यः शुद्ध्यन्ति वै गृहाः ।
किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ॥ ŚB 1.19.33 ॥

yeṣāṁ saṁsmaraṇāt puṁsāṁsadyaḥ śuddhyanti vai gṛhāḥ
kiṁ punar darśana-sparśa-pāda-śaucāsanādibhiḥ

अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् ।
पुरुषस्येह यत्कार्यं म्रियमाणस्य सर्वथा ॥ ŚB 1.19.37 ॥

ataḥ pṛcchāmi saṁsiddhimyogināṁ paramaṁ gurum
puruṣasyeha yat kāryaṁmriyamāṇasya sarvathā

"Even the homes of men are instantly purified by your very remembrance, more so by the sight of you, washing your feet and offering you a seat." (33)

"Therefore, I desire to know from you (who are) the supreme guru of the yogis, what the mortal should do under all circumstances and *one who is doomed to die*, to secure liberation." (37)

Śloka 39:

पितामहा मे समरेऽमरञ्जयैर्देवव्रताद्यातिरथैस्तिमिङ्गिलैः ।
दूरत्ययं कौरवसैन्यसागरं कृत्वाऽतरन्वत्सपदं स्म यत्प्लवाः ॥३९॥१०।१।५। ŚB 10.1.5

**pitāmahā me samar'amarañjayairdevavratādyātirathaistimiṅgilaiḥ
duratyayaṁ kauravasainyasāgaram kṛtvā'taranvatsapadam sma
yatplavāḥ**

Translation:- Using Him (Lord Kṛṣṇa) for a raft, my grandsires (Arjuna, Yudhiṣṭira and others) effortlessly crossed the sea of the formidable Kaurava army - difficult to cross on account of the whales in the form of unconquerable warriors (charioteers) like Devavrata (Bhīṣma of the terrible vow) and others who could vanquish even the gods - by merely treating it (the sea) as a puddle of the size of a calf's hoof.

Śloka 40:

द्रौण्यस्त्रविप्लुष्टमिदं मदङ्गं सन्तानबीजं कुरुपाण्डवानाम् ।
जुगोप कुक्षिं गत आतचक्रो मातुश्च मे यः शरणं गतायाः ॥४०॥१०।१।६। ŚB 10.1.6

**drauṇyastravipluṣṭamidaṁ madaṅgaṁ santānabījaṁ kurupāṇḍavānām
jugopa kukṣiṁ gataāttacakro mātusca me yaḥ śaraṇaṁ gatāyāḥ**

Translation:- Again, kindly relate the mighty deeds of (Him) having entered the womb of my mother (Uttarā) who sought refuge in Him, and saved the sole seed of the Kuru and Pāṇḍava's races, which was ravaged by the mystic weapon (Brahmāstra) hurled by Aśvatthāma (son of Droṇa).

Purport

Śrī Viṣṇutīrtha describes how Kṛṣṇa saves the Kuru-Pāṇḍava race by destroying the mystic weapon (brahmāstra) which has the ultimate power of destruction hurled by Aśvatthāma, by His Sudarśana Cakra. Those who take refuge (like Uttarā) in complete self-surrender, in the Almighty Lord, are protected even against its exceptional destructive power which even the gods are incapable of resisting.

Śloka 41:

वीर्याणि तस्याखिलदेहभाजामन्तर्बहिः पूरुषकालरूपैः ।
प्रयच्छतो मृत्युमनामयं च मायामनुष्यस्य वदस्व विद्वन् ॥४१॥१०।१।७। ŚB 10.1.7

**vīryāṇi tasyākhiladehabhājāmantarbahih pūruṣakālarūpaiḥ
prayacchato mṛtyumanāmayam ca māyāmanuṣyasya vadasva vidvan**

Translation:- O sage, recount the sportive deeds of the Almighty Lord, the seeming mortal in human form Who, dwells in the hearts of all embodied beings, severally in the form of the Inner Controller (Bimbarūpa) and as Time (Kāla) metes out to them according to their deserts death as well as immortality.

Purport

Śrī Viṣṇutīrtha emphasizes that Parīkṣit lauds Kṛṣṇa because He not only did a supreme favour by saving him while in the womb of his mother, but all embodied beings experience His infinite mercy in times of great danger.

Śloka 42:

एवं निशम्य भृगुनन्दन साधुवादं वैयासकिः स भगवानथ विष्णुरातम् ।
प्रत्यर्च्य कृष्णचरितं कलिकल्मषघ्नं व्याहर्तुमारभत भागवतप्रधानः ॥४२॥१०।१।१४। ŚB
10.1.14

**evaṁ niśamya bhṛgu-nandana sādhuvādaṁ vaiyāsakiḥ sa bhagavānatha
viṣṇurātam
pratyaricya kṛṣṇacaritaṁ kalikalmaṣaghnaṁ vyāhartumārabhata
bhāgavatapradhānaḥ**

Translation:- On hearing the pertinent (laudable) questions of King Parīkṣit, O Śaunaka (scion of Bhṛgu), and commending Viṣṇurāta (Parīkṣit- the protégé of Lord Viṣṇu),- the son of Bādarāyaṇa (Vyāsa), and the foremost among devotees

of the Lord, Śuka, proceeded to narrate the glories of Lord Kṛṣṇa (the hearing of) which remove the sins of the Kali age.

Summary of Prakaraṇa 3:

This topic is entitled Śukāgama. The Prakaraṇa (topic) clearly demonstrates that when Vairāgya or non-attachment as the one dawned on Parīkṣit, dawns on the mortal, he is destined to meet his Guru (e.g., Parīkṣit who met his guru in the form of Śukācārya), and receive his grace, which enables one to cross the ocean of saṁsāra. One may therefore conclude that the apparently accidental arrival of Śukācārya on the scene of Parīkṣit's fast unto death was pre-ordained by destiny, which Śrī Viṣṇutīrtha has described as antargurutva. Furthermore, Śukācārya was the only aparokṣa jñāni (having direct knowledge of Brahman or the non-dual Self) among the sages gathered, and was the most competent to deal with the questions (regarding Paramātmā) asked by Parīkṣit on the duties of a Bhāgavata facing impending death within a short span of seven days. Śukācārya was subsequently given his due place of honour by all those assembled, as a formal guru (bāhya guru).

॥ इति शुकाचार्यसमागमप्रकरणम् ॥३॥

॥संक्षिप्तशास्त्रार्थप्रकरणम्॥४॥

saṁkṣiptaśāstrārthaprakaraṇam Significance of the Scriptures

Śloka 43:

पिबन्ति ये भगवत आत्मनः सतां कथामृतं श्रवणपुटेषु सम्भृतम्।
पुनन्ति ते विषयविदूषिताशयं व्रजन्ति तच्चरणसरोरुहान्तिकम्॥४३॥२।२।४०। ŚB 2.2.37
pibanti ye bhagavata ātmanaḥ satāṁ kathāmṛtaṁ śravaṇapuṭeṣu
sambhṛtam
punanti te viṣayavidūṣitāśayaṁ vrajanti taccaraṇasaroruhāntikam

Śukācārya teaches how mokṣa is attained by hearing the sublime activities of the Lord leading to the purification of the mind and focussing on the Lord.
Translation:- Those who imbibe the nectar-like stories of the exalted Śrī Hari, collected in the cups of their ears, whom the holy men perceive as Bimbarūpa, purifying their heart from the taint of sense pleasures, attain proximity to His lotus feet.
Madhvācārya says that Śrī Hari is realisable through the Bhagāvata Dharma.

Śloka 44:

ज्ञानं यदाप्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसाद उभयत्र गुणेष्वसङ्गः ।
कैवल्यसम्भृतपथस्त्वथ भक्तियोगः को निर्वृतो हरिकथासु रतिं न कुर्यात्॥४४॥२।३।१२। ŚB
2.3.12
jñānaṁ yadāpratīnivr̥ttaguṇormicakramātmaprasāda ubhayatra
guṇeṣvasaṅgaḥ
kaivalyasambhṛtapathastvatha bhaktiyogaḥ ko nirvṛto harikathāsu ratim
na kuryāt

Translation:- Having once tasted the joy of listening to the glory of Śrī Hari, which brings the illumination, which stills the waves of passion, thus purifying the heart, and which consequently develops aversion to the pleasures of the sense and love for devotion to the Lord, which is regarded as the sure way to final beatitude; who would not love to listen to such discourses?

Purport

Madhvācārya has rightly said with reference to the above śloka that the practice of devotion leads to mokṣa through aparokṣa jñāna (direct knowledge of the Self). Intense love of God is nothing other than Bhakti. The king of bhaktas, Prahāda, says, या प्रीतिरविवेकानां विषयेष्वनपायिनी। त्वामनुस्मरतः सा मे हृदयान्मापसर्पतु॥

yā prītiravivekānām viṣayeṣvanapāyinī | tvāmanusmarataḥ sā me
hṛdayānmāpasarpatu ||

"That deathless love which the ignorant have for the fleeting objects of the senses - as I keep meditating on Thee- may not that love slip away from my heart."

Śloka 45:

निवृत्ततर्षैरुपगीयमानाद्बवौषधाच्छ्रोतृमनोभिरामात् ।
क उत्तमश्लोकगुणानुवादात् पुमान् विरज्येत विना पशुघ्नात् ॥ ४५
॥१०।१।४। ŚB 10.1.4

**nivṛttatarṣairupagīyamānādbhavauṣadhācchrotrmanobhirāmāt
ka uttamaśloka-guṇānuvādāt pumān virajyeta vinā paśughnāt**

Translation:- Which man other than the butcher (i.e., one who is engaged in yajñas involving beast-slaughter) of beasts would desist from hearing the exalted qualities of the Most Glorious, which are constantly lauded by noble souls in whom the thirst for pleasure is absent, and which is the surest remedy for the ills of saṁsāra (transmigration) and a delight to the ear as well as to the mind.

Purport

According to Śaṅkarācārya (advaita) paśughna means a man who destroys his own soul. According to Rāmāṇujācārya he is one who is ungrateful to the Lord for His favours. Madhvācārya calls such a one as an "exceptionally stupid person".

Śloka 46:

को नाम लोके पुरुषार्थसारवित्पुराकथानां भगवत्कथासुधाम् ।
आपीय कर्णाञ्जलिभिर्भवापहामहो विरज्येत विना नरेतरम् ॥४६॥३।१५।५२। ŚB 3.13.50
**ko nāma loke puruṣārthasāravitpurākathānām bhagavatkathāsudhām
āpīya karṇāñjalibhirbhavāpahāmaho virajyeta vinā naretaram**

Translation:- Who indeed, other than a human being who knows the highest aim of life, will not be satisfied once he has quaffed through the ear, the nectar of the narrations of the Lord drawn from the recital of the ancient purāṇas, which destroys the cycle of birth and death?

Śloka 47:

निगमकल्पतरुर्गलितं फलं शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥४७॥१।२।३। ŚB 1.1.3

**nigamakalpatarorgalitaṁ phalaṁ śukamukhādamṛtadravaśaṁyutam
pibata bhāgavataṁ rasamālayaṁ muhuraho rasikā bhuvi bhāvukāḥ**

Translation:- O devotees of Bhārata, (and even men who have attained the blessed state of release) who have a true desire for divine joy, relish the nectar of ŚrīmadBhāgavatam, is the essence of the wish-yielding tree of the Veda, which has been dropped from the mouth of the parrot-like Śukācārya, and which is the pure nectar of supreme bliss.

Śloka 48:

**शृण्वन् गृणन् संस्मरयंश्च चिन्तयन्नामानि रूपाणि च मङ्गलानि ते ।
क्रियासु यस्त्वच्चरणारविन्दयोरविष्टचित्तो न भवाय कल्पते ॥४८॥१०।३।३८। ŚB 10.2.37
śṛṇvan gṛṇan saṁsamarayaṁś ca cintayannāmāni rūpāṇi ca maṅgalāni te
kriyāsu yastvaccaraṇāravindayorāviṣṭacitto na bhavāya kalpate**

Translation:- He whose mind is fixed on Your lotus feet, while engaged in the act of worship or other activity, and constantly engages in hearing, reciting, contemplating upon, and puts others in their minds of Thy names and forms and auspicious qualities, will never again be reborn.

Purport

According to Sri Bhaktivedānta Swāmi Prabhupāda "One should not give up the process of devotional service, which is performed in nine different ways (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, etc.). The most important process is hearing (śravaṇam) from the guru, sādhu and śāstra — the spiritual master, the saintly ācāryas and the Vedic literature.

According to Swami Vivekānada "Worship is constant remembering."
ŚrīmadBhāgavatam in śloka 3.25.19 says: न युज्यमानया भक्त्या भगवत्यखिलात्मनि।
सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये॥

na yujyamānayā bhaktyā bhagavatyakhilātmani | sadṛśo'sti śivaḥ panthā
yogināṁ brahmasiddhaye || "For striving souls, there is no other royal road to attain mokṣa other than meditation on the lotus feet of the Lord, Who is the Supreme Being, the Soul of the Universe." Here an allusion can be made to the Brahmasūtra "आवृत्तिरसकृदुपदेशात्" || "āvṛttirasakṛdupadeśāt" || Upāsanā (continuous remembrance and devotion) are acts which are involved in the process of repetition referred to in the śloka 48 above. The meaning of the aforesaid sūtra is "Repetition is necessary since the Upaniṣads instruct repeatedly."

Śloka 49:

सकृन्मनः कृष्णपदारविन्दयोर्निवेशितं तद्गुणरागि यैरिह ।
न ते यमं पाशभृतश्च तद्भटान्स्वप्नेऽपि पश्यन्ति हि चीर्णनिष्कृताः ॥४९॥६।१।११। ŚB 6.1.19
sakarṇmanah kṛṣṇapadāravindayorniveśitaṁ tadguṇarāgi yairiha
na te yamaṁ pāśabhṛtaśca tadbhaṭānsvapne 'pi paśyanti hi cīrṇaniṣkṛtāḥ

Translation:- Those who have fixed their minds but once on the lotus feet of the Lord, and with meditation on His glorious form, have already atoned for their sins and can thus free themselves from the fear of Yama (lord of death) or his messengers armed with the noose, even in the dreaming state.

Śloka 50:

धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किंवा परैरीश्वरः सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात्
॥५०॥१।१।२। ŚB 1.1.2
dharmaḥ projjhitakaitavo'tra paramo nirmatsarāṇāṁ satāṁ vedyaṁ
vāstavamatra vastu śivadaṁ tāpatrayonmūlanam
śrīmadbhāgavate mahāmunikṛte kiṁvā parairīśvaraḥ sadyo
hr̥dyavarudhyate'tra kṛtibhiḥ śuśrūṣubhistatksaṇāt

Translation:- In this glorious Bhāgavatam which is the monumental work of the great sage Vedavyāsa, is expounded the Bhāgavata Dharma (the highest Dharma of Parā Bhakti), which is entirely devoid of self-deception in the shape of desire (*including the desire for liberation*). Indeed, herein has been expounded the Ultimate Reality to which the high-souled ones, free from malice, give their allegiance, and which brings eternal peace and banishes the three kinds of misery (tāpa-traya). Which other scripture can secure, as the ŚrīmadBhāgavatam, the instantaneous and permanent presence of the Lord in the hearts of those blessed persons who desire to hear it recited.

Note: The threefold miseries (tāpa-traya) are Ādhyātmika encompassing afflictions from one's own body/mind issues like illness, anxiety, Ādhibhautika i.e., external, from other creatures/people like pests, enemies, and Ādhidaivika, like natural/cosmic events like floods, diseases from divine causes,

Śloka 51:

शास्त्रेष्वियानेव सुनिश्चितो नृणां क्षेमस्य सम्यग्विमृशेषु हेतुः ।
असङ्ग आत्मव्यतिरिक्तवस्तुनि दृढा रतिर्ब्रह्मणि निर्गुणे च या ॥५१॥४।२२।२१। ŚB 4.22.21
śāstreṣvīyāneva suniścito nṛṇāṁ kṣemasya samyagvimṛśeṣu hetuḥ

asaṅga ātmavyatiriktavastuni dr̥dhā ratirbrahmaṇi nirguṇe ca yā

Translation:- The final conclusion which emerges from a deep inquiry into the śāstras (scriptures) is that the emancipation of men can only be secured through the absence of attachment (distaste-anāsakti) for everything other than the Ātman, and (rati) intense delight in the Ātman, which, is none other than the unconditioned (svatantra-independent) Brahman.

Śloka 52:

तच्छ्रद्धया भगवद्धर्मचर्यया जिज्ञासयाऽऽध्यात्मिकयोगनिष्ठया ।

योगेश्वरोपासनया च नित्यं पुण्यश्रवः कथया पुण्यया च ॥५२॥४।२२।२२। ŚB 4.22.22

**tacchraddhayā bhagavaddharmacaryayā jijñāsayādhyātmikayoganiṣṭhayā
yogēśvaropāsanayā ca nityaṁ puṇyaśravaḥ kathayā puṇyayā ca**

Translation:- Such faith in Lord Viṣṇu and distaste for the attachment to the world of cause and effect (which is other than the Brahman) is developed through intense faith, practice of Bhāgavata Dharma, through the discharge of duties (the fruits of which are dedicated to the Lord), by a desire to know the means of knowing the Truth and being steadfast in the practice of the Yoga of the Self through the worship of the Lord of Yoga (Kṛṣṇa) or high-souled yogis, and by ever listening to the hallowed accounts of the illustrious Lord.

Śloka 53:

अर्थेन्द्रियारामगुणेष्वतृष्णया तत्सम्मतानामपरिग्रहेण च ।

विविक्तरुच्याऽपरितोष आत्मन्विना हरेर्गुणपीयूषपानात् ॥५३॥४।२२।२३। ŚB 4.22.23

**arthendriyārāmaguṇeṣvatr̥ṣṇayā tatsammatānāmaparigraheṇa ca
vivikta-rucyā paritoṣa ātmanvinā harer guṇa-pīyūṣapānāt**

Translation:- The faith is furthered by aversion to the company of persons absorbed in the pursuit of lucre or sense-enjoyments and eschewing the objectives of such people by developing love for seclusion when experiencing the bliss of the Self, but however, not on such occasions when one listens to the glories of the Lord.

Śloka 54:

अहिंसया पारमहंस्यचर्यया स्मृत्या मुकुन्दाचरिताग्र्यसीधुना ।

यमैरकामैर्नियमैरनिन्दया निरीहया द्वन्द्वतितिक्षया च ॥५४॥४।२२।२४। ŚB 4.22.24

**ahimsayā pāramahamśyacaryayā smṛtyā mukundācaritāgryasīdhunā
yamairakāmairniyamairanindayā nirīhayā dvandvatitikṣayā ca**

Translation:- By the practice of Ahimsā and by adopting the conduct of the paramahamśas; by constantly thinking of that which is beneficial to one's spiritual welfare; by delighting in the glories of Lord Mukunda; by practice of self-discipline, both internal and external, without any attachment of the fruits (of such practices); non-indulgence in slander of others (who follow other paths), austerity, fortitude in putting up with the pairs of opposites such as prosperity and adversity - all these are the means to attain the faith.

Śloka 55:

हरेर्मुहुस्तत्परकर्णपूरया गुणाभिधानेन विजृम्भमाणया।
भक्त्या ह्यसङ्गः सदसत्परमात्मनि स्यान्निर्गुणे ब्रह्मणि चाञ्जसा रतिः ॥५५॥४।२२।२५। ŚB
4.22.25

**harermuhustatparakarnāpūrayā guṇābhidhānena vijṛmbhamāṇayā
bhaktyā hyasaṅgaḥ sadasatparamātmāni syānnirguṇe brahmaṇi cāñjasā
ratih**

Translation:- The devotion of the bhaktas (who entirely take refuge in the Lord) by dwelling on the exalted qualities of Śrī Hari, which are like nectar to the ears of His devotees, growing in depth by constantly chanting His praises and by abandoning all worldly selfish activities not related to the Paramātmā, Who is the Indweller in the heart (Bimbarupī) and the Independent Doer, devoid of prākṛtic qualities -these are the means to attain the same end (i.e., to be in tune with the Paramātmā).

Śloka 56:

यदा रतिर्ब्रह्मणि नैष्ठिकी पुमानाचार्यवान् ज्ञानविरागरहसा ।
दहत्यबीजं हृदयं जीवकोशं पञ्चात्मकं योनिमिवोत्थितोऽग्निः ॥५६॥४।२२।२६। ŚB 4.22.26
**yadā ratirbrahmaṇi naiṣṭhikī pumānācāryavān jñānavirāgarahasā
dahatyabījaṁ hrdayaṁ jīvakośaṁ pañcātmakaṁ yonimivotthito'gniḥ**

Translation:- When one who is steadfast in the knowledge (love) of Brahman (Hari), he dissolves his subtle body which veils the jīva, by the power of enlightenment attained through the guidance of a worthy preceptor, and which body mainly consists of the five elements and reduces it to a simulacrum, even

as the fire which has been kindled by the friction of the *araṇi-samī* wood pieces burning the araṇi tree itself.

Summary:

Bhakti is adoration and loving service of the Supreme Being - Lord Hari. The Bhāgavatam extols holy company which develops Vairāgya; Satsaṅgatve Niḥsaṅgatvam (good company ultimately leads to non-attachment) as the saying goes. Says the Bhāgavatam : मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च। तपन्ति विविधास्तापा नैतान् मद्वत्तचेतसा॥ madāśrayāḥ kathā mṛṣṭāḥ śṛṇvaṁti kathayaṁti ca। tapanti vividhāstāpā naitān madgatacetasā॥ ŚB 3-25-23."Through the fellowship with saints and holy men, one hears the sweet and inspiring accounts of My works and excellences; imbibing them, one is sure to develop in succession - reverence (śraddhā), fondness (rati) and devotion (bhakti) to the Lord.

According to Śaṅkarācārya, meditation is constant remembrance of the thing meditated upon. In commenting on Patañjali's yogasūtra, "Īśvarapraṇidhāna" i.e., "by the worship of the Supreme Lord," Bhoja explains - In Praṇidhāna all works are dedicated to the Supreme Lord and it is a kind of bhakti which is coupled with anāsakti (aversion) for material enjoyment. Grace and mercy of the Lord are a sine-qua-non for attainment of enlightenment. The best definition of bhakti is given by Prahlāda which is referred to in the comment on śloka 44 above.

॥ इति संक्षिप्तशास्त्रार्थप्रकरणम् ॥

॥ वैराग्य प्रकरणम् ॥७॥

. vairāgya prakaraṇam

Paramount importance of detachment from worldly desires

Śrī Aurobindo has defined vairāgya as "a liberating distaste." Śrī Viṣṇutīrtha has cited examples from the Śrīmad Bhāgavatam of those who have tasted the world's affluence but found the same insufficient or tasteless and have felt that something greater is demanded of the soul. Such a taste of vairāgya is attained through the favour of the Paramātmā. As stated in the śruti "Whomsoever the Paramātmā desires, by him the Paramātmā is attained." Śrī Viṣṇutīrtha has illustrated this type of vairāgya with a number of instances of viz., Muchakunda, Saurabha. Pīṅgalā (a courtesan), Prahlāda, etc.

Śloka 57:

न तस्य तत्त्वग्रहणाय साक्षाद्वरीयसीरपि वाचः समासन् ।
स्वप्ने निरुक्त्या गृहमेधिसौख्यं न यस्य हेयानुमितं स्वयं

स्यात्॥५७॥५।११।३। ŚB 5.11.3

na tasya tattva-grahaṇāya sākṣādvārīyasīr api vācaḥ samāsan
svapne niruktyā gṛhamedhisaukhyam na yasya heyānumitam
svayam syāt

Translation:- Jaḍabharata's teaching to Rāhugaṇa :

Even the most sacred utterances found in the Divine (Apauruṣeya) statements are inadequate to reveal the Truth directly to him who has not realised, by inference from the analogy of his (fleeting) dream experience, that the fleeting pleasures had by the performance of karmas by his household life are worth throwing away.

Purport

Vairāgya (or non-attachment) and Bhakti (unalloyed devotion to the Lord) are the two paramount requisites for the attainment of mokṣa. All kinds of material happiness are undesirable for a person who wants spiritual salvation, and who is desirous of invoking the grace of the Lord. As stated thus:

ये दारागारपुत्रादीन् प्राणान्वितमिदं परम् । हित्वा मां शरणं याताः कथं तांस्त्यक्तुमुत्सहे॥ ye
dārāgāraputrādīn prāṇānvitamidaṁ param, hitvā mām śaraṇam yātāḥ katham
tāmstyaktumutsahe. How can I forsake them, who have renounced (all
attachments for) their wife, house, children and relations (nay), their very life

and wealth and welfare in this and the other world, have sought Me as their Protector. ŚB 9.4.65.

Vairāgya or non-attachment (anāsakti) is the basis of Bhakti. In the Brahmasūtras there are a number of adhikaraṇas (topics of discourse) whose object is to create in the mind a distaste for the pleasures of earthly life and turn the mind towards God. Sūtra 3.1.1 states: तदन्तरप्रतिपत्तौ रंहति समपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ॥ tadantarapratipattau raṁhati samapariṣvaktāḥ praśnanirūpaṇābhyām.

"In the matter of obtaining the next one (body), the individual soul moves out enveloped by subtle elements, for so it is known from the question and its solution." Madhvācārya in his Brahmasūtrabhāṣya says with reference to this sūtra : "वैराग्यार्थे गत्यादिनिरूपणा –vairāgyārthe gatyādinirūpaṇā " "The descriptions of exits and entries (through various phases, i.e., the soul's journey through Svarga, Naraka, and its experiences therein etc., of transmigration) is to instill non-attachment." In śloka ŚB 8-22-24, the Lord says: "O Brahmā (Creator), I take away the fortune of whomsoever I show my grace on" (since those intoxicated with power and wealth disregard Me).

Śloka 58:

देहान्यदेहविवरे जठराग्निनाऽसृग्विण्मूत्रकूपपतितो भृशतप्तदेहः ।
इच्छन्नितो विवसितुं गणयन्स्वमासान्निर्वस्यते कृपणधीर्भवता कदा नु ॥५८॥३।३२।१९। ŚB

3.31.17

**dehyanyadehavivare jaṭharāgnināsr̥gviṇmūtrakūpapatito bhr̥śataptadehaḥ
icchannito vivasitum gaṇayansvamāsānnirvāsyate kṛpaṇadhīr bhavatā
kadā nu**

The jīva in the womb of its mother prays to the Paramātmān:

Translation:- Fallen into the dark abyss full of blood, filth and urine within the womb of the mother, and its own body scorched with the mother's gastric fire, this entrapped soul is eager for release, reckoning the remaining months (the gestation period) entreating Him with folded hands in a shaking voice.

Purport

The passage of the soul through the father's seminal fluid into the mother's womb and its exit therefrom to take birth is another phase of what an individual soul experiences during transmigration, which arouses distaste for earthly life. Here an allusion could be made to the following Brahmasūtra:

स्वशब्दोन्मानाभ्यां च॥ २.३.२२ svaśabdonmānābhyām ca॥ 2.3.22

"And the individual soul is atomic because of the direct Upaniṣadic use of the word as mention of infinitesimality".

Thus though the individual soul (jīva) is a permanent entity and indestructible in nature, it has to undergo innumerable tribulations due to the involvement in saṁsāra, including the sufferings of the jīva in the mother's womb. According to Rāmānuja "The Lord allots to all creatures the bodies earned by their past karmas."

Śloka 59:

अहो विधातस्त्वमतीव बालिशो यस्त्वात्मसृष्टेः प्रतिरूपमीहसे ।

परे नु जीवत्यपरस्य या मृतिर्विपर्ययश्चेत्त्वमसि ध्रुवं परः ॥५९॥६।१४।५३। ŚB 6.14.54

aho vidhātas tvam atīva bāliśo yastvātmasṛṣṭeḥ pratrīrūpamīhase
pare nu jīvatyaparasya yā mṛtirviparyayaścettvamasi dhruvaṁ paraḥ

The grief-stricken wife of Citraketu, seeing her dead son expresses her agony:
Translation:- How inordinately foolish you are O Brahmā (the Creator) in that you act paradoxically (which is something harmful), to your own course of creation, causing the death of the young, while the old (who are a burden to the world) still live- an act to be despised. If however, you are actually the opposite (i.e., a wise person doing all this with a purpose) you are not a well-wisher but an enemy of mankind.

Śloka 60:

न हि क्रमश्चेदिह मृत्युजन्मनोः शरीरिणामस्तु तदात्मकर्मभिः ।

यः स्नेहपाशो निजसर्गवृद्धये स्वयं कृतस्ते तमिमं विवृश्चसि ॥६०॥६।१४।५४। ŚB 6.14.55

na hi kramaścediha mṛtyujanmanoh śarīriṇāmastu tadātmakarmabhiḥ
yaḥ snehapāśo nijasargavṛddhaye svayaṁ kṛtaste tamimaṁ vivṛścasi

Translation:- If there is no settled order in this world of birth and death of (embodied) living beings, then let everything happen in accordance with their own karma (independently of you). (Strangely enough) you are severing the bonds of affection which was engineered by you in order to nurture your creation.

Śloka 61:

अहो वयं धन्यतमा यदत्र त्यक्ताः पितृभ्यां न विचिन्तयामः ।

अभक्ष्यमाणा अबला वृकादिभिः स रक्षिता रक्षति यो हि गर्भे ॥६१॥७।२।३८। ŚB 7.2.38

aho vayaṁ dhanyatamā yadatra tyaktāḥ pitṛbhyāṁ na vicintayāmaḥ

abhakṣyamāṇā abalā vṛkāḍibhiḥ sa rakṣitā rakṣati yo hi garbhe

Lord Yama disguised in the form of a child addresses the relatives of the dead king Suyajña :

Translation:- Indeed most blessed are we since we have not a care in the world (having remained safe), and who are not attacked by ravenous wolves and other animals though weak and helpless and forsaken by our parents (who are responsible for our safety). He Alone, Who protects us in the womb of (of our mother) is our protector every where.

Purport

The above śloka illustrates the following Brahmasūtra :

उपमर्दं च॥ ३.४.१७ upamardam ca॥ 3.4.17

"Moreover, (from knowledge comes) the destruction (of the whole world)." The word 'world' refers to saṁsāra which is the manifestation of the karma of the individual soul, which is a creation of ignorance and is destroyed root and branch through the grace of the Paramātmān. Parīkṣit, who underwent the fast unto death (prāyopaveśa) found himself in the association of Mahātmās like Śukācārya, and other high-souled ascetics like Atri, Vasiṣṭha, etc., only by the grace of Hari. The fruits of his evil actions on account of his prārabdha karma were thus destroyed by the grace of Hari.

Śloka 62:

पथि च्युतं तिष्ठति दिष्टरक्षितं गृहे स्थितं तद्विहतं विनश्यति ।
जीवत्यनाथोऽपि तदीक्षितो वनेगृहेऽपि गुप्तोऽस्य हतो न जीवति ॥६२॥७।२।४०। ŚB

7.2.40

**pathi cyutaṁ tiṣṭhati diṣṭarakṣitaṁ gr̥he sthitaṁ tadvihataṁ vinaśyati
jīvatyanātho'pi tadīkṣito vaneḡr̥he'pi gupto'sya hato na jīvati**

Translation:- A thing dropped on the wayside remains intact protected by destiny, while that which is consigned to destruction by an evil destiny perishes even though kept in safe custody. A forlorn and an unfriended person can remain unharmed in the forest, yet, he who is doomed by His decree cannot survive however carefully he may be guarded in his house (e.g., Parīkṣit).

Śloka 63:

कथं प्रियाया अनुकम्पितायाः सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।
सुहृत्सुतत्स्नेहवशः शिशूनां कलाक्षराणामनुरक्तचित्तः ॥६३॥७।६।१७। ŚB 7.6.11

**katham priyāyā anukampitāyāḥ saṅgaṁ rahasyaṁ rucirāṁśca mantrān
suhṛtsutatsnehavaśaḥ śiśūnāṁ kalākṣarāṇāmanuraktacittāḥ**

With one's mind cherishing the ties of affection that bind him to his relations and to his prattling children, how can a man abjure the secret concourse and the heart-warming talk of his loving and solicitous wife?

Śloka 64:

प्रताःस्मरंस्ता दुहितृहृदय्या भ्रातृन्स्वसृर्वा पितरौ च दीनौ ।
गृहान् मनोज्ञान् रुचिरच्छदांश्च वृत्तीश्च कुल्याः पशुभृत्यवर्गान्
॥६४॥७।६।१८। ŚB 7.6.12

**pratttāḥ smaraṁstā duhitṛhṛdayyā bhrātr̥nsvasṛrvā pitarau ca dīnau
gṛhān manojñān-ruciracchadāṁśca vṛttīśca kulyāḥ paśubhṛtyavargān**

Translation:- How can he renounce his sons and daughters (living with their in-laws), brothers and sisters, as well as his helpless parents (who need his support) and his delightful home with abundant conveniences, his hereditary vocation, his cattle and servants.

Śloka 65

त्यजेत कोशस्थ इवेहमानः कर्माणि लोभादवितृप्तकामः ।
औपस्थ्यजैह्वं बहु मन्यमानः कथं विरज्येत दुरन्तमोहः ॥६५॥७।६।१९। ŚB
7.6.13

**tyajeta kośastha ivehamānaḥ karmāṇi lobhād avitṛptakāmaḥ
aupasthyajaihvyaṁ bahu-manyamānaḥ katham virajyeta duranta-mohaḥ**

Translation:- Pursuing like the silk-worm in his ceaseless activity prompted by greed, and thinking highly of the alluring attraction relating to sensual pleasures and the delights of choice food, how can a man renounce such attachments and feel disgusted with life, when his infatuation knows no bounds.

Śloka 66:

कुटुम्बपोषाय च यन्निजायुर्न बुध्यतेऽर्थं विहतं प्रमत्तः ।
सर्वत्र तापत्रयदुःखितात्मा निर्विद्यते न स्वकुटुम्बरामः ॥६६॥७।६।२०। ŚB 7.6.14
**kuṭumba-poṣāya ca yannijāyurna budhyate 'rtham vihataṁ pramattaḥ
sarvatra tāpa-traya-duḥkhitātmānirvidyate na sva-kuṭumba-rāmaḥ**

Translation:- The heedless man pre-occupied with his family, does not realise that his life is fast ebbing while he endeavours to support his family, thus depriving himself of the supreme goal of God-realisation. Though afflicted at

every turn under the three kinds of misery (tāpatraya), he does not turn away in disgust because of the never ending lure of saṁsāra.

Purport

Śrī Viṣṇutīrtha fortifies the above fact brought out by the following :

पुंसो वर्षशतं ह्यायुस्तदर्थं चाजितात्मनः ।

निष्फलं यदसौ रात्र्यां शेतेऽन्धं प्रापितस्तमः ॥ १ ॥

**puṁso varṣa-śataṁ hy āyustadardhaṁ cājitātmanaḥ
niṣphalaṁ yadasau rātryāṁ śete'ndhaṁ prāpitastamaḥ**

मुग्धस्य बाल्यकौमारैः क्रीडतो याति विंशतिः ।

जरया ग्रस्तदेहस्य यात्यकल्पस्य विंशतिः ॥ २ ॥

**mugdhasya bālyakaumāraiḥ krīḍato yāti viṁśatiḥ
jarayā grastadehasya yātyakalpasya viṁśatiḥ**

दुरापूरेण कामेन मोहेन च बलीयसा ।

शेषं गृहेषु सक्तस्य प्रमत्तस्यापयाति हि ॥ ३ ॥ ŚB

7.6.6.7.8

**durāpūreṇa kāmēna mohēna ca balīyasā
śeṣaṁ grheṣu saktasya pramattasyāpayāti hi**

Translation :- 1. Every human being has a maximum duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely lost because at night he sleeps for twelve hours, being covered by ignorance. Therefore such a person has a lifetime of only fifty years.

2. In the tender age of childhood, when everyone is bewildered, one passes ten years. Similarly, in boyhood, engaged in sporting and playing, one passes another ten years. In this way, twenty years are wasted. Similarly, in old age, when one is an invalid, unable to perform even material activities, one passes another twenty years wastefully.

3. One whose mind and senses are uncontrolled becomes increasingly attached to family life because of insatiable lusty desires and very strong illusion. In such a madman's life, the remaining years are also wasted because even during those years he cannot engage himself in devotional service.

Though the life span of is a hundred years, if the man has no control over the senses, he spends half his life in idle sleep at night. In his youth he spends his life in sensual pleasures for twenty years of his life. He spends another

twenty years in a helpless state in old age. The remaining period of his life he spends in unattainable pursuits bogged down by kāma, krodha and moha.

Śamkarācārya in his Ātmabodha conveys the same idea:

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीरक्तः ।
वृद्धस्तावच्चिन्तामग्नः परे ब्रह्मणि कोऽपि न लग्नः ॥

bālstāvatkrīḍāsaktaḥ taruṇastāvattaruṇīraktaḥ,

vṛddhastāvaccintāmagṇaḥ pare brahmaṇi ko'pi na lagnaḥ.

"In childhood, one is attached to play; in youth, one is attached to a young woman; in old age, one is engrossed in worries. Sadly, no one is attached to the Supreme Brahman (the Ultimate Reality)."

Śloka 67:

वित्तेषु नित्याभिनिविष्टचेता विद्वांश्च दोषं परवित्तहर्तुः ।
प्रेत्येह चाथाप्यजितेन्द्रियस्दशान्तकामो हरते कुटुम्बी ॥६७॥७।६।२१। ŚB 7.6.15
vittēṣu nityābhiniviṣṭacetā vidvāṁśca doṣaṁ paravittahartuḥ
pretyeha cāthāpyajitendriyastadaśāntakāmo harate kuṭumbī

Translation:- The householder having no self-control and with desires unsatisfied, constantly hankers after wealth, robbing others of their possessions, though he fully knows the sin attaching here as well as hereafter.

Purport

In his Dvādaśpañjarikāstrotram, Śamkarācārya advises:

मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥
mūḍha jahīhi dhanāgamatrṛṣṇāṁ kuru sadbuddhiṁ manasi vitṛṣṇām,
yallabhase nijakarmopāttam vittaṁ tena vinodaya cittam.

"Renounce O fool, your ceaseless thirst for hoarding gold and precious gems. Content yourself with what may come through deeds performed in earlier lives; devote your mind to righteousness and let dispassion be your law."

Śloka 68:

यतो न कश्चित् क्व च कुत्र विद्वान्दीनं स्वमात्मानमलं समर्थः ।
विमोचितुं कामदृशां विहारक्रीडामृगोज्यं निगडोऽक्षिसर्गः ॥६८॥७।६।२३। ŚB 7.6.17
yato na kaścit kva ca kutra vidvāndīnaṁ svamātmānamalaṁ samarthaḥ
vimocituṁ kāmadaṛśāṁ vihārakrīḍāmṛgo'yaṁ nigaḍo'kṣisargaḥ

Translation:- Indeed, one who is well-versed in the Vedas becomes extremely passionate and a pet monkey for the diversion of lustful women to whom he is bound by the fetters of progeny. Wherever one may be, he is unable to free himself from this pitiful snare,

Purport

Śrī Viṣṇutīrtha, in the above context, refers to a relevant śloka from the ŚB as follows:

ŚB 3.31.38

बलं मे पश्य मायायाः स्त्रीमय्या जयिनो दिशाम् ।
या करोति निचायतान्भ्रूविजृम्भेण केवलम् ॥
balaṁ me paśya māyāyāḥ strī-mayyā jayino diśām
yā karoti nicāyattānbhrūvijṛmbheṇa kevalam

.Translation :-Just try to understand the mighty strength of My māyā in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip.

Śloka 69:

निर्जित्य दिक्चक्रमभूतविग्रहो वरासनस्थः समराजवन्दितः ।
गृहेषु मैथुन्यपरेषु योषितां क्रीडामृगः पूरुष ईश नीयते ॥ ६९॥१०।५४।५३। ŚB 10.51.51
nirjitya dikcākramabhūtavigraho varāśana-sthaḥ sama-rāja-vanditaḥ
grheṣu maithunya-pareṣu yoṣitāṁ krīḍā-mṛgaḥ pūruṣa īśa nīyate

Mucukunda entreats the Lord:

Translation:- Even an ever victorious king, having fully conquered all the four quarters and occupying the exalted throne of a universal monarch, with no more battles to fight, and hailed by kings who were his equals before, is yet ensnared, O Lord, like a pet animal (deer) in the harem of women in which the highest happiness is sexual pleasure.

Purport

A pet animal (mrga) has no desire of freeing itself. The same is the fate of a warrior who is in the company of women. Śrī Viṣṇutīrtha cites a śloka from the ŚB to describe this situation as follows:

अहो मे आत्मसंमोहो येनात्मा योषिता हतः ।
क्रीडामृगश्चक्रवर्ती नरदेव शिखामणिः॥
aho me ātmasaṁmoho yenātmā yoṣitā hataḥ|
krīḍāmrgaścakravartī naradeva śikhāmaṇiḥ||

"O, see the plight of an infatuated man, due to which, I, the overlord of the world, have become a plaything for women."

Śloka 70:

विद्वानपीथं दनुजाः कुटुम्बं पुष्पान्स्वल्लोकाय न कल्पते वै ।

यत्स्वीयपारक्वविभिन्नभावस्तमः प्रपद्येत यथा विमूढः ॥७०॥७।६।२२। ŚB 7.6.16

**vidvān apīttham danujāḥ kuṭumbam puṣṇan sva-lokāya na kalpate vai
yatsvīyapārakyavibhinnabhāvastamaḥ prapadyeta yathā vimūḍhaḥ**

Bhakta Prahlāda advises his friends.

Translation:- Entertaining the differential notion, thinking in terms of "mine" and "thine", he is unable to devote any thought to the Self (Paramātmān), while being absorbed in maintaining his family, though he may be learned in the scriptures, O daityas. On the other hand, he is likely to tumble into the dark regions of hell like a deluded person.

Purport

In the context of the above śloka, the following verse from Śaṅkarācārya's Dwādaśapañjarikāstrotram seems to be apt:

का ते कान्ता कस्तेपुत्रस्संसारोऽयमतीव विचित्रः ।

कस्य त्वं कः कुतः आयातः तत्त्वं चिन्तय तदिह भ्रातः ॥

kā te kāntā kasteputrassamsāro'yamatīva vicitraḥ|

kasya tvaṁ kaḥ kutaḥ āyātaḥ tattvaṁ cintaya tadiha bhrātaḥ||

"Who is your wife? and who your child? Strange indeed is this mortal world!
Who are you and who is your own? Where is the region from whence you came? Brother, ponder over these things."

Śloka 71:

विमोहितोऽयं जन ईश मायया त्वदीयया त्वां न भजत्यनर्थदृक् ।

सुखाय दुःखप्रभवेषु सज्जते गृहेषु योषित्पुरुषश्च वञ्चितः ॥७१॥१०।५४।४७। ŚB 10.51.45

vimohito'yaṁ jana īśa māyayā tvadīyayā tvāṁ na bhajatyānarthadrk

sukhāya duḥkha-prabhaveṣu sajjate gr̥heṣu yoṣitpuruṣaśca vañcitaḥ

Mucukunda entreats Lord Kṛṣṇa:

Translation:- O Lord! deluded by the power of Thy māyā, and blind to the Supreme Good that Thou art, men and women in search of happiness do not worship You, but cling to house and home which are undoubtedly a source of misery, hoping for happiness.

Śloka 72, 73, 74&75 :

ममैष कालोऽजित निष्फलो गतो राज्यश्रियोन्नद्धमदस्य भूपतेः ।

मर्त्यात्मबुद्धेः सुतदारकोशभूष्वासज्जमानस्य दुरन्तचिन्तया ॥७२॥१०।५४।४९। ŚB 10.51.47
mamaīṣa kālo'jita niṣphalo gato rājyaśriyonnaddhamadasya bhūpateḥ
martyātmabuddheḥ sutadārakośabhūṣvāsajjamānasya durantacintayā

कलेवरेऽस्मिन् घटकुड्यसन्निभे निरूढमानो नरदेव इत्यहम् ।

वृतो रथेभाश्वपदात्यनीकपैर्गा पर्यटंस्त्वागणय्य दुर्मदः ॥७३॥१०।५४।५०। ŚB 10.51.48
kalevare'smin ghaṭakuḍyasannibhe nirūḍhamāno naradeva ityaham
vr̥to rathebhāśvapadātyanīkapaīrgāṃ paryaṭamstvāgaṇayya durmadaḥ

पुरा रथैर्हमपरिष्कृतैश्चरन्मतंगजैर्वा नरदेवसंज्ञितः ।

स एव कालेन दुरत्ययेन कलेवरो विट्पुमिभस्मसंज्ञितः ॥७४॥१०।५४।५२। ŚB 10.51.50
purā rathairhemapariṣkṛtaiścaranmataṅgajairvā naradevasamjñitah
sa eva kālena duratyayena tekalevaro viṭkṛmibhasmasamjñitah

मन्ये ममानुग्रह ईश ते कृतो राज्यानुबन्धापगमो यदृच्छया ।

यः प्रार्थयति साधुभिरेकचर्यया वनं विविक्षद्विरखण्डभूमिपैः ॥७५॥१०।५४।५६। ŚB 10.51.54
manye mamānugraha īśa te kṛto rājyānubandhāpagamo yadṛcchayā
yaḥ prārthyate sādhubhirekacaryayā vanaṃ
vivikṣadbhirakhaṇḍabhūmipaiḥ

Translation:-72. O invincible Lord, I have wasted in vain this life of mine in endless anxiety, with my kingly pride puffed with sovereign power thinking of the body as the soul and infatuated with my children, wives, wealth and lands.
73. Attached to my body, considering it to be the Self, though truly it was no better than an earthen jar or wall, I was so arrogant as to forget Thee, and I strutted about the earth in all directions surrounded with the hollow pomp of chariots, elephants, horses and foot soldiers and with all my generals surrounding me.

74. The same body, which once bore title of king, moving about in chariots adorned with gold, or riding on the back of young elephants, is reduced by Thee, disguised as the Unsurmountable Death, into dust (i.e., faeces, insects or ash, depending on the mode of cremation).

75. I consider that a unique favour has been done to me by Thee, O Lord, that has freed me from kingship and all the cares, without any exertion on my part, a deliverance which is devoutly sought by wise emperors, who would gladly retire to the woods with a vow to lead a detached life.

Śloka 76:

यद्वाचितन्त्यां गुणकर्मनामभिः स्वादामभिर्वत्स वयं सुयोजिताः ।

सर्वे वहामो बलिमीश्वराय प्रोता नसीव द्विपदे चतुष्पदः ॥७६॥५।१।४। ŚB 5.1.14

yadvācitantyāṁ guṇakarmanāmabhiḥ svadāmabhirvatsa vayaṁ suyojitāḥ
sarve vahāmo balimīśvarāyaprotā nasīva dvipade catuṣpadaḥ

Priyavarta also prays for Vairāgya.

Translation:- Fastened strongly, my child, by the unseverable twisted cords (viz., our own guṇas and karmas)- that bear the stamp of the guṇas- to the rope that is His revealed word, we do the Will of the Supreme Lord, like the qudrupeds, with the noose passed through their nostrils, bearing the burden for human beings.

Purport

Śrī Viṣṇutīrtha refers to the following śloka:

यथा गावो नसि प्रोतास्तन्त्यां बद्धाश्च दामभिः ।

वाक्तन्त्यां नामभिर्बद्धा वहन्ति बलिमीशितुः ॥ ŚB 1.13.41

yathā gāvo nasi protāstantyāṁ baddhāś ca dāmabhiḥ
vāk-tantyāṁ nāmabhir baddhāvahanti balim īśituḥ

"As a cow, bound through the nose by a long rope, is conditioned, so also human beings are bound by different Vedic injunctions and are conditioned to obey the orders of the Supreme."

Ślokas 77 & 78:

भयं प्रमत्तस्य वनेष्वपि स्याद्यतो वसंते सहस्रदसपत्नः ।

जितेन्द्रियस्यात्मरतेर्बुधस्य गृहाश्रमः किं नु करोत्यवद्यम् ॥७७॥५।१।१७। ŚB 5.1.17

bhayaṁ pramattasya vaneṣvapi syādyato vasaṁte sahaśaṣṭsapatnaḥ
jitendriyasyātmaraterbudhasya grhāśramaḥ kiṁ nu karotyavadyam

यः षट् सपत्नान् विजिगीषमाणो गृहेषु निर्विद्य यतेत पूर्वम् ।

युध्येत दुर्गाश्रित ऊर्जितारीन्क्षीणेषु कामं विचरेद्विपश्चित् ॥७८॥५।१।१८। ŚB 5.1.18

yaḥ ṣaṭ sapatnān vijigīṣamāṇo grheṣu nirvidya yateta pūrvam
yudhyeta durgāśrita ūrjitārīnksīṇeṣu kāmam vicaredvipaścīt

Translation:- 77. He who has not subdued his senses is exposed to the transmigrating cycle though he may retire to the forest, since he is still in the clutches of the six enemies (the five senses and the mind). On the other hand, what harm can befall a man of discrimination, who has conquered the senses and delights only in the Self.

Purport

According to Rāmānujācārya the six disabilities (enemies) are desire, hunger, thirst, sorrow, delusion and old age and death. In this context, the following Brahmasūtra is relevant:

मौनवदितरेषामप्युदेशात्॥ ३.४.४९
maunavaditareṣāmāpyudeśāt

"Since there is injunction even about others (stages of life), just as much as meditateness (maunavat). The two stages of life, monastic and married life are approved by the Vedas and also the other two viz., life in the forest and life in the teacher's home. Thus, Śukācārya impresses upon Parīkṣit that a true householder is in no way inferior to a person who has retired to the forest. Translation:- 78. The wise man who is keen to subdue the above six enemies (Ṣaḍripu) should firstly try to conquer them even though living the life of a householder; he should fortify himself in the stronghold of the protection of the Lord and (can thus) subdue even powerful enemies. When these (internal) foes become weak, he becomes powerful enough to wander at will (in the forests).

Purport

Śaṅkarācāryācārya in his Vivekacūḍāmaṇi, says,

क्रियानाशो भवच्चिन्तानाशोऽस्माद्वासनाक्षयः।

वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते॥

kriyānāśo bhavaccintānāśo'smādvāsanākṣayaḥ|

vāsanāprakṣayo mokṣaḥ sā jīvanmuktiriṣyate||

"With the cessation of selfish action, the brooding on the sense objects is stopped, which is followed by the destruction of desires. The destruction of desires is liberation and this is considered liberation -in- life. An allusion can also be made to the following Brahmasūtra:

सहकारत्वेन च। ३.४.३३ sahakāratvena ca। 3.4.33

"And (these have to be performed since they are enjoined as) being jointly the generators of knowledge." sahakāratva means co-operation. Thus, though leading the life of a pious householder, one can attain the knowledge of the Self (liberation) by seeking the help of the study of the Vedas, sacrifices, etc. The duties of life have to be performed with detachment, and ritualistic worship promoting devotion has to be observed.

Śloka 79:

स्वपुत्रेभ्य इमां गां यथादायं विभज्य भुक्तभोगां महिषीं मृतकमिव
स महाविभूतिमपहाय स्वयं निहितनिर्वेदो हृदि गृहीतरुचिरहरिविहारानुभवः
भगवतो नारदस्य पदवीं अनुससार ॥७९॥५।१।३८। ŚB 5.1.38

putrebhya imāṁ gāṁ yathādāyaṁ vibhajya bhuktabhogāṁ mahiṣīm mṛtakamiva
sa mahāvibhūtimapahāya svayaṁ nihitanirvedo hṛdi
gṛhītaruciraharivihārānubhāvaḥ

bhagavato nāradasya padavīm anusasāra.

Translation:- He (King Priyavarta) divided his empire amongst his devoted sons (in the light of the wisdom gained by the grace of the Supreme Lord) and leaving behind his consort with whom he had experienced all delights, and his imperial fortune, like a carcass; he whose heart was full of disgust for this world, followed once again the path of renunciation charted out by the celestial sage Nārada (Devaṛṣi) armed with the strength that the discriminating wisdom comes from meditating on the glorious pastimes of Śrī Hari.

Śloka 80:

कुत्राशिषः श्रुतिसुखा मृगतृष्णिरूपाः क्वेदं कलेवरमशेषरुजां विरोहम् ।
निर्विद्यते न तु जनो यदपीति विद्वान्कामानलं मधुलवैः शमयन्दुरापैः ॥८०॥७।९।२५। ŚB

7.9.25

**kuṭrāśiṣaḥ śrutisukhā mṛgaṭṛṣṇirūpāḥ kvedaṁ kalevaramaśeṣarujāṁ
virohamnirvidyate na tu jano yadapīti vidvāṅkā mānalaṁ madhulavaiḥ
śamayandurāpaiḥ**

The exemplary vairāgya of Prahlāda:

Translation:- How lowly are the sensual pleasures which are of the nature of a mirage and which are deceptively pleasing to hear about. How frail is this body which is the breeding ground of diseases. And yet, even when men realise this, they do not get disgusted with life, being ever preoccupied to satisfy the raging fire of their desires by paying a heavy price for such fleeting sensual pleasures,

Ślokas 81 & 82:

जिह्वैकतोऽच्युत विकर्षति माऽवितृप्ता शिश्रोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्तिर्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ॥८१॥७।९।४०। ŚB

7.9.40

**jihvaikato'cyuta vikarṣati mā'vitrptā śiśno'nyatastvagudaraṁ śravaṇaṁ
kutaścit
ghrāṇo'nyataś capaladr̥k kva ca karmaśaktirbahvyaḥ sapatnya iva
gehapatiṁ lunanti**

किमात्मना तेन जहाति यो मुदं किं रिक्थहारैः स्वजनाख्यदस्युभिः ।
किं जायया संसृतिहेतुभूतया मर्त्यस्य गेहैर्यदिहायुषो व्ययः ॥८२॥८।२१।९। ŚB 8.22.9
**kimātmanā tena jahāti yo mudam kiṁ rikthahārāiḥ
svajanākhyadasyubhiḥ
kiṁ jāyayā saṁsṛti hetubhūtayā martyasya gehairyadihāyūṣo vyayaḥ**

Translation:- "O immortal Lord, the unsatisfied palate pulls me in one direction, the sexual appetite in another, the senses of touch, the stomach, the ear, the sense of smell and the fickle eye and all the organs of action - each pulls a different way". They drag him hither and thither like the many co-wives of the master of the household.

Translation:- Vairāgya of Bali Cakravarti:

What good is this mortal frame to a man, since it will abandon him some day, or those robbers in the guise of kinsfolk - his sons and other claimants to property, - or his wife who is the cause of his being caught in the toils of saṁsāra, or his household activities which merely waste his life?

Ślokas 83 & 84:

अथाहमप्यात्मरिपोस्तवान्तिकं दैवेन नीतः प्रसभं त्याजितश्रीः ।

इदं कृतान्तान्तिकवर्ति जीवितं ययाऽध्रुवं स्तब्धमतिर्न बुध्यते ॥८३॥८।२०।४४। ŚB 8.22.11
athāhamapy ātmaripostavāntikaṁ daivena nītaḥ prasabhaṁ tyājitaśrīḥ
idaṁ kṛtāntāntikavartī jīvitam yaya'dhruvaṁ stabdhamatirna budhyate

गृहेषु दारेषु सुतेषु बन्धुषु द्विपोत्तमस्यन्दनवाजिपत्तिषु ।

अक्षय्यरत्नाभरणाम्बरादिष्वनन्तकोशेष्वकरोदसन्मतिम् ॥८४॥९।६।१५। ŚB 9.4.27
gṛheṣu dāreṣu suteṣu bandhuṣu dvipottamasyandanavājipattiṣu
akṣayyaratnābharaṇāmbarādīṣvanantakośeṣvakarodasanmatim

Translation:- 83. Vairāgya of Bali Cakravarti:

I too, have been brought before Thee by fate, even though Thou poseth as my foe, and have been forcibly deprived of my wealth (opulence) - that opulence which renders a man's understanding obtuse and makes him unaware of the fleeting nature of his life which is within very easy reach of death.

Translation:- 84. King Ambarīṣa's vairāgya:

He looked upon his house, wife, children and other relations, excellent elephants, chariots, houses and foot soldiers, inexhaustible store of jewels, ornaments and weapons and his endless wealth as no more than an illusion.

Ślokas 85, 86, & 87:

आत्मरूपपत्यसुहृदो बलमृद्धकोशमन्तःपुरं परिविहारभुवश्च रम्याः ।

भूमण्डलं जलधिमेखलमाकलय्य कालोपसृष्टमिति स प्रययौ विशालाम् ॥८५॥४।१२।१६। ŚB

4.12.16

ātmastryapatyasuhr̥do balamṛddhakośamantaḥpuram̐ parivihārabhuvaśca
ramyāḥ
bhūmaṇḍalam̐ jaladhimekhalamākalayya kālopasṛṣṭamiti sa prayayau
viśālām

वयं पुरा श्रीमदनष्टबुद्धयो जीहीर्षयास्या इतरेतरस्पृधः ।
घ्नन्तः प्रजाः स्वा अपि निर्घृणाः प्रभो मृत्युं परं त्वामगणय्य दुर्मदाः ॥८६॥१०।८१।१२। ŚB

10.73.12

vayaṁ purā śrīmadanaṣṭabuddhayo jīhīrṣayāsyā itaretaraspr̥dhaḥ
ghnantaḥ prajāḥ svā api nirghṛṇāḥ prabho mṛtyuṁ paraṁ tvāmaganaṇayya
durmadāḥ

त एव कृष्णाऽद्य गभीररंहसा दुरन्तवीर्येण विचालिताः श्रिया ।
कालेन तद्वै भवतोऽनुकम्पया विनष्टदर्पाश्चरणौ स्मरामहे ॥८७॥१०।८१।१३। ŚB

10.73.13

ta eva kṛṣṇā'dya gabhīraram̐hasā durantevīryeṇa vicālītāḥ śriyā
kālena tadvai bhavato 'nukampayā vinaṣṭadarpāścaraṇau smarāmhe

Translation:- 85. Dhruva's vairāgya:

Realising that his own body, wives, progeny and kinsfolk, his army, his overflowing coffers, harems, enchanting orchards, delightful pleasure centres and his entire dominion over the sea-girt globe, all ravaged by the relentless Kāla (God of death), he took himself to Viśāla (Badrikāśrama).

Translation:- 86. All the eminent Bhāgavata kings thus attained vairāgya:

O Lord, blinded by the intoxication of wealth, we vied with one another in the past in our lust to conquer the earth and ruthlessly brought about the slaughter of our own subjects and out of sheer arrogance we lost sight of Thee, the Supreme Death Incarnate (the Destroyer, Kāla, of the world during deluge).

Translation:- 87.: O Lord Kṛṣṇa by the unfathomable potency of Time (Kāla), which is one of your formidable forms, we have been deprived of our high estate, having by Thy grace been humbled in our pride, we long today to cherish Thy feet.

Ślokas 88 and 89:

अहो इमं पश्यत मे विनाशं तपस्विनः सच्चरितव्रतस्य ।

अन्तर्जले वारिचरप्रसङ्गात्प्रसावितं ब्रह्म चिरं धृतं यत् ॥८८॥९।७।५१। ŚB 9.6.50
aho imaṁ paśyata me vināśaṁ tapasvinaḥ saccharitavratasya
antarjale vāricaraprasaṅgātpacyāvitam brahma ciram dhṛtaṁ yat

एकस्तपस्व्यहमथाम्भसि मत्स्यसङ्गात्पञ्चाशताथ सुतपञ्चसहस्रसंगः ।
नान्तं व्रजाम्युभयकृत्यमनोरथानां मायागुणैर्हृतमतिर्विषयेऽर्थभावः ॥८९॥९।७।५३। ŚB

9.6.52

ekastapasvyahamathāmbhasimatsyasaṅgātpañcāśatāthasutapañcasahasrasaṅg
aḥ
nāntamvrajāmyubhayakṛtyamanorathānānmāyāguṇairhṛtamatirviṣaye'rthabhāvaḥ

Translation:- 88.: Alas, look at the miserable collapse of my ascetism which I had painstakingly accumulated by sacred vows and disciplined conduct. They have all been swept away by the mere sight of the erotic sport of the fish under water.

Translation:- 89: Till recently, I was engaged in rigorous austerities and was a single brahmacāri, I later married fifty wives and begot a hundred sons through each (thus having five thousand off-springs) as a result of witnessing the erotic scene of the fish in water. There is no end to my pre-occupation with the desires relating to the duties of a householder in this world and in the next. My intelligence being clouded by Your Māyā, these ephemeral objects have become the prime objects in life.

Ślokas 90 and 91:

अहं पुरा भरतो नाम राजा विमुक्तदृष्टश्रुतसङ्गबन्धः ।
आराधनं भगवत ईहमानो मृगोऽभवं मृगसङ्गाद्धतार्थः ॥९०॥५।१२।१४। ŚB 5.12.14
ahaṁ purā bharato nāma rājā vimuktadṛṣṭaśrutasaṅgabandhaḥ
ārādhanaṁ bhagavata īhamāno mṛgo'bhavaṁ mṛgasāṅgāddhatārthaḥ

सा मां स्मृतिर्मृगदेहेऽपि वीर कृष्णार्चनप्रभवा नो जहाति ।
अथो अहं जनसङ्गाद्धिमुक्तो विशङ्कमानोऽवधूतश्चरामि ॥९१॥५।१२।१५। ŚB 5.12.15
sā mām smṛtirmṛgadehe'pi vīra kṛṣṇārcanaprabhavā no jahāti
atho ahaṁ janasaṅgādvimukto viśaṅkamāno'vadhūtaścarami

Translation:- 90. ; Vairāgya of avadhūta Jaḍabharata and his pleadings to king Rahuguṇa.

I was in my previous birth a king of the name Bharata. Having liberated myself from the bondage of attachment to worldly pleasures, both seen and heard of, I was solely engaged in propitiating the Lord. But by being attached to a deer, I lost hold of my purpose and was reborn as a deer.

Translation;- 91. O valiant king, even in that animal body, the memory of my past life was still awakened in me by the worship of Lord Kṛṣṇa. Therefore, fearing the evil of association with men, I remained incognito and wandered about the world unattached.

Śloka 92:

योषित्सु तल्पाभरणाम्बरादिद्रव्येषु मायारचितेषु मूढः ।
प्रलोभितात्मा ह्युपभोगबुद्ध्या पतङ्गवन्नश्यति नष्टदृष्टिः ॥९२॥११।८।८। ŚB 11.8.8
yoṣitsu talpābharaṇāmbarādīdravyeṣu māyāraciteṣu mūḍhaḥ
pralobhitātmā hyupabhogabuddhyā pataṅgavannaśyati naṣṭadrṣṭiḥ

Translation:- Pingalā's vairāgya :

The ignorant man, infatuated with women, gold, jewellery, fine clothes and the like, sees the Māyā of the Lord in the shape of a woman and tempted by the desire for enjoyment, loses his discrimination and perishes like a moth.

Purport

An allusion could be made here to the Brahmasūtra,
स्मरन्ति च॥ smaranti ca.

"And they mention this in the smṛtis", i.e., the results of evil deeds is suffered in the abode of Death under Death's command.

Śloka 93:

सन्तं समीपे रमणं रतिप्रदं वित्तप्रदं नित्यमिमं विहाय ।
अकामदं दुःखभयादिशोकमोहप्रदं तुच्छमहं भजेऽज्ञा ॥९३॥११।८।३०। ŚB 11.8.31
santaṁ samīpe ramaṇaṁ ratipradaṁ vittapradaṁ nityamimaṁ vihāya
akāmadāṁ duḥkhabhayādhiśokamohapradaṁ tucchamahāṁ bhaje'jñā
Translation:- Fie upon me, silly fool, mad with longing for the fulfillment of my desire from the lustful wretches, who cannot fulfill my cherished desires but can bring me only sorrow and fear, agony of mind and delusion. I have ignored the Eternal Lover within my easy reach, competent to bestow joy and all abundance.

The following two ślokas indicate the manner of Pingalā's repentence.

Śloka 94 and 95:

अहो मयात्मा परितापितो वृथा साङ्केत्यवृत्त्याऽतिविगर्हवार्तया ।
स्त्रैणान्नरांश्चार्थतृषाऽनुशोच्यान्क्रीत्वेह वित्तं रतिमात्मनेच्छती ॥९४॥११।८।३१। ŚB 11.8.32
aho mayātmā paritāpito vṛthā sāṅketyavṛtṭyā'tivigarhyavārtayā
straiṇānnarāṁshcārthatrṣā'nuśocyāṅkrītveha vittaṁ ratimātmanecchatī

यदस्थिभिर्निर्मितवंशवंश्यस्थूणं त्वचारोमनखैः पिनद्धम् ।
क्षरन्नवद्वारमगारमेतद्विण्मूत्रपूर्णं मदुपैति काऽन्या ॥९५॥११।८।३२। ŚB 11.8.33
yadasthibhirmirmitavaṁśavaṁsyasthūṇaṁ tvacāromanakhaiḥ pinaddham
kṣarannavadvāramagārametadvīṇmūtrapūrṇaṁ madupaiti kā'nyā

Translation:- 94. Alas, in vain have I afflicted my soul, by leading the life of a despicable prostitute, seeking to obtain money and satisfaction from lustful greedy and pitiable creatures by selling my body for their physical gratification.

Translation:- 95. Pingalā entreats the Lord:

Who is that woman other than me, who would find pleasure through a paramour's body which is merely a framework of bones, covered with skin, hair and nails, having nine openings exuding filth, urine and foul matter.

Śloka 96:

सङ्गं न कुर्यात्प्रमदासु जातुयोगस्य पारं परमारुरुक्षुः ।
मत्सेवया प्रतिलब्धात्मलाभो वदन्ति या निरयद्वारमस्य ॥९६॥३।३२।४१। ŚB 3.31.39
saṅgaṁ na kuryāt pramadāsu jātuyogasya pāraṁ paramārurukṣuḥ
matsevayā pratilabdhātmalābho vadanti yā nirayadvāramasya

Translation:- Sage Kapila tells why those who indulge in sense pleasures forgo the higher aims of life:

He who aspires to reach the highest pinnacle of Yoga or who has realised the knowledge of the Self by worship of Me, should never permit himself to be deceived by association with young amorous women, whom the scriptures declare as the gateway to hell.

Śloka 97:

रायः कलत्रं पशवः सुतादयो गृहा मही कुञ्जरकोशभूतयः ।
 सर्वेऽर्थकामाः क्षणभङ्गुरायुषःकुर्वन्ति मर्त्यस्य कियत्प्रियं चलाः ॥९७॥७।७।४१। ŚB 7.7.39
 rāyaḥ kalatram paśavaḥ sutādayo grhā mahī kuñjarakośabhūtayāḥ
 sarve'rthakāmāḥ kṣaṇabhaṅgurāyusaḥ kurvanti martyasya kiyatpriyaṁ
 calāḥ

Nārada advises Prahlāda's mother (when Prahlāda was in the womb):
 Translation:- Riches, wife, cattle, children and relations, houses, lands,
 elephants, treasures and all kinds of articles of luxuries of life, etc., are
 evanescent and momentary; what happiness can these afford to give to a mortal?

Purport

In the Kāthopanishad, Naciketas tells Yama, the Lord of Death:
 "न वित्तेन तर्पणीयो मनुष्यो" "na vittena tarpaṇīyo manuṣyo" Man is not satisfied with
 wealth.

Śloka 98:

क्षुद्रं चरं सुमनसां शरणे मिथित्वा रक्तं षडङ्घ्रिगणसामसु लुब्धकर्णम् ।
 अग्रे वृकानसुहृतोऽविगण्य यान्तं पृष्ठे मृगं मृगयुलुब्धकबाणभिन्नम् ॥९८॥४।२९।५४। ŚB
 4.29.53

kṣudram caraṁ sumanasāṁ śaraṇe mithitvā
 raktamṣaḍaṅghrigaṇasāmasulubdhakarṇam
 agre vṛkānasuhrto'vigaṇayya yāntaṁ prṣṭhe mṛgaṁ
 mṛgayulubdhakabāṇabhinnam

Translation:- Nārada explains to king Prācīnabarhi the hidden truth:
 Look at the deer fondly making love to his companion in a garden of flowers to
 which it is greatly attached, grazing the tiny blades of grass, charmed by the
 sweet hum of swarms of bees and moving about oblivious of the blood thirsty
 wolves ahead, while a hunter's shaft pierces it from behind.

Purport

O king, you should realise that you, who are leading the householder's life with
 women whose charms are as fleeting as the flowers which fade, and hotly
 seeking petty sensual pleasures of those of the palate and of sex, obtained as a
 result of action (karma) prompted by desire, have been so absorbed in the
 pairing with women and delightedly listening to the chatter of women and
 children that resembles the sweet humming of bees, that you have been
 oblivious of the passage of Time, culminating in days and nights, that prey upon
 you, like a pack of wolves, consuming your life; while Death like the hunter

stalking his prey will suddenly strike you from afar and pierce your heart with the secret dart.

Śloka 99:

स त्वं विचक्ष्व मृगचेष्टितमात्मनोऽन्तश्चित्तं नियच्छ हृदि कर्णधुनीं च चित्तिम् ।
जह्यङ्गनाभ्रममसत्तमयूथगाथं प्रीणीहि हंसशरणं विरम क्रमेण ॥९९॥४॥२९॥५७॥ ŚB 4.29.55
sa tvaṁ vicakṣva mṛgaceṣṭitamātmano'ntaścittam niyaccha hṛdi
karṇadhunīm ca cittam
jahyaṅganābhramamasattamayūthagātham prīṇīhi haṁsaśaraṇaṁ virama
krameṇa

Translation:- Thus pondering over this animal life that you have been leading, still the mind within the heart, and the outward-flowing senses in the mind; give up the life of a householder where you hear only libidinous talk of sex-obsessed people; propitiate the Supreme Lord Who is the refuge of all creatures, and gradually free yourself from bondage.

Śloka 100:

कथा इमास्ते कथिता महीयसां विताय लोकेषु यशः परेयुषाम् ।
विज्ञानवैराग्यविवक्षया विभो वचोविभूतीर्न तु पारमार्थ्यम् ॥१००॥१२॥३॥१४॥ ŚB 12.3.14
kathā imāste kathitā mahīyasāṁ vitāya lokeṣu yaśaḥ pareyuṣām
vijñānavairāgyavivakṣayā vibhovacovibhūtirna tu pāramārthyam

Translation:- 100. Śukācārya tells Parīkṣit :
O king, I have narrated these stories of the great ones who having spread their fame in the three worlds, have attained the heavens, with the intent to induce vairāgya towards the life of pleasure by exposing its shallowness. Though they may be high sounding, these stories have no bearing on the Supreme Truth (i.e., they are not an end in themselves).

Śloka 101:

या निर्वृतिस्तनुभृतां तव पादपद्मध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत्किंम्वन्तकासिलुलितात्पततां विमानात् ॥१०१॥४॥१०॥१०॥
ŚB 4.9.10

yā nirvṛtistanubhṛtāṁ tava
pādapadmadyānādbhavajjanakathāśravaṇena vā syāt

**sā brahmaṇi sva-mahimanyapi nātha mā bhūtkimvantakāsi-lulitāt patatām
vimānāt**

Translation:- The joy of bliss, which is experienced by meditation on Thy lotus feet, O Lord, or by hearing the discourses of Thy devotees, cannot be had even in the Supreme Brahman which is the bliss of the Paramātmān. How then could even those deities know that bliss, who fall headlong from their heavenly mansions, when they are smashed by the sword of Time?

Summary of Vairāgya prakaraṇam:

According to Śrī Viṣṇutīrtha, the cultivation of Bhakti requires one to abandon attachment to worldly objects (vairāgya). The best approach to Bhakti is given by Pahlāda as described in the Introduction chapter. " The abiding love which the non-discriminating have for the fleeting objects of the sense, may I have the same sort of love for Thee, may not that joy vanish from my heart as I think of Thee."

The God of Death (Yama) in the Kāthopanishad has declared that the fitness for knowledge requires the discarding the path of wealth and pleasure, thus:

न त्वं प्रियान्प्रिरूपांश्च कामानभिध्यान्नचिकेतोऽत्यसाक्षीः ।
वैतां सुंकां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥

na tvaṁ priyānpriṛūpāṁśca kāmānabhidhyānnaciketo'tyasrākṣīḥ,
vaitāṁ sṛṁkāṁvittamayīmavāpto yasyāṁ majjanti bahavomanuṣyāḥ.

"O Naciketa, you, such as you are, have discarded, after consideration, all the desirable things that are themselves delightful or are the producers of delight. You have not accepted this path of wealth in which many a man comes to grief."

The example of the Vairāgya of king Mucukunda, Ṛṣi Saurabha, Pingalā the courtesan, the lives of Jaḍabharata, Pahlāda and Dhruva lead one to the conclusion that unswerving devotion to the Lord is the surest way to attain Vairāgya through the anugraha (grace) of the Almighty.

इति वैराग्य प्रकरणम् ॥

महत्समागमप्रकरणम् ॥६॥

mahatsamāgamaprakaraṇam
Association with high souled persons

Śloka102 and 103:

धनं हि धर्मैकफलं यतोऽस्य ज्ञानं सविज्ञानमनु प्रशान्तिः ।
गृहेषु युञ्जन्ति कलेवरस्य मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥१०२॥११।५।१२। ŚB 11.5.12
dhanam hi dharmaikaphalam yato'sya jñānam savijñānamanu praśānti
grheṣu yuñjanti kalevarasya mṛtyuṁ na paśyanti durantavīryam

लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्यथं त्वदुदिते भवदर्चने स्वे ।
यस्तावदस्य बलवनिह जीविताशां सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै ॥१०३॥३।१०।१७। ŚB

3.9.17

loko vikarmanirataḥ kuśale pramattaḥ karmaṇyathaṁ tvadudite
bhavadarcane sve
yastāvadasya balavāniha jīvitāśāṁ sadyaśchinattyanimiṣāya namo'stu
tasmai

Translation:- 102. Camasa tells Nimirāja :

The real fruit of wealth is righteousness or piety which brings knowledge and enligthenment and simultaneously leads to liberation. Those who spend the wealth on domestic pleasures forget the inexorable power of Death.

Translation:- 103. Brahmā exalts the Lord:

Your Worship as a man's duty has been counselled as such by Yourself for his welfare. Neglecting this duty, man indulges in useless activity. The Lord of Death as the inevitable Kāla, clips off in a moment his h of survival and makes him miserable hereafter. Obeisance to You, the Supreme Spirit.

Śloka104:

जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य ॥१०४॥३।५।३। ŚB 3.5.3
janasya kṛṣṇādvimukhasya daivādadharmaśīlasya suduḥkhitasya
anugrahāyeha caranti nūnam bhūtāni bhavyāni janārdanasya

Translation:- 104. Vidura praises Maitreya:

The devotees of Janārdana (Śrī Hari) go about the world for the redemption of men who are lured away from Śrī Hari, and because of their past karma are addicted to unrighteousness and are therefore extremely miserable.

Śloka105 and 106:

भवापवर्गो भ्रमतो यदा भवेज्जनस्य तर्ह्यच्युत सत्समागमः ।
सत्सङ्गमो यर्हि तदैव सद्गतौ परावरेषे त्वयि जायते रतिः ॥ १०५॥१०।५४।५५। ŚB
10.51.53

**bhavāpavargo bhramato yadā bhavejjanasya tarhyacyuta satsamāgamaḥ
satsaṅgamo yarhi tadaiva sadgatau parāvareṣe tvayi jāyate ratiḥ**

सतां प्रसङ्गान्मम वीर्यसंपदो भवन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्रपवर्गवर्त्मनि श्रद्धावती भक्तिरनुक्रमिष्यति ॥१०६॥३।२६।२५। ŚB 3.25.25
**satām prasaṅgānmama vīryasaṁpado bhavanti hr̥tkarṇarasāyanāḥ
kathāḥ
tajjoṣaṇādāśvapavargavartmani śraddhāvatī bhaktiranukramiṣyati**

Translation:- 105. O Lord Kṛṣṇa, when the time is ripe for a man to be released from birth and death, he is inevitably lead into the association of saints. When this takes place, then alone the feeling of devotion to Thee, Who are the Refuge of saints, and the Controller of the world of the sentient and the non-sentient, is engendered.

Translation:- 106. Kapila extols the Bhakti mārga:

In the company of saints one learns My enchanting glories which delight the heart and the ear and lead one to a perfect and full knowledge of My greatness and power. Thus, the man who hears them, develops in quick succession faith and devotion and intense Bhakti towards the Almighty Lord Who is the Dispeller of the darkness of nescience.

Śloka107:

भक्त्या पुमाञ्जातविराग ऐन्द्रियादृष्टश्रुतात्मद्रविणानुचिन्तया ।
चित्तस्य यतो ग्रहणे योगयुक्तो यतिष्यते ऋजुभिर्योगमार्गैः ॥१०७॥३।२६।२६। ŚB 3.25.26
**bhaktyā pumāñjātavirāga aindriyādr̥ṣṭaśrutātmadraviṇānucintayā
cittasya yatto grahaṇe yogayukto yatiṣyate r̥jubhiryogamārgaiḥ**

Translation:- 107. Inculcating a distaste for the sense objects belonging to the present world and also to the next, because of the devotion generated by contemplation on My greatness of my works (creation,etc.,), the man who enjoys the satsanga (holy company) of holy men, will sincerely and devotedly

strive to conquer his mind through the straight forward yogic process (leading to Bhakti).

Śloka108:

असेवयाऽयं प्रकृतेर्गुणानां ज्ञानेन वैराग्यविजृम्भितेन ।
योगेन मय्यर्पितया च भक्त्या मां प्रत्यगात्मानमिहाऽवरुन्धे ॥१०८॥३।२६।२७। ŚB 3.25.27
asevayāyaṁ prakṛterguṇānāṁ jñānena vairāgyavijṛmbhitena
yogena mayyarpitayā ca bhaktyā mām pratyagātmānamihā'varundhe

Translation:- 108. By withdrawing the senses from the sense objects, by knowledge filled with dispassion and through yoga and devotion directed towards Me, a person can attain Me, the Self of all, in this very life.

Śloka109:

अहो नृजन्माऽखिलजन्मशोभनं किं जन्मभिस्त्वपरैरप्यमुष्मिन् ।
न यद्धृषीकेशयशः कृतात्मनां महात्मनां वः प्रचुरः समागमः ॥१०९॥५।१३।२१। ŚB 5.13.21
aho nṛjanmā'khilajanmaśobhanam kiṁ janmabhistvaparairapyamuṣmin
na yaddhṛṣīkeśayaśaḥ kṛtātmanāṁ mahātmanāṁ vaḥ pracuraḥ
samāgamaḥ

Translation:- 109. Rahūguṇa commends the association of the pious. How infinitely superior is the human birth of all births. Of what avail are all other births even though of the highest order in heaven, where the association of holy saints like you (Jaḍabharta), whose souls have been purified by dwelling upon the glory of Hṛṣikeśa, is not had in abundance.

Śloka110:

न ह्यद्भुतं त्वच्चरणाब्जरेणुभिर्हतांहसो भक्तिरधोक्षजेऽमला ।
मौहूर्तिकाद्यस्य समागमाच्च मे दुस्तर्कमूलोऽपहतोऽविवेकः ॥११०॥५।१३।२२। ŚB 5.13.22
na hyadbhutaṁ tvaccaraṇābjareṇubhirhatāṁhaso bhaktiradhokṣaje'malā
mauhūrtikādyasya samāgamāc ca memedustarkamūlo'pahato'vivekaḥ

Translation:- 110. It is not surprising that the man whose sins have been wiped away by the holy dust of Your feet, should develop the highest devotion to Lord Viṣṇu, when I find that even a brief hour's association with you (Jaḍabharta) has uprooted my ignorance founded on fallacious logic.

Śloka111:

नैषां मतिस्तावदुरुक्रमाङ्घ्रिं स्पृशत्यनर्थापगमो यदुत्थः ।
महीयसां पादरजोभिषेकं निष्किञ्चनानां न वृणीत यावत् ॥१११॥७।५।३२। ŚB 7.5.32
naiṣāṃ matistāvadurukramāṅghriṃ sprśatyanarthāpagamo yadutthaḥ
mahīyasāṃ pādarajobhiṣekaṃ niṣkiñcanānāṃ na vṛṇīta yāvat

Translation:- 111. So long as these men (who are absorbed in saṁsāra) do not receive on their heads the dust of the feet of highly exalted souls who have renounced all worldly possessions, their minds fail to approach the feet of the Lord of mighty exploits which alone brings freedom from bondage.

Summary:

High souled persons (mahātmās) are those within whom wisdom and truth shine like the sun, self-evident to all. Association with mahātmās develops vairāgya which is a *sine qua non*, for the path of Bhakti and is available only to the fortunate few on account of their prārabhdha (past) karma. It will be pertinent to quote from Bhattātīri's Nārāyaṇīyam in this regard, as follows:

तत्संगो देवभूयान्मम खलु सतनं तन्मुखादुन्मिषद्भि-
स्त्वन्माहात्म्यप्रकारैर्भवति च सुदृढा भक्तिरुद्धूतपापाः ॥

"Therefore, O Lord, may I always have contact with holy men, and through hearing from them narratives and hymns dealing with thy excellences, may I with all my sins effaced, become established in firm and whole-hearted devotion (to Thee)."

॥ इति महत्समागमप्रकरणम् ॥

महत्सेवाप्रशंसा प्रकरणम्॥७॥

appreciation of service of high-souled persons
mahatsevāpraśṃsā prakaraṇam.

Śloka 112:

यन्माययोरुगुणकर्मनिबन्धनेऽस्मिन्सांसारिके पथि चरंस्तदभिश्चमेण ।
नष्टस्मृतिः पुनरयं प्रवृणीत लोको युक्त्या कया महदनुग्रहमन्तरेण ॥११२॥३।३२।२। ŚB

3.31.15

yanmāyayorugūṇakarmanibandhane'sminsāṃsārike pathi
caraṁstadabhiśrameṇa
naṣṭasmṛtiḥ punarayaṁ pravṛṇīta loko yuktyā kayā
mahadanugrahamantareṇa

Translation:- 112. The human soul says:

By what means other than the Grace of the Supreme Being can the jīva, who, having forgotten his own real nature under the influence of the Lord's Māyā, has been wandering through the maze of transmigration and, suffering endless sorrow caused by the bondage of endless karma engendered due to the three guṇas of sattva, rajas and tamas, regain the realisation of Paramātmā.

Ślokas 113 and 114:

महत्सेवां द्वारमाहुर्विमुक्तेस्तमोद्वारं योषितां सङ्गिसङ्गम् ।
महान्तस्ते समचित्ताः प्रशान्ता विमन्यवः सुहृदः साधवो ये ॥११३॥५।५।२। ŚB 5.5.2
mahatsevāṁ dvāramāhurvimuktestamodvāraṁ yoṣitāṁ saṅgisaṅgam
mahāntaste samacittāḥ praśāntā vimanyavaḥ suhṛdaḥ sādhave ye

ये वा मयीशे कृतसौहृदार्था जनेषु देहम्भरवार्तिकेषु
गृहेषु जायात्मजरातिरासु न प्रीतियुक्ता यावदर्थश्च लोके ॥११४॥५।५।३। ŚB 5.5.3
ye vā mayīśe kṛtasauhṛdārthā janeṣu dehambharavārtikeṣu
gr̥heṣu jāyātmajarātirāsu na prītiyuktā yāvadarthāśca loka

Translation:- 113. Rṣabha instructs his sons, and Himself takes to the life of an ascetic who has shaken off worldly feeling and obligation:

The wise declare that the service of the great is an open gate to liberation, and the association with men who run after women as the door to hell. They alone are really great who are equanimous in their attitude to everyone, exceptionally calm and composed and whose conduct is faultless in every way.

Translation:- 114. Equally great are those who regard their devotion to Me, the Supreme Lord, as the highest object of human endeavour and who are not

swayed by people engaged in pursuits merely to nourish the body, nor to the domestic life consisting of wife, children and wealth and who have no self-interest other than the bare means of subsistence.

Śloka 115:

यत्सेवयाशेषगुहाश्रयः स्वराड्विप्रप्रियस्तुष्यति काममीश्वरः ।
तदेव तद्धर्मपरैर्विनीतैः सर्वात्मना ब्रह्मकुलं निषेव्यताम् ॥११५॥४।२१।३८। ŚB 4.21.39
yatsevayāśeṣaguḥāśrayaḥ svarādviprapriyastuṣyati kāmamīśvaraḥ
tadeva taddharmaparairvinītaiḥ sarvātmanā brahmakulaṁ niṣevyatām

Translation:- 115. Pṛthu advises his subjects:

Since the Supreme Lord, Who dwells in the hearts of all and is extremely fond of the brāhmaṇas, Who is immensely pleased by the service to the brāhmaṇas, therefore, O righteous men, in all humility and with your entire being, adore (serve) them.

Śloka 116:

अश्रात्यनन्तः खलु तत्त्वकोविदैः श्रद्धाहुतं यन्मुख इज्यनामभिः ।
न वै तथा चेतनया बहिष्कृते हुताशने पारमहंस्यवर्यगुः ॥११६॥४।२१।४०। ŚB 4.21.41
aśnātyanantaḥ khalu tattvakovidaiḥ śraddhāhutaṁ yanmukha
ijyanāmabhiḥ
na vai tathā cetanayā bahiṣkṛte hutāśane pāramahamśyavaryaguḥ

Translation:- 116

The Lord Ananta Himself, Who is the sole object of the vedas (the goal of the paramahamśas) does not prefer what is offered as oblation poured into the sacred fire - which is bereft of consciousness - as much as He does the offerings given with faith to brahmaṇas in the name of the gods fit to be adored in a sacrifice, by the knowers of Truth.

Purport

The Kaṭhopanīṣad says:

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैनाशान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥
vaiśvānaraḥ praviśatyatithirbrāhmaṇo gṛhān,
tasyaināśāntiṁ kurvanti hara vaivasvatodakam.

"A brahmaṇa guest enters the house like fire itself (vaiśvānara). For him they accomplish this kind of propitiation. O Death, carry water for him (i.e., for washing the feet of Naciketa)."

An allusion could be made to the Brahmasūtra: "अत एव न देवता भूतं च।" "ata eva na devatā bhūtaṁ ca," 1.2.27, "For these very reasons (vaiśvānara) is neither the deity nor the element." The deity of fire (Agni) is not Vaiśvānara (i.e., here, meaning the Supreme Being) and the element of fire is also not so. The Divinity though possessed by the deity depends on the Grace of the Supreme Lord (Paramātmān).

Śloka 117:

यद्ब्रह्म नित्यं विरजं सनातनं श्रद्धातपोमङ्गलमौनसंयमैः ।
समाधिना बिभ्रदिहार्थसिद्धये यत्रेदमादर्श इवावभासते ॥११७॥४।२१।४१। ŚB 4.21.42
yabrahma nityaṁ virajaṁ sanātanaṁ
śraddhātapomaṅgalamaunasamyamaiḥ
samādhinā bibhradihārthasiddhaye yatredamādarśa ivāvabhāstate

Translation:- 117. Distinguished by devotion, austerity, praiseworthy conduct, sparing of speech, self-control and pointedness of mind, the brahmaṇas ever maintain the practice of chanting the primordial and pure veda mantras in which the entire Universe is clearly seen, as in a mirror.

Śloka 118:

यस्यामृतामलयशः श्रवणावगाहः सद्यः पुनाति जगदाश्वपचं विकुण्ठः ।
सोऽहं भवद्भ्य उपलब्धसुतीर्थकीर्तिश्छिन्द्यां स्वबाहुमपि वः प्रतिकूलवृत्तिम् ॥११८॥३।१७।६। ŚB
3.16.6
yasyāmṛtāmalayaśaḥ śravaṇāvagāhaḥ sadyaḥ punāti jagadāśvapacaṁ
vikunṭhaḥ
so'haṁ bhavadbhya upalabdhasutīrthakīrtiśchindyāṁ svabāhumapi vaḥ
pratikūlavṛttim

Translation:- 118. The fall of Jaya and Vijaya (the doorkeepers of Vaikunṭha) due to the wrath of Sanaka and other sages. I, the Lord of Vaikunṭha, by bathing into the nectar of whose unsullied glory, (propagated by the brahmaṇas), all men down to the pariah (eater of dog's flesh) are purified instantly, and irresistible as I am, I will not hesitate to lop off My own arm, if its conduct is hostile to you (brahmaṇas), to whom I owe my highly sanctified renown.

Śloka 119:

ये ब्राह्मणान्मयि धियाऽक्षिपतोऽर्चयन्ति तुष्यद्दृढः स्मितसुधोक्षितपद्मवक्त्राः ।
वाण्यानुरागकलयात्मजवद्गुणन्तः सम्बोधयन्त्यहमिवाहमुपाकृतस्तैः ॥११९॥३।१७।२२। ŚB

3.16.11

ye brāhmaṇānmayi dhiyā'kṣipato'rcayanti tuṣyaddhṛdaḥ
smitasudhokṣitapadmavaktrāḥ
vāṇyānurāgakalayātmajava grṇantaḥ
sambodhayantahamivāhamupāhṛtastaiḥ

Translation:- 119. On the other hand, they captivate My heart who accord all honour to the brahmaṇas-even if they behave harshly towards them-and who look upon them as My own selves, who possessing joyous hearts and nectar sweet smiles, pacify them (brahmaṇas) with loving words (as I do), as a father uses to his son.

Purport

The Lord forgives and loves the brahmaṇas like Bhṛgu, who even kicked the Lord (Viṣṇu) on His breast when he found Him asleep, when He should have welcomed him. Instead of showing anger, He arose and inquired caringly of Bhṛgu whether his foot was hurt, and then began to rub it gently. "This" said Bhṛgu, "is the Mightiest God (sarvottama). He overtops all the gods by the most potent of all weapons - kindness and generosity". Lord Viṣṇu is therefore known as BrahmaṇyaDeva (One Who holds the brahmaṇas dear to Him).

Śloka 120:

तस्यावनिज्य चरणौ तदपः स्वमूर्ध्नि बिभ्रज्जगद्गुरुतमोऽपि सतां पतिर्हि ।
ब्रह्मण्यदेव इति यदुणनाम युक्तं तस्यैव यच्चरणशौचमशेषतीर्थम् ॥१२०॥१०।७७।१८। ŚB

10.69.15

tasyāvanijya caraṇau tadapaḥ svamūrdhni bibhrajjagadgurutamo'pi
satām patirhi
brahmaṇyadeva iti yadguṇanāma yuktaṁ tasyaiva
yaccaraṇaśaucamaśeṣatīrtham

Translation:- 120. The Lord washed his (Nārada's) feet and bore water on His head. For, though He was the Supreme Teacher of the worlds and the water (of the Gangā) having washed His feet purified all else, was He not also the

Protector of the holy men, having thus earned the title of BrahmaṇyaDeva, "the Lord devoted to the brahmaṇas,"

Śloka 121:

किरातहूणान्ध्रपुलिन्दपुल्कसा आभीरकंका यवनाः शकादयः ।
येऽन्ये च पापा यदपाश्रयाच्छुद्ध्यन्ति तस्मै प्रभविष्णवे नमः ॥१२१॥२।४।१८। ŚB 2.4.18
kirātahūṇāndhrapulindapulkasā ābhīrakamkā yavanāḥ shakādayaḥ
ye'nye ca pāpā yadapāśrayācchuddhyanti tasmai prabhaviṣṇave namaḥ

Translation:- 121. Śukācārya again extols the Lord which he had done at the commencement of his narration to king Parīkṣit:
Salutations to the Almighty Lord to Whom all things are possible, and by taking refuge of Whose devotees , even the Kirātas, Hūṇas, Āndhras, Pulindas, Pulkasas, Ābhīras, Kamkas, Yavanas, members of the Śaka races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the Supreme Power.

Summary:

The Lord is pleased with those who render faithful service to the high-souled brahmaṇas (Bhāgavatas). It is by association with the Bhāgavatas that Bhakti germinates and develops in them.

॥इति महत्सेवाप्रशंसाप्रकरणम्॥

महन्निंदावर्जनम् ॥८॥

mahannimḍāvarjanam
Avoidance of condemnation of the great.

Śloka 122 and 123:

कथं सुतायाः पितृगेहकौतुकं निशम्य देहः सुरवर्य नेङ्गते ।
अनाहुता अप्यभियान्ति सौहृदाद्भर्तुर्गुरोर्देहकृतश्च केतनम् ॥१२२॥४।३।१३। ŚB

4.3.13

katham sutāyāḥ pitṛgehakautukam niśamya dehaḥ suravarya neṅgate
anāhutā apyabhiyanti sauhṛdādbharturgurordehakṛtaśca ketanam

त्वयोदितं शोभनमेव शोभने अनाहुता अप्यभियान्ति बन्धुषु ।
ते यद्यनुत्पादितदोषदृष्टयो बलीयसानात्म्यमदेन मन्युना ॥१२३॥४।३।१६। ŚB

4.3.16

tvayoditam śobhanameva śobhane anāhutā apyabhiyānti bandhuṣu
te yadyanutpāditadoṣadr̥ṣṭayo baliyasānātmyamadena manyunā

Satidevī tells Mahādeva (Lord Śiva):

Translation:-122. How can the mind of a daughter hearing of festive celebrations in the house of her parents, remain unmoved, O great among the Gods. People even go uninvited to the house of the husband, preceptor, parents and other near and dear ones.

The Lord replies:

Translation:-123. O auspicious one, you have rightly said that one can visit one's near relations even though uninvited; but this should happen only when they (relations) are not tainted with arrogant egotism, and anger engendered by self-identification with the body.

Śloka 124,125 and 126:

नैतादृशानां स्वजनव्यपेक्षया गृहान्प्रतीयादनवस्थितात्मनाम् ।
येऽभ्यागतान् वक्रधिया विचक्षते आरोपितभ्रूभिरमर्षणाक्षिभिः
॥१२४॥४।३।१८। ŚB 4.3.18

naitādr̥śānām svajanavyapekṣayā gṛhānpratīyādanavasthitātmanām
ye'bhyāgatān vakradhiyā vicakṣate āropitabhrūbhiramarṣaṇākṣibhiḥ

तथारिभिर्न प्रधने शिलीमुखैः शेतेऽर्दिताङ्गो हृदयेन दूयता ।

स्वानां यथा वक्रधियां दुरुक्तिभिर्दिवानिशं तप्यति मर्मताडितः

॥१२५॥४॥३॥१९॥ ŚB 4.3.19

tathāribhirna pradhane śīlīmukhaiḥ śete'rditāṅgo hṛdayena dūyatā
svānām yathā vakradhiyām duruktibhirdivāniśam tapyati marmatāḍitaḥ

कर्णौ पिधाय निरयाद्यदकल्प ईशे धर्मावितर्यघृणिभिर्नृभिरस्यमाने ।

छिन्द्यात्प्रसह्य रुशतीमसतां प्रभुश्चेज्जिह्वामसूनपि ततो विसृजेत्स धर्मः

॥१२६॥४॥४॥१७॥ ŚB 4.4.17

karṇau pidhāya nirayādyadakalpa īśe
dharmāvitaryaghrṇibhirnṛbhirasyamāne
chindyātprasahya ruśatīmasatām prabhuścejjihvāmasūnapi tato visṛjetsa
dharmah

Translation:- 124. One should not go to the houses of such people considering them as one's own relations, because they in their fickleness regard their friendly visitors with a suspicious mind and with raised eyebrows and frowning looks.

Translation;- 125. One who has been wounded by the arrows of the enemy does not suffer the same pain as one pierced to the quick by the cruel words of his own relations having an unscrupulous nature, For the former may get some sleep (on receiving proper treatment) but the latter grieves day and night.

Translation:- 126. Afflicted with agony, Sati (Pārvati) tells her father the path of righteous conduct.

A man should close his ears and forthwith abandon the place where the Lord Who safeguards Dharma is being slashed by unbridled insolence, if he is powerless to punish (i.e., to take the life of) the reviler or to lay down his own life. He who has the power should forcibly tear out the tongue that indulges in such blasphemy and then take his own life as well (if need be). Such is indeed the right course of the devotee (righteous).

Śloka 127:

नाश्चर्यमेतद्यदसत्सु सर्वदा महद्विनिन्दा कुणपात्मवादिषु ।

सेष्या महापूरुषपादपांसुभिर्निरस्ततेजस्सु तदेव शोभनम् ॥१२७॥४॥१३॥

ŚB 4.4.13

nāścaryametadyadasatsu sarvadā mahadvinindā kuṇapātmavādiṣu
serṣyā mahāpūruṣapādapāmsubhīrnirastatejassu tadeva śobhanam

Translation:- It is not surprising that evil men, who identify their souls with the material body which is no better than a corpse, always malign the exalted souls. Hence, such a behaviour is not unexpected from such people, since their lustre is overshadowed by the dust of the feet of the highsouled ones.

Śloka 128:

सर्वे प्रयासा अभवन्विमोघाः कृताः कृता देवगणेषु दैत्यैः ।
कृष्णानुकूलेषु यथा महत्सु क्षुद्रैः प्रयुक्ता रुशती रूक्षवाचः
॥१२८॥६।१०।२९। ŚB 6.10.28

**sarve prayāsā abhavanvimoghāḥ kṛtāḥ kṛtā devagaṇeṣu daityaiḥ
kṛṣṇānukūleṣu yathā mahatsu kṣudraiḥ prayuktā ruśatī rūkṣavācaḥ**

Sage Śukācārya relates how the devas receive the favour of Lord Kṛṣṇa against the aspersions cast on them by the ignoble.

Translation:- All the efforts made by the asuras (daityas) against the gods (suras or ādityas), towards whom Lord Kṛṣṇa is wholly disposed, were completely futile, just as the harsh and wounding words employed by the wicked against pious souls are in vain.

Purport

Here, one can quote the following relevant Brahmasūtra:

अतस्त्वितरज्जायो लिङ्गाच्च ॥ ३.४.३९ atastvitarajjāyo liṅgācca. 3.4.39

"But as compared with this, the other one is better, because of the indicative sign (in the Upaniṣads and smṛtis) as well." Here the word itarat signifies asuras and means larger number. The Bṛhadāraṇyaka Upaniṣad gives the characteristic sign "कनीयसा एव देवा ज्यायसा असुराः तस्मान्न जनतामियात्" "kanīyasā eva devā jyāyasā asurāḥ tasmānn janatāmiyāt" Hence, the gods are qualified for the grace of the Lord since they are fewer in number and with no other means to counter the slander of the majority (asuras).

Śloka 129:

विद्यातपोवित्तवपुर्वयःकुलैः सतां गुणैः षडभिरसत्तमा मदैः ।
स्मृता हतायामभिमानदुर्दृशस्तप्ता न पश्यन्ति हि धाम भूयसाम्
॥१२९॥४।३।१७। ŚB 4.3.17

**vidyātapovittavapurvayaḥ kulaiḥ satām guṇaiḥ ṣaḍbhirasattamā madaiḥ
smṛtau hatāyāmabhimānadurdrśastaptā na paśyanti hi dhāma bhūyasām**

Mahādeva tells Satidevī:

Translation:- When the sense of discrimination is destroyed by the six great virtues - learning, austerity, wealth, beauty, youth, and pedigree - while they embellish the qualities of the noble souls, they become a curse for the wicked; and deprived of their discrimination they are so blinded by their arrogance that they cannot perceive the glory of the Most Exalted.

Ślokas 130 and 131:

नाहं विशङ्के सुरराजवज्रात् त्र्यक्षशूलान्न यमस्य दण्डात् ।
नाग्न्यर्कसोमानिलवित्तपास्त्राच्छङ्के भृशं ब्रह्मकुलावमानात् ॥१३०॥५।१०।१८।

ŚB 5.10.17

nāhaṁ viśaṅke surarājavajrāṇṇa tryakṣaśūlāṇṇa yamaśya daṇḍāt
nāgnyarkasomānilavittapāstrācchanke bhr̥śaṁ brahmakulāvamānāt

न विक्रिया विश्वसुहृत्सखस्य साम्येन वीताभिमेतस्तवापि ।
महद्विमानात्स्वकृताद्धि मादृग्धक्ष्यत्यदूरादपि शूलपाणिः ॥१३१॥५।१०।२६।

ŚB 5.10.25

, na vikriyā viśvasuhr̥tsakhasya sām्यena vītābhimatestavāpi
mahadvimānātsvakṛtāddhi mādr̥gdhakṣyatyadūrādapi śūlapāṇiḥ

King Rahugūṇa submits to Jaḍabharata, the avadhūta, realising his greatness:
Translation:- 130. I do not dread the thunderbolt of Indra (the king of the gods),
nor the trident of the three eyed Lord Śiva, nor the rod of Yama (the god of
retribution), nor the weapons of the gods who preside over fire, the sun, the
moon and the winds, or Kubera (the lord of wealth), but I greatly fear the
consequences of slighting the brahmaṇas.

Translation :- 131. Though you, the friend and well-wisher, who looks with an
equal eye on the whole universe, are not the least agitated and are wholly
without egoistic attachment to the body, a man like me who insults the high-
souled, is sure to perish forthwith, even if I were as powerful as Lord Śiva
Himself.

Śloka 132:

नमो महद्भ्योऽस्तु नमः शिशुभ्यो नमो युवभ्यो नम आबटुभ्यः ।

ये ब्राह्मणा गामवधूतलिङ्गाश्चरन्ति तेभ्यः शिवमस्तु राज्ञाम् ॥१३२॥५।१३।२३। ŚB 5.13.23

namo mahadbhyo'stu namaḥ śiśubhyo namo yuvabhyo nama ābaṭubhyaḥ
ye brāhmaṇā gā mavadhūtaliṅgāścaranti tebhyaḥ śivamastu rājñām

King Rahugūṇa earnestly entreats with salutations to the brahmaṇas, to save
himself from his erstwhile slanderous utterances.

Translation:- Salutations to the high-souled brahmaṇas (who have realised the
Paramātmā) be they old men or infants, youths or boys at play. May the kings
of the earth be blessed by these brahmaṇas who traverse the earth incognito
(like Jaḍabharata) as avadhūtas (in the garb of ascetics).

Summary: The following śloka of the Bhagavadgītā aptly summarises this
chapter:

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नमयन्ते दम्भेनाविधिपूर्वकम् ॥ XVI.17

ātmasaṃbhāvitāḥ stabdhā dhanamānamadānvitāḥ,
yajante namayajñāiste dambhenāvidhipūrvakam. XVI.17

"Self conceited, stubborn, filled with pride and intoxication of wealth, they perform sacrifices in name (superficially), out of ostentation contrary to scriptural ordinances."

On account of intoxication of wealth etc., the person of a demonical nature treats with contempt (vilifies) the Guru and others who are worthy of being honoured. Such a person is a "narādhama" i.e., the worst man, because he is guilty of the worst evil deeds and takes delight in injuring virtuous persons.

॥ इति महन्निदावर्जनम् ॥

आत्मप्रशंसावर्जन प्रकरणम् ॥९॥

ātmapraśaṃsāvarjana prakaraṇam.9.

Abstention from self-praise

Śloka 133, 134:

पृथुरुवाच
हे सूत हे मागध सौम्य बन्दिन् लोकेऽधुनाऽस्पष्टगुणस्य मे स्यात् ।
किमाश्रयो वस्तव एष योज्यतां मा मय्यभूवन् वितथा गिरो वः

॥१३३॥४।१५।१९। ŚB 4.15.22

pr̥thur uvāca

he sūta he māgadha saumya bandinloke'dhunāspaṣṭagaṇasya me syāt
kimāśrayo vastava eṣa yojyatām mā mayyabhūvan vītathā giro vaḥ

तस्मात्परोक्षेऽस्मदुपश्रुतान्यत्नं करिष्यथ स्तोत्रमपीड्यवाचः ।
सत्युत्तमश्लोकगुणानुवादे जुगुप्सितं न स्तवयन्ति सभ्याः ॥१३४॥४।१५।२०। ŚB

4.15.23

tasmātparokṣe'smadupaśrutānyalaṁ kariṣyatha stotramapīḍyavācaḥ
satyuttamaślokaṇānuvāde jugupsitaṁ na stavayanti sabhyāḥ

Translation:- 133. King Pr̥thu admonishes his admirers:

O Sūta, noble chronicler, herald and singer of the Lord's praises, my noble friend, let me be praised (only) when my virtues are known among all men. On what ground, at present, praises are being addressed to me? You should not make eulogies meaningless by devoting them to me.

Translation:- 134. O masters of immaculate expression, you may extol us to your hearts' content in the days to come, when my qualities acquire fame worthy of being heard. When the greatness and the glory of the Paramātmā calls for praise, men of taste, should not let minstrels (bards) to extol meaner creatures (like me) and which must disgust them.

Śloka 135:

महद्गुणानात्मनि कर्तुमिच्छन् कः स्तावकैः स्तावयतेऽसतोऽपि ।
स वै भविष्यन्निति विप्रलब्धो जनापहासं कुमतिर्न वेद ॥१३५॥४।१५।२१।

ŚB 4.15.24

mahadguṇānātmani kartumicchān kaḥ stāvakaiḥ stāvayate'sato'pi
sa vai bhaviṣyanniti vipralabdho janāvahāsaṁ kumatirna veda

Translation:- 135. Who would be pleased to hear himself extolled for qualities non-existent in him, even though he has the capacity to develop these remarkable virtues in himself. The fool who is taken in by mere possibilities and gets himself praised is fit to be an object of ridicule.

Śloka 136:

अहं पुराऽतीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम् ।
निरूपितो बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विवक्षताम् ॥१३६॥१।५।२३।

ŚB 1.5.23

**aham purātītabhave'bhavaṁ mune dāsyāstu kasyāścana vedavādinām
nirūpito bālaka eva yoginām śuśrūṣaṇe prāvṛṣi nirvivikṣatām**

Translation:- 136. Śrī Nārada quotes his example to sage Vyāsa:
O sage, during the last kalpa (day in the life of Brahmā, after which comes pralaya), in my former birth, I was the son of a maid-servant of brahmaṇas well versed in the vedas. While yet a child, I was made to serve some yogis who wished to remain in one place during the rainy season.

Śloka 137:

इत्थं शरत्प्रावृषिकावृतू हरेर्विशृण्वतो मेऽनुसवं यशोऽमलम् ।
सङ्कीर्त्यमानं मुनिभिर्महात्मभिर्भक्तिः प्रवृत्ताऽऽत्मरजस्तमोपहा ॥१३७॥१।५।२८।

ŚB 1.5.28

**itthaṁ śaratprāvṛṣikāvṛtū harerviśṛṇvato me 'nusavaṁ yaśo 'malam
saṅkīrtyamānaṁ munibhirmahātmabhirbhaktiḥ pravṛttātma"rajas-
tamopahā**

Translation:- In this way, I heard with rapt attention, thrice a day, throughout the rainy season as well in the autumn, the exalted glories of Śrī Hari as they were chanted by those high souled sages, and there grew in my heart that devotion which eradicates the guṇas of rajas and tamas.

Summary:

Self-esteem is an asuric quality, and a serious obstacle in the way of perfection. The Bhagavadgītā describes the asuric qualities associated with ahaṁkāra (egoism) as follows:

अङ्गारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ XVI-18

aṅkāraṃ balaṃ darpaṃ kāmaṃ krodhaṃ ca saṃśritāḥ,
māmātmāparadeheṣu pradviṣanto'bhyasūyakāḥ.
"Given over to egoism, power, haughtiness, lust, and anger, these malicious
people hate Me in their own bodies and those of others."

॥ इति आत्मप्रशंसावर्जन प्रकरणम् ॥

॥ इन्द्रियजयप्रकरणम् ॥१०॥

iṇdriyajayaprakaraṇam Control of the senses

Śloka 138:

सङ्गं त्यजेत मिथुनव्रजिन्नुमुक्षुः सर्वात्मना न विसृजेत् बहिरिन्द्रियाणि ।
एकश्चरन् रहसि चित्तमनन्त ईशे युञ्जीत तद्रितेषु साधुषु चेत्प्रसङ्गः
॥१३८॥१।७।५२। ŚB 9.6.51

saṅgaṁ tyajeta mithunvratīnānnumukṣuḥ sarvātmanā na visṛjet
bahirindriyāṇi

ekaścāraṇa rahasi cittamananta īśe yuñjīta tadratiṣu sādhuṣu cetprasāṅgaḥ

Translation:- 138. Sage Saurabha states:

The man who aspires for liberation should completely eschew with one's mind, body and senses, the company of those who lead the family life, and should never allow his senses to move out (in the midst of sensual pleasures). Leading the life of a recluse, he should concentrate his mind on the Infinite Lord Ananta, and if the company of others cannot be avoided he should stick to the company of pious souls, (devoted to Him).

Śloka 139:

यथाऽऽमयोऽङ्गे समुपेक्षितो नृभिः न शक्यते रूढपदश्चिकित्सितुम् ।
यथेन्द्रियग्राम उपेक्षितस्तथा रिपुर्महान् लब्धबलो न चाल्यते
॥१३९॥१०।५।३८। ŚB 10.4.38

yathā''mayo'ṅge samupekṣito nṛbhiḥ na śakyate rūḍhapadaścikitsitum
yathendriyagrāma upekṣitastathā ripurmahān labdhabalo na cālyate

Translation:-139.Śukācārya says:

Just as any disease appearing in the body, if neglected, strikes its deep roots and becomes unamenable to treatment, or as the senses which cannot be controlled if neglected, like the enemy who has consolidated his strength cannot be subdued.

Śloka 140:

मौनव्रतश्रुततपोऽध्ययनस्वधर्मव्याख्यारहोजपसमाधय आपवर्ग्याः ।
प्रायः परं पुरुष ते त्वजितेन्द्रियाणां वार्ता भवन्त्युत न वाऽत्र तु दाम्भिकानाम्
॥१४०॥७।१।४६। ŚB 7.9.46

**maunavrataśrutatapo'dhyayanasvadharmavyākhyārahojapasamādhaya
āpavargyāḥ
prāyaḥ param puruṣa te tvajitendriyāṇām vārtā bhavantyuta na vā'tra tu
dāmbhikānām**

Translation:- 140. Bhakta Prahlāda eulogises Lord Narasimha:

The observance of mouna (silence), the practice of vows and austerities, the study of sacred books, the study of the vedas, following one's own Dharma, exposition to the scriptures, living in solitude, the practice of japa and meditation, though conducive to liberation, only prove to be the means of livelihood of those who have not subdued their senses, O Lord, the Ruler of our hearts; while in the case of hypocrites it is doubtful whether even this is possible.

Purport

Control of the senses (vairāgya) is a *sine qua non* for liberation. Until this purification through renunciation is effected, man's religion is clouded heavily with ritualistic demand. The above śloka explains the significance of the following Brahmasūtra:

योनेः शरीरम्॥ yoneḥ śarīram. III.i.27

"From the womb (comes) a new body (for the descending soul).

After being connected with a progenitor, the soul with its residual karma enters a womb and gets a body fitted for the experience of its (residual) karma. Hence, in order to obtain liberation there should not be any deficiency of vairāgya in the jīva's residual karma.

Śloka 141:

यन्मैथुनादिगृहमेधिसुखं हि तुच्छं कण्डूयनेन करयोरिव दुःखदुःखम् ।
तृप्यन्ति देहकृपणा बहुदुःखभाजः कण्डूतिवन्मनसिजं विषहेत धीरः
॥१४१॥७।९।४५। ŚB 7.9.45

**yanmaithunādigrhamedhisukhaṁ hi tucchaṁ kaṇḍūyanena karayoriva
duḥkhaḍuḥkham
tṛpyanti dehakṛpaṇā bahuduḥkhabhājāḥ kaṇḍūtiavanmanasijaṁ viṣaheta
dhīraḥ**

Translation:- 141. Sensual pleasures and other earthly enjoyments of the householders are trivial; they result in eternal misery and this suffering is akin to the itching of the skin by scratching, the more they are indulged in, the more is the misery. In spite of the heaping of such misery, the wretched people are not sated. Only a man of discrimination is able to curb passion even as some few resist the longing to scratch themselves.

Purport

Only a man of discrimination who feels the need for God, can curb his needs which are confined within the narrow limits of the physical universe.

Śloka 142:

नैतन्मनस्तव कथासु विकुण्ठनाथ सम्प्रीयते दुरितदुष्टमसाधु तीव्रम् ।
कामातुरं हर्षशोकभयैषणार्तं तस्मिन्कथं तव गतिं विमृशामि दीनः

॥१४२॥७।१।३९। ŚB 7.9.39

**naitanmanastava kathāsu vikunṭhanātha samprīyate duritaduṣṭamasādhu
tīvram**

**kāmāturaṁ harṣaśokabhayaīṣaṇārtam tasminkatham tava gatiṁ vimṛśāmi
dīnaḥ**

Translation:- 142. O Lord of Vaikuṇṭha, my mind does not exult in the tales of Thy glory, being vitiated by sin, wayward, grossly morbid, plagued by lust, afflicted by the opposites (joy and grief), by fear, and the threefold craving (for progeny, wealth and fame). With the mind in that state, how can I, a wretched creature, depend on it to comprehend Thy eternal nature?

Śloka 143:

दानं स्वधर्मो नियमो यमश्च श्रुतानि कर्माणि च सद्व्रतानि ।
सर्वे मनोनिग्रहलक्षणान्ताः परो हि योगो मनसः समाधिः

॥१४३॥११।२३।४६। ŚB 11.23.45

**dānaṁ svadharmo niyamo yamaścaśrutāni karmāṇi ca sadvratāni
sarve manonigrahalakṣaṇāntāḥparō hi yogo manasaḥ samādhīḥ**

Translation:-143. Experiences of an impassioned brāhmaṇa:
The giving of gifts (charity), the practice of one's Dharma, the disciplines of self control (yama and niyama), external and internal, the learning of the scriptures, meritorious acts and sacred vows, are all means of controlling the mind. For, subjugation of the mind is indeed the highest yoga.

Purport

Bhagavān says to Arjuna in the Bhagavadgītā:

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 6.35॥

asaṁśayaṁ mahābāho mano durnigrahaṁ calam |

abhyāsenā tu kaunteya vairāgyeṇa ca grhyate || 6.35||

"Undoubtedly O mighty armed, the mind is difficult to control and restless; but by practice and by dispassion it may be subjugated."

Śloka 144:

समाहितं यस्य मनः प्रशान्तं दानादिभिः किं वद तस्य कृत्यम् ।

असम्यक्तं यस्य मनो विनश्येद्दानादिभिश्चेदपरं किमेभिः ॥१४४॥११।२३।४७। ŚB 11.23.46

**samāhitam yasya manaḥ praśāntam dānādibhiḥ kiṁ vada tasya kṛtyam
asamyatam yasya mano vinaśyeddānādibhiḥ cedaparam kimebhiḥ**

Translation:-144. If a man's mind is perfectly calm and collected, tell me, what has he to gain through charitable acts, etc. On the contrary, if the mind remains uncontrolled or becomes inert or torpid, of what use could they be to him (they go futile)?

Śloka 145 & 146:

तथाऽपि सङ्गः परिवर्जनीयो गुणेषु मायारचितेषु तावत् ।
मद्भक्तियोगेन दृढेन यावद्रजो निरस्येत तमः कषायम्

॥१४५॥११।२८।२८। ŚB 11.28.27

**tathāpi saṅgaḥ parivarjanīyoguneṣu māyāraciteṣu tāvat
madbhaktiyogena dṛḍhena yāvadrajo nirasyeta tamaḥ kaṣāyam**

यथाऽऽमयोऽसाधु चिकित्सितो नृणां पुनः पुनः सन्तुदति प्ररोहन् ।
एवं मनोऽपक्वकषायकर्म कुयोगिनं विध्यति सर्वसङ्गम् ॥१४६॥११।२८।२९।

ŚB 11.28.28

**yathā'mayo'sādhu cikitsito nṛṇāmpunaḥ punaḥ santudati prarohan
evam mano'pakvakaṣāyakarmakuyoginam vidhyati sarvasaṅgam**

Translation:-145. Lord Kṛṣṇa exhorts his dear devotee Uddhava:

At the same time, attachment to the sense objects, which are the creations of Māyā, should be completely eschewed, until the passions which deeply colour the mind are destroyed through intense practice of devotion to Me.

Translation:-146. Just as a disease that is treated improperly, shoots up again, resulting in endless torment, so does the mind whose passions that have not been burnt out, and the impulses to action bred by them resulting in all sorts of attachments. It brings about the downfall of the man who has not attained perfection in yoga.

Summary:

A Yogabhraṣṭa is one who has fallen from yoga, that is, one who was not able to attain perfection in yoga, but fell on account of lack of dispassion or slackness in practice by becoming a victim of Māyā, or his turbulent senses. As stated in Śloka 140, vide Brahmasūtra III.i.27, when such a man takes a human body again in this world, his previous exertion and practice of yoga (due to his prārabdha karma) are not wasted. They bear fruit in this birth and hasten his moral and spiritual evolution.

॥ इति इन्द्रियजयप्रकरणम् ॥

॥ब्रह्मोपदेशप्रकरणम्॥११॥

brahmopadeśaprakaraṇam Instruction in sacred knowledge

Śloka 147:

ॐ नमो भगवते वासुदेवाय
जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यं सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥१४७॥१११॥ ŚB 1.1.1

ॐ namo bhagavate vāsudevāya
janmādyasya yato'nvayāditarataścārtheṣvabhijñāḥ svarāṭ
tene brahma hṛdā ya ādikavaye muhyanti yaṁ sūrayaḥ,
tejavārimṛdāṁ
yathā vinimayo yatra trisargo mṛṣā
dhāmnā svena sadā nirastakuhakaṁsatyaṁparamdhīmahi.

Translation:- 147. Śaunaka and other sages interrogate the famous Sūta :
Note the following translation follows Madhvācārya's interpretation.
"Let us meditate on the Supreme Reality (Īśvara) from Whom proceeds this universe, in Whom it abides and unto Whom it returns. He is invariably present in all existing things and is distinct from what has no objective existence, Who is Omniscient and Self-luminous; Who inspired in Brahmā (the creator) by His mere will, the knowledge of the Veda that baffles even the greatest sages; for Whom the creation of Jīva, Īśvara and Jaḍa, like that of fire, water and earth has practical utility and therefore is not Mithyā; Who eternally repels Māyā (with her conjurer's tricks) by the Intelligence that is His Essence.

Purport

This śloka which is the invocatory verse of the main Śrīmadbhāgavatam may be compared with the śloka 1 of Śukācārya in Śrī Viṣṇutīrtha's Bhāgavat Sāroddhāra. This verse of Śukācārya highlights the supreme importance of devotion (bhakti) as the highest form of union with the Divine, transcending intellectual knowledge. The abovementioned śloka of Vyāsa refers to the following Brahmasūtra (which has reference to the principle of jñāna yoga).
जन्माद्यस्य यतः ॥ janmādyasya yataḥ. "This (is Paramātmā) from which (are derived) the birth, etc., of this universe." The above śloka brings out the whole meaning of this sūtra.

"The Omniscient and Omnipotent source has to be Paramātmā, from Whom occur the birth, continuance and dissolution of this universe that is manifested through name and form."

The Taittirīya upaniṣad states:

ॐ• यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति।

यत् प्रयन्त्यभिसं विशन्ति। तद्विजिज्ञासस्व। तद् ब्रह्मेति॥

ॐ• yato vā imāni bhūtāni jāyante yena jātāni jīvanti,

yat prayantyabhisamviśanti, tadvijijñāśasva, tad brahmeti.

"Crave to know well That from which all beings take birth, That by which they live after being born, That towards Which they move, and into Which they merge. That is Brahman (Paramātmman)."

Śloka 148:

यद्दर्शनं निगम आत्मरहःप्रकाशं मुह्यन्ति यत्र कवयोऽजपरा यतन्तः ।

तं सर्ववादविषयप्रतिरूपशीलं वन्दामहे पुरुषमात्मनिगूढबोधम् ॥१४८॥१२।७।४९। ŚB

12.8.49

yaddarśanaṁ nigama ātmarahaḥ prakāśaṁ muhyanti yatra kavayo'japarā

yatantaḥ,

taṁ sarvavādaviṣayaprati rūpaśīlaṁ vandāmahe

puruṣamātmānigūḍhabodham.

Translation:- 148. The sage Mārkaṇḍeya prays to the Lord:

I bow to that Puruṣa Whose vision reveals the secret of the Self (Paramātmman) and Which may be realised through the Veda, Which reveals the secret truth about Thee (Paramātmman), about Whose true nature even the foremost Brahmā and other sages are baffled though striving to realise It through different doctrines (Sāṁkhya, Yoga, etc.) because Thou, Whose light is hidden within the body, fits the conception of all schools of thought.

Śloka 149:

त्वां ब्रह्म केचिदवयन्त्युत धर्ममेके एके परं सदसतोः पुरुषं परेशम् ।

अन्ये वदन्ति नवशक्तियुतं परं त्वां केचिन्महापुरुषमव्ययमात्मतन्त्रम् ॥१४९॥८।११।८। ŚB

8.12.9

tvāṁ brahma kecidavayantyuta dharmameke eke paraṁ sadasatoḥ

puruṣaṁ pareśam,

anye vadanti navaśaktiyutaṁ paraṁ tvāṁ

kecinmahāpuruṣamavyayamātmatantram.

Translation:- 149. Mahādeva pays homage to the Lord:

Some vedāntins recognise You as Brahman, others Mīmāṁsakas as Dharma; yet other (Sāṁkhya school) as the Supreme Spirit transcending both Prakṛti (matter) and Puruṣa (spirit) or as the Transcendent Lord possessing the nine powers (posited by the Pāñcarātra Vaiṣṇavas) or as the Mahāpuruṣa (of the Yoga system) Changeless and Independent.

Purport.

The five different schools referred to above are Vedāntins, the Mīmāṃsakas, the Sāṃkhyas, the Pañcarātras and the yogis. The nine powers posited by the Pañcarātras are known as Vimalā, Utkarṣiṇī, Jñāna, Kriyā, Yoga, Prahvi, Satyā, Īśānā and Anugrahā. Madhvācārya describes the five schools to be the Vedāntins, the Smārtas, the Paurāṇikas, the Pañcarātras and the Ekāntins.

Śloka 150:

हिरण्यगर्भत्वमुपेत्य मूले सृजस्यशेषं भुवनं स एव।
नारायणतन् परिपासि भूयो जहार चान्ते भगवन् शिवात्मना॥१५०।१०।५३।१५। ?
hiraṇyagarbhatvamupetya mūle sṛjasyaśeṣaṁ bhuvanaṁ sa eva,
nārāyaṇatman paripāsi bhūyo jahāra cānte bhagavan śivātmanā.

Translation:- 150. Akrūra sings the glory of the Lord:
O Lord. at the beginning of creation, having assumed the form of
Hiraṇyagarbha (Brahmā), You create the entire universe through him and
maintain with Your might by providing the means of survival necessary for the
jīvas at appropriate times and protecting them from all dangers, You mercilessly
effect the dissolution of the universe when the time comes, by assuming the
dreadful form of Śiva.

Purport.

With reference to creation the following Brahmasūtra is alluded to:
संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्कुर्वत उपदेशात् ॥ २.४.२० saṁjñāmūrtikṛptistu trivṛtkurvata
upadeśāt.

"The arrangement of designation and shape however is by Him (Paramātman)
Who made the elements tripartite, for it is taught (in the upaniṣads)."
The Taittirīya Upaniṣad (Valli 2) speaks of Brahman (Paramātman) as "creating
all this and entering into them" and becoming known by all those names .
Madhvācārya in his Brahmasūtrabhāṣya (ii.3.ii) says, "The Supreme Being
possessed of infinite powers, enters into various stages of evolution of matter
and brings about each and every such stage of such manifestation of things,
(creation, preservation, dissolution) Himself."

Śloka 151:

यश्चिन्त्यते प्रयतपाणिभिरध्वराग्रौ त्रय्या निरुक्तविधिना स्वहविर्गृहीत्वा ।
अध्यात्मयोग उत योगिभिरात्ममायाजिज्ञासुभिः परमभागवतैः परीष्टः ॥१५१॥११।६।११। ŚB
11.6.11
yaścintyate prayatapāṇibhiradhvarāgnau trayyā niruktavidhinā
svahavirgrhītvā,
adhyātmayoga uta yogibhirātmamāyājijñāsubhiḥ paramabhāgavataiḥ
parīṣṭaḥ.

Translation:- 151. The deities eulogise Kṛṣṇa.

The same Paramātmān on Whom the karmayogins (performers of sacrifices) propitiate when they, holding the oblations in their joined (uplifted) hands, (and whose minds dwell on those Feet), as the scriptures enjoin, on the deity of the sacrifice as present in the sacrificial fire; it is on them that the jñāna yogis also concentrate their minds, moved by the desire of acquiring Thy supernatural powers when they practise yoga and whose end is Self-realisation; but Thy devotees experience fulfillment by worshipping Thy Feet everywhere.

Purport.

According to Śrīdharswāmī, yogis intent on the Self (Paramātmān), are supposed to have bypassed the siddhis. The Rāmānuja school refers to the term 'yogis', more plausibly to point out to the practitioners of Patanjali's yoga whose aim is to gain knowledge of the Sāṃkhya categories with a view to realising Kaivalya. An allusion can be made here to the following Brahmasūtra:

अनुस्मृतेर्बादरिः ॥ anusmṛterbādariḥ.

"According to Bādari (God is spoken of as spatially limited) on account of being meditated upon." Īśvara or God is meditated upon by the mind, inhabiting the heart which is spatially limited. That which is measured (mita) by the mind, existing in the space (pradeśa) in the heart, is pradeśamātra.

Śloka 152:

यच्छक्तयो वदतां वादिनां वैविवादसंवादभुवो भवन्ति ।

कुर्वन्ति तेषां मुहुरात्ममोहं तस्मै नमोजनन्तगुणाय भूम्ने ॥१५२॥६।४।३१। ŚB 6.4.31

**yacchaktayo vadatām vādinām vaivivādasamvādabhuvō bhavanti,
kurvanti teṣām muhurātmamohaṃ tasmai namo'nantaguṇāya bhūmne.**

Translation:- 152.

Dakṣa prays to Lord Hari:

Hail to the Supreme Self, possessed of infinite attributes, Whose omnipotence indeed becomes the subject of the vādas (disputes) and samvādas (debates) between theorists who often become bewildered when putting forward their eloquent claims.

Purport.

Dakṣa, son of Pracetas, as patriarch, at first creates by his mental efforts alone. As this creation does not prosper, he propitiates Lord Hari by singing the Haṃsa guhya (हंस गुह्य) stotra. The Haṃsa guhya stotra is a highly divine and esoteric praise of Lord Viṣṇu, described in the sixth canto (Ch. 4 verses 23-24) of the Bhāgavatam. It was sung by Dakṣa to appease the Lord in both formless and embodied forms, describing Him as the foundation of the entire universe. A reference can be made here to the Brahmasūtra :

भूमःकतुवज्जायस्त्वं तथा हि दर्शयति॥ ३.३.५७. bhūmnaḥkatuvajjāyastvaṁ tathā hi darśayati.

"The meditation on the whole is of greater importance just as in the case of sacrifices. For so the upaniṣad shows." The significance of this aphorism can be explained by stating that meditation on any of the supreme qualities of Lord Hari serves the same purpose as meditating on His infinite attributes. He is Anantakalyāṇaguṇaparipūrṇa, i.e., each of His attributes is fully effective as the whole. In fact this is the characteristic feature of His omnipotence.

Madhvācārya in Viṣṇutattva Nirṇaya says "गुणक्रियादयो विष्णोः स्वरूपं नान्यदिष्यते।"-guṇakriyādayo Viṣṇoḥ svarūpaṁ nānyadiṣyate. "The attributes and actions of Brahman are the same as Itself."

Śloka 153:

अहं हि पृष्ठोऽस्य गुणान्भवद्विराचक्ष आत्मावगमोऽत्र यावान् ।

नभः पतन्त्यात्मसमं पतत्रिणस्तथा समं विष्णुगतिं विपश्चितः ॥१५३॥१।१८।२३। ŚB 1.18.23

ahaṁ hi prṣṭo'sya guṇānbhavadbhairācakṣa ātmāvagamo'tra yāvān, nabhaḥ patantyātmāsamaṁ patatrinastathā samaṁ viṣṇugatiṁ vipaścitaḥ.

Translation:- 153. Sūta tells Śaunakās thus:

As desired by you, O sages that shine like the sun, I shall now begin my exposition according to the extent of my knowledge. The birds soar into the heavens as far as they can, and even so, the learned can recount the glorious pastimes of the All-pervading Viṣṇu/Kṛṣṇa according to their understanding only.

Purport.

In this context the following Brahmasūtra becomes relevant:

नाविशेषात्॥ ३.४.३ nāviśeṣāt. 3.4.3

"(The restrictive texts) do not apply (to the man of knowledge), since the restriction is made without any specification." According to Madhvācārya "उपासनाभेदवद्दर्शनभेदः."-"upāsanābhedaḥ darśanābhedaḥ." "The vision of God depends upon the different types or orders of upāsanas."

Śloka 154:

नान्तं विदाम्यहममी मुनयः प्रजेशा मायाबलस्य पुरुषस्य कुत परे ये ।

गायन्गुणान्दशशतानन आदिदेवः शेषोऽधुनापि समवस्यति नास्य पारम् ॥१५४॥२।७।४१। ŚB

2.7.41

nāntaṁ vidāmyahamamī munayaḥ prajāśāmāyābalasya puruṣasya kuta pare ye

gāyanguṇāndaśaśatānana ādidevaḥ śeṣo'dhunāpi samavasyati nāsyā pāram

Translation:- 154. Caturukha Brahmā narrates the glory of the Paramātmān. (O Nārada,) neither Myself nor these sages here, who were here before you (Kardama, Marici, etc.,) know the extent or limit of the strength of the Puruṣa's power over Māyā. Even the primordial Lord Śeṣa of the thousand tongues, cannot know His inexhaustible stateliness even to this day, though he has been singing His praises since eternity.

Śloka 155:

नाहं न यूयं बत तद्गतिं विदुर्न वामदेवः किमुतापरे सुराः ।
यन्मायया मोहितबुद्धयस्त्विदं विनिर्मितं स्वात्मसमं विचक्ष्महे ॥१५५॥२।६।३६। ŚB 2.6.37
nāhaṁ na yūyaṁ bata tadgatiṁ vidurna vāmadevaḥ kimutāpare surāḥ,
yanmāyayā mohitabuddhayastvidaṁ vinirmitaṁ svātmasamaṁ
vicakṣmahe.

Translation:- 155. Neither myself nor you (my sons) nor Vāmadeva (Rudra) knows Him in His essence, (then), how should other gods know It? Deluded by His Māyā we fail to comprehend the reality even of this universe brought into existence by His Māyā and that too only according to the limitations of our understanding.

Purport.

An allusion could be made to the following Brahmasūtra :

ईक्षतेर्नाशब्दम्॥ īkṣaternāśabdam

"The pradhāna of the Sāṁkhya is not the cause of the universe, because it is not mentioned in the upaniṣads, which fact is clear from the fact of seeing (or thinking),"

Madhvācārya believes that Brahman (Paramātmān) is to be viewed as the cause of the universe. "No conception of God, in any religious or philosophical theory, would be complete without a definite statement of the exact sense in which He is to be viewed as its 'cause' - B.N.K.Sharma. Another way of explaining the above sūtra would be: "Brahman being the *cause* of this universe, can be comprehended from the upaniṣads, which fact is clear from experience (inference)."

Śloka 156:

येषां स एष भगवान्दययेदनन्तः सर्वात्मनाऽऽश्रितपदो यदि निर्व्यलीकम् ।
ते वै विदन्त्यतितरन्ति च देवमायां नैषां ममाहमिति धीः श्वसृगालभक्ष्ये ॥१५६॥२।७।४२। ŚB
2.7.42

yeṣāṁ sa eṣa bhagavāndayayedananantaḥ sarvātmanā''śritapado yadi
nirvyalīkam,

**te vai vidantyatitaranti ca devamāyāṁ naiṣāṁ mamāhamiti dhīḥ
śvasṛgālabhakṣye.**

Translation:- 156. Those on whom the Supreme Lord bestows His grace because they take refuge in Him and cleave to His feet with all their being - they alone are able to cross the Lord's

Māyā. Such men cease to look upon their body as their self or as their own (i.e., they do not entertain notions of "me" and "mine") which body might (eventually) become the food of dogs and jackals.

Śloka 157, 158, 159 and 160:

वेदाहमङ्ग परमस्य हि योगमायां यूयं भवश्च भगवानथ दैत्यवर्यः ।
पत्नी मनोः स च मनुस्तदपत्यभूताः प्राचीनबर्हि ऋभुरङ्ग उत ध्रुवश्च ॥१५७॥२।७।४३। ŚB

2.7.43

**vedāhamaṅga paramasya hi yogamāyāmyūyaṁ bhavaśca bhagavānatha
daityavaryaḥ,**

**patnī manoḥ sa ca manustadapatyabhūtāḥ prācīnabarhi ṛbhuraṅga uta
dhruvaśca.**

इक्ष्वाकुरैलमुचुकुन्दविदेहगाधिरघ्वम्बरीषसगरा गयनाहुषाद्याः ।
मान्धात्रलर्कशतधन्वनुरन्तिदेवदेवव्रतो बलिरमूर्तरयो दिलीपः ॥१५८॥२।७।४४। ŚB 2.7.44

**ikṣvākurailamucukundavidehagādhiraghvambarīṣasagarā
gayanāhuṣādyāḥ,**

**māndhātralarkaśatadhanvanurantidevadevavrato baliramūrtarayo
dilīpaḥ.**

सौभर्युदङ्कशिबिदेवलपिप्पलादाः सारस्वतोद्धवपराशरभूरिषेणाः ।
येऽन्ये विभीषणहनूमदुपेन्द्रदत्ताः पार्थाष्टिषेणविदुरश्रुतदेवमुख्याः ॥१५९॥२।७।४५। ŚB 2.7.45
**saubharyudaṅkaśibidevalapippalādāḥsārasvatoddhavaparāśarabhūriṣeṇāḥ
ye'nyevibhīṣaṇahanūmadupendradattāḥpārthārṣṭiṣeṇaviduraśrutadevamu
khyāḥ.**

ते वै विदन्त्यतितरन्ति च देवमायां स्त्रीशूद्रहूणशबरा अपि पापजीवाः ।

यद्यद्भुतक्रमपरायणशीलशिक्षास्तिर्यग्जना अपि किमु श्रुतधारणा ये ॥१६०॥२।७।४६। ŚB

2.7.46

**te vai vidantyatitaranti ca devamāyām strīśūdrahūṇaśabarā api pāpajīvāḥ,
yadyadbhutamaparakramaparāyanaśīlaśikṣāstiryagjanā api kimu śrutadhāraṇā
ye.**

Translation:- 157,158,159,160.

Dear Nārada, It is I (Brahmā) who knows the Lord's yogamāyā and so do you and your elder brothers (Sanaka and others), the Lord Bhāva (Śiva), Prahlāda (the greatest of the asuras),

Śatarūpā (the wife of Manu), Manu himself, as well as his children, the kings Prācīnabarhi, R̥bhu, Ar̥ga, and Dhruva, Ikṣvāku (the eldest son of Vaivasvata Manu), Purūrava (the son of Īlā), Mucukunda, Videha (Janaka), Gādhi (father of the celebrated sage Viśvāmitra), Raghu, Ambarīṣa, Sagara, Gaya, Yayāti (son of Nahuṣa), and others; and similarly the kings Māndhātā, Alarka, Śatadhanu, Anu, Rantideva, Devavrata (Bhīṣma), Bali, Amūrtaraya, Dilīpa; the sages Saubhari, Udamka, Śibi, Devala, Pippalāda, Sārasvata, Uddhava, Parāśara, Bhūriṣeṇa, and devotees like Uddhava, Vibhīṣaṇa, Hanumān, Upendradatta (sometimes interpreted as Parīkṣit), Arjuna, Ariṣṭasena, Vidura and Śrutideva, know His Māyā. Even women and śūdras, hūṇas and those such as śabaras, and others leading a sinful existence, and the lower creatures who have been taught to cultivate the disposition of the devotees of the Lord, much more than those (Brāhmaṇas) who follow the teaching of the veda, are able to realise the true nature of Māyā and pass beyond its reach.

Śloka161:

एतावताऽलं ननु सूचितेन गुणैरसाम्येऽनतिशायनेऽस्य ।

हित्वेतरान् प्रार्थयतो विभूतिर्यस्याङ्घ्रिरेणुं जुषतेऽनभीप्सोः ॥१६१॥१।१८।२०। ŚB 1.18.20

etāvata'laṁ nanu sūcitena guṇairasāmye'natishāyana'sya,

hitvetarān prārthayato vibhūtirasyaṅghrيرهणुं juṣate'nabhīpsoḥ

Translation:- 161. Sūta exhorts Saunaka and others:

To indicate how great are the qualities in Him Who is equalled by none and Who is unsurpassed in virtues, it may hardly be pointed out that the Goddess Lakṣmī sought the dust of His feet disregarding other worthy (and eager) suitors, even though He (on His own) did not seek Her hand.

Śloka162:

नूनं तपो यस्य न मन्युनिर्जयो ज्ञानं क्वचित्तस्य न सङ्गवर्जितम् ।

कश्चिन्महांस्तस्य न कामनिर्जयः स ईश्वरः किं परतो व्यपाश्रयः ॥१६२॥८।८।१९। ŚB 8.8.20

**nūnaṁ tapo yasya na manyunirjayo jñānaṁ kvacittasya na saṅgavarjitam,
kaścinmahānastasya na kāmanirjayaḥ sa īśvaraḥ kiṁ parato vyapāśrayaḥ.**

Translation:- 162. (Goddess Lakṣmī said to Herself) It is a fact that he

(Durvāsa) who is noted for his austerities has no control over his temper.

Likewise, some here and there (Bṛhaspati and Śukrācārya) wisdom is found in some individuals, but they do not possess detachment, some (Brahmā) have greatness, but have not overcome their weakness for women (Sarasvatī). Also, can he (e.g., Mahādeva, hotly chased by Bhasmāsura) who is dependent on others (for his existence and power) be styled as Īśvara?

Śloka163:

धर्मः क्वचित्तस्य न भूतसौहृदं त्यागः क्वचित्तच्च न मुक्तिकारणम् ।

वीर्यं च पुंसोऽस्त्यजवेगनिष्कृतं न हि द्वितीयो गुणसङ्गवर्जितः ॥१६३॥८।८।२०। ŚB 8.8.21

**dharmaḥ kvacittasya na bhūtasauhṛdaṁ tyāgaḥ kvacittacca na
muktikāraṇam,**

vīryaṁ ca puṁso'styajaveganiṣkṛtaṁ na hi dvitīyo guṇasaṅgavarjitaḥ

Translation:- 163. There is righteousness in some (like Yamarāja) but no compassion in them for living beings. In others there is generosity (like Bali Chakravartī) but it is not such as to liberate the souls. There are some who have powers (Sun, Moon and Vāyu) but they are not immune from the onslaught of Time. Surely, I cannot choose him who is susceptible to the attractions of the senses.

Śloka164:

क्वचिच्चिरायुर्न च शीलमङ्गलं क्वचित्तदप्यस्ति न वेद्यमायुषः ।

यत्रोभयं कुत्र च सोऽप्यमङ्गलः सुमङ्गलः कश्चन काङ्क्षते हि माम् ॥१६४॥८।८।२१। ŚB

8.8.22

kvaciccirāyurna ca śīlamaṅgalaṁ kvacittadapyasti na vedyamāyusaḥ,

**yatrobhayaṁ kutra ca so'pyamaṅgalaḥ sumaṅgalaḥ kaścana kāṅkṣate hi
mām.**

Translation:- 164. Some have long life but lack auspicious nature (e.g., Śeṣa) of the kind desired by women. Others have right disposition, but there is always uncertainty of how long they will live (e.g., king Raivata). For those who are gifted with both, one finds that the ways and modes of life of the possessor (e.g., sage Mārkaṇḍeya) are inauspicious. And He (Viṣṇu) Who is truly auspicious does not long for me.

Purport.

This is how Goddess Lakṣmī has decided the eligibility of the Supreme Lord described in the above śloka 162, 163 and 164. Goddess Lakṣmī found only in Lord Viṣṇu the three most coveted and exceptional qualities together -

guṇapūrṇatva (all auspicious qualities), doṣadūratva (devoid of all negative qualities) and bhaktānukampitva (infinitely compassionat towards devotees). In a very real and active sense Goddess Lakṣmī has revealed the fullness (pūrṇatva) of Paramātmān. "तेनेदं पूर्णं पुरुषेण सर्वम्" "tenedaṃ pūrṇa puruṣeṇa sarvam."

Śloka165:

एवं विमृश्याऽव्यभिचारिसद्गुणंपदं निजैकाश्रयि सद्गुणाश्रयम् ।

वव्रे परं सर्वगुणैरपेक्षितं रमा मुकुन्दं निरपेक्षमीप्सितम् ॥१६५॥८।८।२२। ŚB 8.8.23

evaṃ vimṛśyā'vyabhicārisadguṇampadaṃ nijaikāśrayi sadguṇāśrayam,
vavre paraṃ sarvaguṇairapekṣitaṃ ramā mukundaṃ nirapekṣamīpsitam

Translation:- 165. Śukācārya continues:

Having thus considered the matter in Her mind, Goddess Lakṣmī fixed upon Lord Viṣṇu (Mukunda), the bestower of liberation, as the consort of Her choice, as the most worthy of all, from the point of view of His everlasting virtues (righteousness and wisdom), the one contented, unexpectant of anything of anyone, and full of auspicious attributes.

Purport.

An allusion could be made here to the Brahmasūtra: अक्षरमम्बरान्तधृतेः ॥ १.३.१० akṣaramambarāntadhr̥teḥ. 1.3.10 "Akṣara is Brahman because of supporting all things up to (and including) space." How can Akṣara be known to be Brahman from the fact of supporting all things ending with space? The answer is given in the next Brahmasūtra: सा च प्रशासनात् ॥ १.३.११

sā ca praśāsanāt. 1.3.11. "And the act of supporting is possible for *God only*, owing to the mention of His mighty rule." In the Bṛhadāraṇyaka upaniṣad it is said, "Under the mighty rule of this Akṣara (Immutable), O Gārgi, the sun and the moon are held in their positions," etc. (Br.3.8.9). And this mighty rule is the work of the Supreme Lord.

Śloka166:

स्वस्याः स्त्रियस्त्रिजगतो जनको जनन्या वक्षो निवासमकरोत्परमं विभूतेः ।

श्रीः स्वाः प्रजाः सकरुणेन निरीक्षणेन यत्र स्थितैधयत साधिपतींस्त्रिलोकान् ॥१६६॥८।८।२४।

ŚB 8.8.25

svasyāḥ striyastri jagato janako jananyā vakṣo nivāsamakarotparamaṃ
vibhūteḥ,

śrīḥ svāḥ prajāḥ sakaruṇeṇa nirīkṣaṇeṇa yatra sthitaidhayata
sādhipatīmstrilokān.

Translation:- 166. Lord Viṣṇu, the father of the three worlds, made a permanent home in His bosom for Goddess Śrī (Lakṣmī), the Mother, in Whom were gathered all opulence and power. Esconced there, She promoted by Her kindly glance the welfare of all Her creation, the three worlds and their rulers.

Purport.

The above śloka throws light on the following Brahmasūtra:

स्मर्यते च॥ ४.२२.१४ smaryate ca॥ 4.22.14 "And the Smṛtis also say so." The

Varāḥ purāṇa amplifies the above sūtra as follows:

मत्स्यकूर्म वराहाद्याःसमा विष्णोरभेदतः।

ब्रह्माद्यास्त्व समाः प्रोक्ताः प्रकृतिश्च समासमा॥

matsyakūrma varāhādyāḥsamā viṣṇorabhedataḥ,

brahmādyāstva samāḥ proktāḥ prakṛtiśca samāsamā.

i.e., Prakṛti (Mahālakṣmī) being the Knower of Brahman (Paramātmān), has understood the Self and has no state to reach as she is permanently liberated.

Śloka167:

श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन् विबुधांश्च यः स्वपूर्णः ।

न भजति निजभृत्यवर्गतन्त्रः कथममुमुद्विसृजेत्पुमान् कृतज्ञः ॥१६७॥४।३१।२३। ŚB 4.31.22

**śriyamanucaratīm tadarthinaśca dvipadapatīn vibudhāṃśca yaḥ
svapūrṇaḥ**

na bhajati nijabhṛtyavargatantraḥ kathamamumudvisṛjetpumān kṛtajñaḥ

Translation:- 167. Sage Nārada tells Pracetas thus:

How can a grateful soul give up even for a moment his attachment to the sacred feet of the Lord Śrī Hari, who is indifferent even to Goddess Śrī, His Own Consort, even though She ever attends on Him, much less for kings and gods seeking Her favour, inasmuch as He is the Supreme Soul but Who is none the less subject to the will of His devotees.

Śloka168:

श्रीदेवक्युवाच

रूपं यत्तत्प्राहुरव्यक्तमाद्यं ब्रह्मज्योतिर्निर्गुणं निर्विकारम् ।

सत्तामात्रं निर्विशेषं निरीहं सत्त्वं साक्षाद्विष्णुरध्यात्मदीम् ॥१६८॥१०।४।२५। ŚB 10.3.24

śrīdevakyuvāca

**rūpaṁ yat tat prāhuravyaktamādyam brahmajyotirnirguṇam nirvikāram,
sattāmātram nirviśeṣa nirīhaṁ sattvaṁ sākṣādvīṣṇuradhyātmadīm.**

Translation:- 168. Devakī lauds Śrī Kṛṣṇa:

You are Lord Viṣṇu Himself, the Indescribable Reality, Which the vedas speak of as the unmanifest cause consisting of Pure Consciousness, *transcending* the three guṇas, the Illuminer of all faculties, the Non-qualified, Changeless, Pure Being, free from faults, having no beginning or end.

Purport.

In the context of the above śloka, the following Brahmasūtra is relevant:

अदृश्यत्वादिगुणको धर्मोक्तेः ॥१.२.२१ adṛśyatvādiguṇako dharmokteḥ||1.2.21 "

"The entity possessed of the qualities of not being seen, etc., is Brahman, for Its characteristics are spoken of." This entity (Paramātmān) that is the source of all things and is possessed of such qualities as not being perceived etc., must be God and None else. He is thus known from the characteristics such as mentioned in the Śrutis:

"यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः" "From Him, Who is omniscient in general, and all-knowing, and Whose austerity is constituted of knowledge."

Śrī Viṣṇutīrtha quotes the following famous saying of the R̥gveda:

"एकं सद्विप्रा बहुधा वदन्ति" "Truth (God) is the (indescribable) Reality, sages call It by different names."

Śloka169:

त्वतोऽस्य जन्मस्थितिसंयमान्विभो वदन्त्यनीहादगुणादविक्रियात् ।

त्वयीश्वरे ब्रह्मणि नो विरुध्यते तदाश्रयत्वादुपचर्यसे जनैः ॥१६९॥१०।४।२०। ŚB 10.3.19

tvatto'sya janmasthitisamyamānvibho vadantyanīhādaguṇādavikriyāt,
tvayīśvare brahmaṇi no virudhyate tadāśrayatvādupacaryase janaiḥ.

Translation:- 169. The vedas declare that Thou, Who are untouched by the guṇas, free from all desire, are the Cause of creation, preservation and dissolution of the universe. There is no contradiction involved in describing all this as Thy work; because Thou art also Brahmā (creator) as well as Īśvara (Śiva), whatever are the effects of the guṇas is ascribed to Thee, because they depend on Thee.

Purport.

The following Brahmasūtra is amplified by the above śloka:

अपिचैवमेके ॥ "apicaivameke." "Moreover, the followers of certain branches declare thus" - "Paramātmān is the Only Independent Reality." In the Muṇḍaka upaniṣad, we have the following śloka:

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः । amātro'anantamātraśca dvaitasyopāśamaḥ śivaḥ | The 'OM' without measures and possessed of infinite dimension, is the auspicious entity (Paramātmān) where all duality ceases. (Thou art Brahmā as well as Īśvara - i.e., they function only by His Grace because they depend on Him.)

Śloka170:

न यस्य वध्यो न च रक्षणीयो नोपेक्षणीयादरणीयपक्षः ।

अथापि सर्गस्थितिसंयमार्थं धत्ते रजःसत्त्वतमांसि काले ॥१७०॥८।५।२१। ŚB 8.5.22

**na yasya vadhyo na ca rakṣaṇīyo nopekṣaṇīyādarāṇīyapakṣaḥ,
athāpi sargasthitisamyamārthaṁ dhatte rajaḥsattvatamāṁsi kāle.**

Translation:- 170. Brahmā exhorts the gods who approached him, during the battle of the devas and the dānanavas.

There are none whom he should slay, and none whom He should protect, there is no side worthy of either support or neglect in His eyes. And yet He assumes different forms at the proper time constituting of sattva, rajas and tamas, for the purpose of creation, preservation and dissolution of the universe.

Śloka171:

अयं तु तस्य स्थितिपालनक्षणः सत्त्वं जुषाणस्य भवाय देहिनाम् ।

तस्माद्व्रजामः शरणं जगद्गुरुं स्वानां स नो धास्यति शं सुरप्रियः ॥१७१॥८।५।२२। ŚB

8.5.23

**ayaṁ ca tasya sthitipālanakṣaṇaḥ sattvaṁ juṣaṇasya bhavāya dehinām,
tasmād vrajāmaḥ śaraṇaṁ jagadguruṁ svānāṁ sa no dhāsyati śaṁ
surapriyaḥ.**

Translation:- 171. This being the time for maintaining the equilibrium of the universe on the part of the Lord, Who utilises the quality of sattva for the welfare of His creation. Therefore, although no living being was present before Brahmā at that time, since the work of creation had not been started till then, he should see their subtle bodies in the person of the Lord, and evidently was able to read their future life as if He actually saw it. Let us seek shelter in Him, the Ruler of the worlds, the Beloved of the gods, He will secure the well-being of us His own people.

Summary:

This chapter describes the attributes of the Paramātmā. Madhvācārya in his Tattvodaya has vividly characterised the Supreme Being as follows:

(१) सर्वत्राखिलसच्छक्तिः स्वतन्त्रोऽशेषदर्शनः ।

नित्यातादृशचिच्चेत्यन्ता इष्टो नो रमापतिः ॥ -

sarvatrākhilasacchaktiḥ svatantra'śeṣadarśanaḥ|-nityātādṛśaciccetyantā iṣṭo no
ramāpatiḥ||

"God is the Independent Being possessed of all adequate and unrestricted powers in regard to the chit (jīva) and achit (prakṛti) and Who is All-knowing (Omniscient). He is the One Who controls the chit and achit (sentient and insentient realities) which are of a different nature from Him," (as He is the

Independent Reality). Chit and Achit are limited in their powers, dependent and not omniscient.

(२) स्वतन्त्रस्य पूर्णगुणत्वनियमात्।

svatantrasya pūrṇaguṇatvaniyamāt|- Nyāya Vivaraṇa.

"The Independent Being must necessarily be Infinite (Ananta) in Its (His) attributes."

॥ इति ब्रह्मोपदेशप्रकरणम् ॥

प्रवृत्तकर्मत्याग प्रकरणम्॥१२॥

pravṛttakarmatyāga prakaraṇam.12
Detachment from worldly activities

Śloka 172:

क्षुत्तृत्त्रिधातुभिरिमा मुहुरर्द्यमानाः शीतोष्णवातवरषैरितरेतराच्च ।
कामाग्निनाच्युत रुषा च सुदुर्भरेण सम्पश्यतो मन उरुक्रम सीदते मे ॥१७२॥३।१०।८। ŚB

3.9.8

kṣutṛṭṭridhātubhirimā muhurardyamānāḥ
śītoṣṇavātavaraṣairitaretarācca
kāmāgninācyuta ruṣā ca sudurbhareṇa sampaśyato mana urukrama sīdate
me

Translation:-172. Sage Maitreya narrates to Vidura the entreaty of Brahmā to the Supreme Lord:

It pains my soul, O Lord of the mighty strides, seeing these creatures (saṁsārins) being repeatedly plagued by hunger and thirst, by the disturbance of the three humors (flatulence, bile and phlegm), by cold and heat, by wind and rain, by mutual animosity and the over powering lust and anger.

Śloka 173:

नैवोद्विजे भवदुरत्ययवैतरण्यास्तवतीर्थगायनमहामृतमत्तचित्तः ।
शोचे नु ते विमुखचेतस इन्द्रियार्थमायासुखाय भरमुद्वहतो विमूढान् ॥१७३॥७।१।४३। ŚB

7.9.43

naivodvije
bhavaduratyayavaitaraṇyāstvatīrthagāyanamahāmṛtamattacittaḥ
śoce nu te vimukhacetasa indriyārthamāyāsukhāya bharamudvahato
vimūḍhān

Translation:- 173. Bhakta Prahlāda prays to Lord Narasimha:

O Supreme Lord, I am not at all afraid of Vaitaraṇi¹, which so formidably bars the way to svarga (heaven), my heart being immersed in the nectar-bliss of singing Your exploits. But I grieve for these foolish ones whose mind is turned away from that bliss, and are carrying the burden of family life for the illusory delight of the senses.

¹Vaitaraṇi is the name of the river marking the boundary of the realm of departed spirits, presided over by Yama, (the god of retribution). It is described as rushing with great impetuosity, hot, fetid and filled with blood, hair , bones,etc.

Śloka 174:

जुगुप्सितं धर्मकृतेऽनुशासनं स्वभावरक्तस्य महान्व्यतिक्रमः ।
यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः ॥१७४॥१।५।१५। ŚB 1.5.15

**jugupsitaṁ dharma-kṛte 'nuśāsaṇaṁ svabhāvaraktasya
mahānvayatikramah**

yadvākyato dharma itītarah sthito na manyate tasya nivāraṇaṁ janah
Translation:- 174. Sage Nārada tells Lord Vedavyāsa:
In urging people in the name of Dharma, to devote themselves to the performance of those karmas to which they naturally feel drawn but which are not commendable, you will have committed a great error. The common man misguided by such precepts would believe such acts of karma to be pious and will not heed to those who attempt to dissuade him.

Śloka 175:

कस्तं स्वयं तदभिज्ञो विपश्चिदविद्यायामन्तरे वर्तमानम् ।
दृष्ट्वा पुनस्तं सघृणः कुबुद्धिं प्रयोजयेदुत्पथगं यथान्धम् ॥१७५॥५।५।१७। ŚB 5.5.17

**kastaṁ svayaṁ tadabhiñño vipaścida vidyāyāmantare vartamānam
dr̥ṣṭvā punastaṁ saghṛṇaḥ kubuddhiṁ prayojayedutpathagaṁ
yathāndham**

Translation:- 175. Sage Nārada further tells Lord Vedavyāsa:
Which sensible man who is aware of his own interests seeing such foolish men steeped in ignorance would encourage them to persist in their wrong course. It would be like encouraging a blind man who is following a wrong track to continue on that path.

Śloka 176:

गुरुर्न स स्यात्स्वजनो न स स्यात्पिता न स स्याज्जननी न सा स्यात् ।
दैवं न तत्स्यान्न पतिश्च स स्यान्न मोचयेद्यः समुपेतमृत्युम् ॥१७६॥५।५।१८। ŚB 5.5.18

**gururna sa syātsvajano na sa syātpitā na sa syājjananī na sā syāt
daivaṁ na tatsyānna patiśca sa syānna mocayedyaḥ samupetamṛtyum**

Translation:- 176. Śrī Hari in His incarnation as R̥ṣabha counsels his son:
One who is not able to rescue from the grip of saṁsāra (repeated birth and death) to whom he stands in relation as preceptor, relative, father, mother, god or husband does not deserve to be any of these.

Śloka 177:

मा वः पदव्यः पितरस्मदास्थिता या यज्ञशालासुनधूमवर्त्मनाम् ।
कदन्नतृप्तैरसुभृद्भिरीडिता अव्यक्तलिङ्गा अवधूतसेविताः ॥१७७॥४॥४॥२१॥ ŚB 4.4.21

**mā vaḥ padavyaḥ pitarasmadāsthitā yā yajñāśālāsunadhūmavartmanām
tadannatr̥ptairasubhṛdbhirīḍitā avyaktaliṅgā avadhūtasevitāḥ**

Translation:- Umādevi tells her father Dakṣa Prajāpati:

O father, the mystic powers possessed by us can never be yours. They can be traced to no obvious cause and are enjoyed only by those who have realised the Brahman, unlike your achievements which are won by creatures following the path of ritual, and gratified with the food offered in sacrifices.

Purport.

The applicable Brahmasūtra is as follows:

"कृतात्ययेऽनुशयवान् दृष्टस्मृतिभ्यां यथेतमनेवञ्च" ॥ ३.१.८ "kṛtātyaye'nuśayavān
dr̥ṣṭasmr̥tibhyāṁ yathetamanevañca". 3.1.8

"After the (good)actions are exhausted, the soul returns together with the residual karma, as is known from the upaniṣads and smṛtis, along the path followed (by it) while going as also differently."

The descent of those performers of sacrifices, who proceed along the "path of smoke" to reach heaven and complete the enjoyment of the fruits of their sacrifices, is stated above. Having reached the limit of their karma, they return by the route by which they had gone, to take birth in accordance with the nature (good or bad) of their karma. The performance of rituals with desire for enjoying the fruits is inimical to the realisation of Brahman.

Summary:

The pravṛtta mārga (i.e., the path of vedic rituals, etc.) has various blemishes inherent in them and cannot therefore be a means for final emancipation. Those who reap the fruits of these rituals become proud and arrogant (like Dakṣa Prajāpati). They forget the Paramātmā and become subject to endless sufferings and finally downfall overcomes them. As stated by Śrī Viṣṇutīrtha in his comment:

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम्।
आवर्तते प्रवृत्तेन निवृत्तेनाऽश्रुतेऽमृतम्॥
pravṛttaṁ ca nivṛttaṁ ca dvividhaṁ karma vaidikam|

āvartate pravṛttena nivṛttenā'snute'mṛtam||

There are two kinds of Vedic action, involved and withdrawn. He revolves by what is engaged, and by what is withdrawn, he attains to immortality.

॥ इति प्रवृत्तकर्मत्याग प्रकरणम् ॥

निवृत्तकर्मकरण प्रकरणम्॥१३॥

nivṛttakarmakaraṇa prakaraṇam.13

Abandonment of attachment to worldly activities

Śloka 178 :

त्यक्त्वा स्वधर्मं चरणाम्बुजं हरेर्भजन्नपक्वोऽथ पतेत्ततो यदि ।
यत्र क्व वा भद्रमभूदमुष्य को चाऽर्थ आप्तो भजतां स्वधर्मम् ॥१७८॥१।५।१७। ŚB 1.5.17
tyaktvā svadharmaṁ caraṇāmbujaṁ harerbhajannapakvo'tha patettato
yadi
yatra kva vā bhadramabhūdamuṣya ko cā'rtha āpto bhajatām
svadharmam

Translation:- 178. No evil befalls a man who devotes himself to Śrī Hari's worship and dies at a stage when he is yet unripe in his devotion, even if he neglects the duties enjoined on him or falls from his sādhnā. On the other hand, what purpose can be achieved by those who adhere to their own Dharma (Pravṛtta), who do not worship God.

Purport.

Karma, whether done disinterestedly or with desire for the fruits thereof will be futile if it is done without devotion. As Lord Kṛṣṇa says in the Bhagavadgītā:

"न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति" "na hi kalyāṇakṛtkaścid durgatiṁ tāta gacchati" Verily, none who does good, O my dear (tāta), ever comes to grief.
VI-40.

Śloka 179 :

हरौ गुरौ मयि भक्त्याऽनुवृत्त्या वितृष्णया द्वन्द्वतितिक्षया च ।
सर्वत्र जन्तोर्व्यसनावगत्या जिज्ञासया तपसेहानिवृत्त्या ॥१७९॥५।५।१०। ŚB 5.5.10
harau gurau mayi bhaktyā'nuvṛtyā vitṛṣṇayā dvandvatitikṣayā ca
sarvatra jantorvyasanāvagatyā jijñāsayā tapasehānivṛttyā

Translation:- 179. Rṣabha (an incarnation of Paramātmā) exhorts his sons: The means to attain the Supreme Godhead are devotion to Me, the Pure Self and Preceptor of man, in a spirit of complete self-surrender; renunciation of the thirst for material enjoyment, as well as maintaining equanimity to the pairs of opposites (pleasure and pain, heat and cold, etc.); the vivid realisation that suffering is the lot of creatures everywhere; interest in the inquiry of the Brahman; the practice of austerities and the renunciation of action prompted by desire; and

Śloka 180 :

मत्कर्मभिर्मत्कथया च नित्यं मत्पादसङ्गादुणकीर्तनान्मे ।

निर्वैरसाम्योपशमेन पुत्रा जिहासया देहगेहात्मबुद्धेः ॥१८०॥५।५।११। ŚB 5.5.11

**matkarmabhirmatkathayā ca nityaṁ matpādasaṅgādguṇakīrtanānme
nirvairasāmyopaśamena putrā jihāsayā dehagehātmabuddheḥ**

Translation:-180. The dedication of all works to Me, eagerness to listen to my sportive activities, moving always with my dear devotees, singing My praises, total renunciation of animosity for every creature, treating all with even-mindedness, the desire to give up identifying oneself with the body, possession, etc.,....

Śloka 181 :

अध्यात्मयोगेन विविक्तसेवया प्राणेन्द्रियात्माभिजयेन सम्यक् ।

सच्छ्रद्धया ब्रह्मचर्येण शश्वद्असम्प्रमादेन जयेन वाचाम् ॥१८१॥५।५।१२। ŚB 5.5.12

**adhyātmayogena viviktasevayā prāṇendriyātmābhijayena samyak
sacchraddhayā brahmacharyeṇa śāśvadasampramādena jayena vācām**

Translation:-181. Through careful study of śāstrik teachings regarding the soul, by living a solitary life, by controlling the breath, indriyas (the organs of sense and action) and the mind; through faith in holy saints and holy books, through the practice of brahmacharya; constant vigilance (in performing one's sacred duties); through speech control; with abiding faith in Me

Śloka 182 :

सर्वत्रमद्भावविचक्षणेन ज्ञानेन विज्ञानविराजितेन ।

योगेन धृत्युद्भवसत्त्वयुक्तो लिङ्गं व्यपोहेत्कुशलोऽहमाख्यम् ॥१८२॥५।५।१३। ŚB 5.5.13

**sarvatramadbhāvavicakṣaṇena jñānena vijñānavirājitenā
yogena dhṛtyudybhavasattvayukto liṅgaṁ vyapohetkuśalo'hamākhyam**

Translation;- 182. Know Me alone, enough to perceive my presence everywhere by the practice of samādhi, My sons, and equipped with firmness, diligence and discretion, a wise man should rid himself of the veil of ignorance known by the name of ego (ahamkāra).

Śloka 183 :

पुत्रांश्च शिष्यांश्च पिता गुरुर्वा मल्लोककामो मदनुग्रहार्थः ।

इत्थं विमन्युरनुशिष्यादतज्ज्ञानं योजयेत्कर्मसु कर्ममूढान् ॥१८३॥५।५।१४। ŚB 5.5.15

**putrāṁśca śiṣyāṁśca pitā gururvā mallokakāmo madanugrahārthaḥ
itthaṁ vimanyuranuśiṣyādatajjñāna yojayetkarmasu karmamūḍhān**

Translation:- 183. The father, the preceptor, and the king, who desire to obtain My abode or regard My grace as the sole object of life, should thus instruct patiently and without anger their ignorant children, pupils and subjects, and in

no case urge them to actions done with an interested motive (pravṛtta mārga), knowing that they erroneously regard that that is the way to attain the Supreme Good.

Śloka 184 :

तस्यैव हेतोः प्रयतेत कोविदो न लभ्यते यद्भ्रमतामुपर्यधः ।

तल्लभ्यते दुःखदैन्यतः सुखं कालेन सर्वत्र गभीरहंसा ॥१८४॥१।५।१८। ŚB 1.5.18

**tasyaiva hetoḥ prayateta kovidona labhyate yadbhramatāmuparyadhaḥ
tallabhyate duḥkhavadanyataḥ sukhāṅkālena sarvatra gabhīraraṁhasā**

Translation:- 184. Sage Nārada entreats Lord Vedavyāsa:

A wise man should strive to gain that which is not obtained by being tossed from the highest heaven to the lowest infernal regions. As for the pleasures of the sense they are had as a matter of course everywhere, like misery, as a result of past karma wrought by the flux of time which is too fleeting to be perceived.

Summary:

The following śloka of the Bhagavadgītā summarises the chapter:

ब्रह्मण्याधाय कर्मणि संगं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥ V-10

"He who performs actions, offering them to Brahman (Paramātman) and abandoning attachment, is not tainted by sin, as a lotus leaf by water."

॥ इति निवृत्तकर्मकरण प्रकरणम् ॥

देशप्रशंसा प्रकरणम्॥१४॥

deśapraśaṃsā prakaraṇam.14

The Glory of Bhāratavarṣa

Śloka 185:

अहो बतैषां किमकारि शोभनं प्रसन्न एषांस्विदुत स्वयं हरिः ।

यैर्जन्म लब्धं नृषु भारताजिरे मुकुन्दसेवौपयिकस्पृहात्मभिः ॥१८५॥५।१९।२१। ŚB 5.19.21

aho bataiṣāṃ kimakāri śobhanam prasanna eṣāṃsviduta svayaṃ hariḥ
yair janma labdham nṛṣu bhāratājire mukundasevaupayikasprhātmabhiḥ

Translation:-185. Śuka tells Parīkṣit:

It is this human birth that the Gods extol as follows: " Ah, what meritorious deeds did these people do - or did Hari do it for them of His own accord out of His compassionate nature - to have secured the rare boon of being born as human beings in the land of Bhāratavarṣa - suitable for the worship of Mukunda, a birth for which we can only long in vain."

Śloka 186:

किं दुष्करैर्नः क्रतुभिस्तपोव्रतैर्दानादिभिर्वा द्युजयेन फल्गुना ।

न यत्र नारायणपादपङ्कजस्मृतिः प्रमुष्टाऽतिशयेन्द्रियोत्सवात् ॥१८६॥५।१९।२२। ŚB 5.19.22

kiṃ duṣkarairnaḥ kratubhistapovratairdānādibhirvā dyujayena phalgunā
na yatra nārāyaṇapādapaṅkajasmṛtiḥ pramuṣṭā'tiśayendriyotsavāt

Translation:-186. "What avail is this futile conquest of heaven, which we have obtained through sacrificial rites, austerities and sacred vows, and the giving of gifts or other acts so difficult to perform, whereas in heaven we do not remember the lotus feet of Lord Nārayaṇa, because of our excessive immersion in the gratification of the senses."

Śloka 187:

कल्पायुषां स्थानजयात्पुनर्भवात्क्षणायुषां भारतभूजयो वरः ।

क्षणेन मर्त्येन कृतं मनस्विनःसन्न्यस्य संयान्त्यभयं पदं हरे ॥१८७॥५।१९।२३। ŚB 5.19.23

kalpāyuṣāṃ sthānajayātpunarbhavātkṣaṇāyuṣāṃ bhāratabhūjayo varah
kṣaṇena martyena kṛtaṃ manasvinaḥsannyasya saṁyāntyabhayaṃ padam
hare

Translation:-187." It is far better to acquire even a short span of life as a human in Bhāratavarṣa, since men having achieved self-control can straightaway reach the abode of Hari, by offering Him the karmas done through the mortal body in that short span, than to attain the worlds where one may spend an eternity, but must come back to be born again".

Śloka 188:

न यत्र वैकुण्ठकथासुधापगा न साधवो भागवतास्तदाश्रयाः ।
न यत्र यज्ञेशमखा महोत्सवाः सुरेशलोकोऽपि न याति सेव्यताम् ॥१८८॥५।१९।१३। ŚB

5.19.24

**na yatra vaikunṭhakathāsudhāpagā na sādhave bhāgavatāstadāśrayāḥ
na yatra yajñeśamakhā mahotsavāḥ sureśaloko’pi na yāti sevyatām**

Translation:-188. "One should not aspire for any object even in the Brahmāloka where streams carrying the nectar of the stories of the Lord of Vaikuṇṭha do not flow, or where the devotees of the Lord tasting those nectarean streams are not to be found or where the worship of the Lord of sacrifices (Viṣṇu) is not celebrated with sacred music and dancing."

Śloka 189:

यद्यत्र नः स्वर्गसुखावशेषितं स्विष्टस्य सूक्तस्य कृतस्य शोभनम् ।
तेनाब्जनाभस्मृति जन्म नः स्याद्वर्षे हरिर्भजतां शं तनोति ॥१८९॥५।१९।१७। ŚB 5.19.28
**yadyatra naḥ svargasukhāvaśeṣitaṁ sviṣṭasya sūktasya kṛtasya śobhanam
tenābjanābhasmṛti janma naḥ syādvārṣe harirbhajatāṁ śaṁ tanoti**

Translation:-189. "If there is any religious merit still left of the good deeds done by us - sacrificial offerings made in the fire, a religious exposition properly delivered or any other noble action - may that help us to be reborn in Bhāratavarṣa, and endowed with the consciousness that Śrī Hari alone is worthy of worship inasmuch as Śrī Hari looks after the well-being of His devotees."

Śloka 190:

मतिर्न कृष्णे परतः स्वतो वा मिथोऽभिपद्येत गृहव्रतानाम् ।
अदान्तगोभिर्विशतां तमिस्रं पुनः पुनश्चर्वितचर्वणानाम् ॥१९०॥७।५।३०। ŚB 7.5.30
**matirna kṛṣṇe parataḥ svato vā mitho’bhipadyeta gṛhavratānām
adāntagobhirviśatāṁ tamisraṁ punaḥ punaścarvitacarvaṇānām**

Translation:-190. Pralhāda exhorts his companions:
The minds of men who are absorbed in worldly activities, are never attracted to Kṛṣṇa either by their own volition or by exhortation by others or by mutual efforts. Their uncontrolled minds are caught in the whirlpool of saṁsāra and they are engaged in enjoying again and again the already enjoyed pleasures.

Śloka 191:

तत्साधु मन्येऽसुरवर्य देहिनां सदा समुद्विग्नधियामसद्ग्रहात् ।

हित्वात्मपातं गृहमन्धकूपं वनं गतो यद्धरिमाश्रयेत् ॥१९१॥७।५।६। ŚB 7.5.5

tatsādhu manye'suravarya dehinām sadā samudvignadhiyāmasadgrahāt
hitvātmapātām gr̥hamandhakūpaṁ vanam gato yaddharimāśrayeta

Translation:-191. Pralhāda explains to his father Hiraṇyakaśipu:

To my mind, O chief of the daityas (asuras), those who are always immersed in despondency by reason of their deluded attachment to "me" and "mine" which degrades the soul, it is good for mortals to escape falling into the blind well, having abandoned one's home, by going to the forest and taking refuge in Śrī Hari.

Śloka 192:

शिलोञ्छवृत्त्या परितुष्टचित्तो धर्मं महान्तं विरजं जुषाणः ।

मय्यर्पितात्मा गृह एव तिष्ठन्नातिप्रसक्तः समुपैति शान्तिम् ॥१९२॥११।१७।४३। ŚB 11.17.43

śiloñchavṛtṭyā parituṣṭacitto dharmaṁ mahāntaṁ virajaṁ juṣāṇaḥ
mayyarpitātmā gr̥ha eva tiṣṭhannātiprasaktaḥ samupaiti śāntim

Translation:-192. Lord Kṛṣṇa advises Uddhava, His dear devotee:

With his mind contented by living on the stray food grains gleaned partly from the fields and partly from the grain shops (like a mendicant) and dedicating his soul to Me, nay discharging the important duties in a detached manner; doing this a brāhmaṇa attains the Supreme Bliss.

Śloka 193:

यद्वाञ्छया नृपशिखामणयोऽङ्गवैन्यजायन्तनाहुषगदादय ऐकपत्यम् ।

राज्यं विसृज्य विविशुर्वनमम्बुजाक्ष सीदन्ति नाऽनुपदवीं त इहास्थिताः किम् ॥१९३॥१०।७६।४५।

ŚB 10.60.41

yadvāñchayā nr̥paśikhāmaṇayo'ngavainyajāyantanāhuṣagadādaya
aikyapatyam
rājyaṁ visṛjya viviśurvanamambujākṣa sīdanti nā'nupadavīm ta
ihāsthitāḥ kim

Translation:-193. Lord Kṛṣṇa reconciles Rukmiṇidevi, who replies,

The foremost of the kings like Aṁga, the son of Vena (Pṛthu), the son of Jayanta (Bharata), Yayāti the son of Nahuṣa, and others, who, renouncing their empires, retired to the forest in quest of You, O Lord of the lotus eyes. Did they suffer because they sought Your feet?

Summary:

Bhāratavarṣa is known as the श्रेष्ठ कर्मभूमि (śreṣṭha karmabhūmi)– the best (spiritual) work place. "In Bhāratavarṣa the Lord, Whose ways are inscrutable, does spiritual practice in the name of Nara-Nārayaṇa, having vowed to do so to the end of the Kalpa from His compassionate desire to bless those men who have achieved self-control -the austerities which lead to the attainment of the

Self." ... Bhāgavatam V-19-10. "In this very life, men born in this country can attain liberation ...which takes the form of dispassionate devotion to the exalted Lord Vāsudeva, the Paramātmān" ... V-19-20.

॥ इति देशप्रशंसा प्रकरणम्॥

कालप्रशंसा प्रकरणम्॥१५॥

kālapraśnsā prakaraṇam.15. Importance of the Kali Age

Śloka 194:

कलौ न राजन्जगतां परं गुरुं त्रिलोकनाथानतपादपङ्कजम् ।

प्रायेण मर्त्या भगवन्तमच्युतं यक्ष्यन्ति पाषण्डविभिन्नचेतसः ॥१९४॥१२।३।४३। ŚB 12.3.43

**kalau na rājan jagatām param gurum trilokanāthānatapādapaṅkajam
prāyeṇa martyā bhagavantamacyutaṁ yakṣyanti pāṣaṇḍavibhinnacetasaḥ**

Translation:- 194. Sage Śuka relates the yuga-dharma to Parīkṣit:

O king, the mortals in Kali Yuga (age) whose minds are perverted by heretics, do not worship the exalted Acyuta, the Supreme object of adoration of the universe, at Whose lotus feet are bowed the heads of the lords of the three worlds.

Śloka 195:

यन्नामधेयं म्रियमाण आतुरः पतन्स्खलन्वा विवशो गृणन्पुमान् ।

विमुक्तकर्मगल उत्तमां गतिं प्राप्नोति यक्ष्यन्ति न तं कलौ जनाः ॥१९५॥१२।३।४४। ŚB

12.3.44

**yannāmadheyaṁ mriyamāṇa āturaḥ patanskhalanvā vivaśo gṛṇanpumān
vimuktakarmārgala uttamām gatiṁ prāpnoti yakṣyanti na taṁ kalau
janāḥ**

Translation:- 195. The foolish men of Kali Yuga will not worship Him (though) when even by merely uttering Whose name even unconsciously while dying or afflicted or while toppling down or stumbling, can be freed from the fetters of karma and reach the highest goal.

Śloka 196:

योऽयं कालस्तस्य तेऽव्यक्तबन्धो चेष्टामाहुश्चेष्टते येन विश्वम् ।

निमेषादिर्वत्सरान्तो महीयांस्तं त्वेशानं क्षेमधाम प्रपद्ये ॥१९६॥१०।४।१७। ŚB 10.3.26

**yo'yaṁ kālastasya te'vyaktabandho ceṣṭāmāhuśceṣṭate yena viśvam
nimeṣādirvatsarānto mahīyāṁstaṁ tveśānaṁ kṣemadhāma prapadye**

Translation:- 196. Devaki extols the just born Kṛṣṇa:

O Thou, Who directs the unmanifest Prakṛti, I rush to Thee for refuge, the Ruler of the universe, Abode of security, of Whom the vedas say that that time which lasts for an infinite period, being reckoned in terms (units) of duration, ranging

from the second to the year and under Whose impulse the universe proceeds in its ceaseless cycle as Thy playful activity.

Summary:

Śukācārya says in the Bhāgavatam;

"Indeed, there is one greatest virtue possessed by the Kali age, even though it is the repository of evil, O Parīkṣit. By merely chanting the names and glories of Śrī Kṛṣṇa, one is freed from all attachments and reaches the Supreme." कलौ तद्धरिकीर्तनात् – kalau taddharikīrtanāt" "In the Kali age, That (Realisation of the Self) is attained by chanting the name and singing the praises of Śrī Hari (Keśava)" -ŚB. XII-3-51,52.

॥ इति कालप्रशंसा प्रकरणम्॥

देहप्रशंसाप्रकरणम्॥१६॥

dehapraśaṃsāprakaraṇam.16. Human body the temple of God

Śloka 197:

सृष्ट्वा पुराणि विविधान्यजयाऽऽत्मशक्त्या वृक्षान् सरीसृपपशून् खगदंशमत्स्यान्।
तैस्तैरतुष्टहृदयः पुरुषं विधाय ब्रह्मावबोधधिषणं मुदमाप देवः ॥१९७॥११।९।२९। ŚB 11.9.28
sr̥ṣṭvā purāṇi vividhānyajayā'tmaśaktyā vṛkṣān sarīsr̥papaśūn
khagadam̐shmatsyān
taistairatuṣṭahṛdayaḥ puruṣam̐ vidhāya brahmāvabodh̐dhadhiṣaṇam̐
mudamāpa devaḥ

Translation:- 197. Having created by His power of Māyā, the bodies of different species of living beings - trees, reptiles, animals, birds, gnats, fish - the Lord was not satisfied. The Supreme Lord was satisfied (only) when He created the human body of intelligence capable of realising the Brahman.

Purport.

The above śloka illustrates the following Brahmasūtra:

"हृदये पुरुषा तु मनुष्याधिकारत्वात्॥" "hṛdyapekṣayā tu manuṣyādhikāratvāt." 1.3.25
"But the size is spoken of from the point of view of existence within the heart, the scripture being concerned with human beings."

The Kathopaniṣad (2.3.17) states:

"अंगुष्ठमात्रः पुरुषोन्तरात्मा
सदा जनानां (in human beings) हृदये सन्निविष्टः"

"The Puruṣa, the indwelling Self, of the size of the thumb, is ever seated in the hearts of men (i.e., human beings and not other creatures)." Thus the human body is acquired by the most fortunate of living beings.

Śloka 198:

प्राप्ता नृजातिं त्विह ये च जन्तवो ज्ञानक्रियाद्रव्यकलापसम्भृताः ।
न चेद्यतेरन्नपुनर्भवाय भूयो वनौका इव यान्ति बन्धनम् ॥१९८॥५।११।२५। ŚB 5.19.25
prāptā nr̥jātiṃ tviha ye ca jantavo jñānakriyādravyakalāpasambhṛtāḥ
na cedyaterannapunarbhavāya bhūyo vanaukā iva yānti bandhanam

Translation:- 198. (Even) the gods sing the glories of those embodied as human beings:

Those embodied souls having attained birth in the human race (in Bhāratavarṣa) and fully equipped with all means - knowledge, the religious rites that produce knowledge and the material needed for those rites - who do not strive to secure immunity from rebirth will again fall into bondage like wild birds (carelessly sporting in the same tree where they were once entrapped in the fowler's net).

Śloka 199:

लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते मानुष्यमर्थदमनित्यमपीह धीरः ।
तूर्णं यतेत न पतेदनुमृत्यु यावन्निः श्रेयसाय विषयः खलु सर्वतः स्यात् ॥१९९॥११।९।२९। ŚB

11.9.29

**labdhvāsudurlabhamidambahusambhavāntemānuṣyamarthadamanityama
pīha dhīraḥ**

**tūrṇaṁ yateta na patedanumṛtyu yāvanniḥ śreyasāya viṣayaḥ khalu
sarvataḥ syāt**

Translation:- 199. Having, after many births, been bestowed with a human body, which is so difficult to gain and which though so frail can enable one to attain liberation, the wise man should speedily strive to attain this object before this body, constantly subject to death, is not annihilated. The enjoyment of sense pleasures can (at any time) be had to every creature born.

Summary:

According to Aurobindo, "Man is precisely that term and symbol of a higher existence, descended into the material world in which it is possible for the lower to transfigure itself and put on the nature of the higher, and the higher to reveal itself in the form of the lower." Śrī Viṣṇutīrtha has commented on the above śloka by referring to śloka VII.6.1&2 of the Bhāgavatam, according to which a wise man practises, even from childhood, the dharmas that induce devotion to the Lord. The human birth which is rarely achieved is the means to all good. No effort for the sake of pleasure should be made, for that would be a mere waste of life. Madhvācārya says, "Rare indeed is the man who, pursuing the pravṛtta and nivṛtta dharmas without desire for the fruit, is engaged in unintermittent devotion to the Lord."

॥ इति देहप्रशंसाप्रकरणम् ॥

ध्यान प्रकरणम्॥१७॥

dhyāna prakaraṇam ॥17॥ Experiental Meditation

Śloka 200:

भूद्वीपवर्षसरिदद्रिभः समुद्रपातालदिङ् नरकभागणलोकसंस्थम्।
गीतं मया तव नृपाऽद्भुतमीश्वरस्य स्थूलं वपुः सकलजीविकायधाम्नः ॥२००॥४॥२४॥४४॥ ŚB not
found.

**bhūdvīpavarṣasaridadrinabhaḥ samudrapātāladiṅ
narakabhāgaṇalokasaṁstham,
gītaṁ mayā tava nṛpā'dbhutamīśvarasya sthūlaṁ vapuḥ
sakalajīvanikāyadhāmaḥ**

Translation:- 200. Sage Śuka tells king Parīkṣit:

O king, I have narrated to you about the wonderful gross body of the Supreme Lord, constituted of (Brahmāṇḍa) the complex of the island continents, their sub-divisions, rivers and mountains, the sky, the oceans and the subterranean regions, the four quarters and the infernal regions and the hosts of luminaries and the spheres which constitute the abode of all living beings.

Śloka 201:

तस्यां विशुद्धकरणः शिववर्गिगाह्य बद्धवासनं जितमरुन्मनसाऽहताक्षः।
स्थूले दधार भगवत्प्रतिरूप एतद्ध्यायंस्तदव्यवहितो व्यसृजत्समाधौ ॥२०१॥४॥१२॥१७॥ ŚB

4.12.17

**tasyāṁ viśuddhakarṇaḥ śivavārgigāhya baddhvāsanam
jītamarunmanasā'hṛtākṣaḥ
sthūle dadhāra bhagavatpratirūpa etaddhyāyaṁstadavyavahito
vyasṛjatsamādhau**

Translation:- 201. Sage Maitreya tells Vidura:

There at Viśāla (BadariNārāyaṇa), he (Dhruvarāja) bathed in the sacred waters of the holy Alakanadā and steadying himself, with a purified heart, in the appropriate yogic posture, controlled his breath. Withdrawing his senses from the outside world he concentrated his mind on the cosmic form (Viśvarūpa) of the Lord; and meditating on It he was lost in samādhi where he eschewed it (the cosmic form) to meditate on His subtle form.

Purport.

A reference can be made here to the Brahmasūtra:

"तथान्यप्रतिषेधात्॥" ३.२.३६ "tathānyapratīṣedhāt." 3.2.36 Similarly, from the denial of everything else (it follows that there is nothing else superior to Brahman, i.e., Brahman is One without a second, Maitreya describes in the above śloka how Dhruvarāja purified his mind by withdrawing the senses from the mind which is necessary to realise the pure (subtle) form of Brahman (Paramātmān). The Kathopaniṣad says (2.2.9):

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिःश्च ॥

agniriyathaiko bhuvanaṁ praviṣṭo rūpaṁ rūpaṁ pratirūpo babhūva,
ekastathā sarvabhūtāntarātmā rūpaṁ rūpaṁ pratirūpo bahiṣca.

Just as fire, though one having entered the world, assumes separate forms in respect of different shapes, similarly Paramātmān (Bimbarūpī) though One is present in the heart of all living beings, and yet It is outside in Its own unmodified form, just like space.

Śloka 202:

कोऽतिप्रयासोऽसुरबालका हरेरुपासने स्वे हृदि छिद्रवत्सतः ।

अस्यात्मनः सख्युरशेषदेहिनां सामान्यतः किं विषयोपपादनैः ॥२०२॥७।७।४०। **SB 7.7.38**

**ko 'ti-prayāso'sura-bālakā harerupāsane sve hṛdi chidravatsataḥ
asyātmānaḥ sakhyuraśeṣadehināṁ sāmānyataḥ kiṁ viṣayopapādanaiḥ**

Translation:- 202. Bhakta Pralhāda advises his friends:

O asura lads, how can there be any difficulty in the worship of Śrī Hari, Who is immanent in the heart of the jīva (in the Bimbarūpa form), and unaffected and transcendent like the sky and its (his) Well-wisher? What is to be gained by efforts for those objects of enjoyment which every creature madly runs after?

Purport

The following Brahmasūtra is illustrated by the above śloka:

"अर्भकौकस्त्वातद्व्यपदेशाच्च नेति चेन्न निचाय्यत्वादेवं व्योमवच्च॥" १.२२.७
"arbhakaukastvāttadvāpadeśācca neti cenna nicāyyatvādevaṁ
vyomavacca." 1.2.7

"If it is objected that the Supreme Self is not taught here, because of the smallness of the abode (i.e., within the heart) and because of its being referred to as such, then we say: No, for this is done for the sake of contemplation, as is seen in the case of space (i.e., sky, etc.)" This Brahmasūtra refers to the immanent and transcendent nature (i.e., the Omnipresent nature) of Brahman.

Śloka 203:

केचित्स्वदेहान्तर्हृदयावकाशे प्रादेशमात्रं पुरुषं वसन्तम् ।

चतुर्भुजं कञ्जरथाङ्गशङ्खगदाधरं धारणया स्मरन्ति ॥२०३॥२।२।१। ŚB 2.2.8

kecitsvadehāntarhrdayāvakāśe prādeśamātraṁ puruṣaṁ vasantam
caturbhujam kañjarathāṅgaśaṅkhagadādharam dhāraṇayā smaranti

Translation:- 203. Śuka narrates to Parīkṣit:

Some people focus their mind uninterruptedly on the Lord, Who is as big (or small) as the size of the thumb in size, resides in the inner recesses of their hearts, Who has four arms, and carries the lotus, the discus, the mace and the conch.

Purport

The following Brahmasūtra is relevant (reference to the sūtra of the above śloka 202 also).

"अल्पश्रुतोरिति चेत्तदुक्तम् ॥१.३.२१" " alpaśrutoriti cettaduktam.1.3.21"

"If it be argued that from the Upaniṣadic mention of smallness, (the small space being the individual being), then this has to be repudiated earlier." The same refutation made in the previous śloka applies here as well.

Śloka 204:

प्रसन्नवक्त्रं नलिनायतेक्षणं कदम्बकिञ्जल्कपिशङ्गवाससम् ।

लसन्महाहारहिरण्मयाङ्गदस्फुरन्महारत्नकिरीटकुण्डलम् ॥२०४॥२।२।१०। ŚB 2.2.9

prasannavaktraṁ nalināyatekṣaṇaṁ kadambakiñjalkapiśaṅgavāsasam
lasanmahāhārahiraṇmayāṅgadasphuranmahāratnakirīṭakuṇḍalam

Translation:- 204. One should go on meditating (gazing) on the Supreme Lord, till the mind gets steadied by such concentration with His gracious face and large lotus like eyes, clad in raiment, yellow as the filaments of a kadamba flower; wearing armlets of gold set with brilliant precious jewels, and crown, dazzling ear pendants with their precious jewels.

Śloka 205:

उन्निद्रहृत्पङ्कजकर्णिकालये योगेश्वरास्थापितपादपल्लवम् ।

श्रीलक्षणं कौस्तुभरत्नकन्धरमम्लानलक्ष्म्या वनमालयांचितम् ॥२०५॥२।२।११। ŚB 2.2.10

unnidrahr̥tpaṅkajakarṇikālaye yogeśvarāsthāpitapādapallavam
śrī-lakṣaṇaṁ kaustubha-ratna-kandharamamlāna-lakṣmīyā vana-
mālayācitam

Translation:- 205. With those feet like tender shoots installed by the master yogis at the centre of the full blown lotus of their heart, with the mark on His breast (a little above the left breast) which betokens the presence of the Goddess

Lakṣmi and the kausthubha jewel on His neck; His whole figure from hand to foot covered with the garland of sylvan flowers of unfading lustre.

Śloka 206:

विभूषितं मेखलयाङ्गुलीयकैर्महाधनैर्नूपुरकङ्कणादिभिः ।

स्निग्धामलैःकुञ्चितनीलकुन्तलैर्विरोचमानाननहासपेशलम् ॥२०६॥२।२।१२। ŚB 2.2.11

**vibhūṣitaṁ mekhalayāṅgulīyakairmahādhanaīrnūpurakaṅkaṇādibhiḥ
snigdhamalaiḥ kuñcitanīlakuntalairvirocamānānanahāsapēśalam**

Translation:- 206. (He is) adorned with girdle and precious rings, anklets and bracelets; with a charming smile on His beaming countenance, beautified with the sleek, glossy, curly and dark tresses.

Śloka 207:

अदीनलीलाहसितेक्षणोल्लसद्भ्रूभङ्गसंसूचितभूर्यनुग्रहम् ।

ईक्षेत चिन्तामयमेनमीश्वरं यावन्मनो धारण्याऽवतिष्ठते ॥२०७॥२।२।१३। ŚB 2.2.12

**adīna-līlā-hasitekṣaṇollasad-bhrū-bhaṅga-saṁsūcita-bhūry-anugraham
īkṣeta cintāmayam enam īśvaraṁyāvanmano dhāraṇayā'vatiṣṭhate**

Translation:- 207. The wrinkling of His eyebrows lit up by the sportive laughter in the eyes, indicating His infinite grace; the jīva should continue to focus his mind on the features of the Lord till his mind gets fixed in meditation.

Śloka 208:

एकैकशोऽङ्गानि धियानुभावयेत्पादादि यावद्धसितं गदाभृतः ।

जितं जितं स्थानमपोह्य धारयेत्परं परं शुद्ध्यति धीर्यथा यथा ॥२०८॥२।२।१४। ŚB 2.2.13

**ekaikaśo'ṅgāni dhiyānubhāvayetpādādi yāvaddhasitaṁ gadābhrtaḥ
jitaṁ jitaṁ sthānamapohya dhārayetparaṁ paraṁ śuddhyati dhīryathā
yathā**

Translation:- 208. He should visualise with his mind, one by one, all the features of the Lord, the Wielder of the mace, from His feet upwards to His smiling countenance. As his reason gets purer, his mind becomes steadier and in this way when any feature comes to mind readily when recalled, he should continue to concentrate on the next, till that too becomes fixed in the memory.

Note: This śloka illustrates the same Brahmasūtra as that of śloka 202.

Summary:

There are two aspects of dhyāna (1) meditation, i.e., the concentration of the mind on the physical features (cosmic form) of the Lord, and (2) contemplation of the mind on a single feature so that the vision (subtle form) of the Paramātmā may arise naturally in the mind by the force of concentration. Divine vision (sākṣātkāra) comes when the mind is purified and undisturbed by the inferior thoughts of the human mind, and leads to the pure perception of Truth (vijñāna).

॥ इति ध्यान प्रकरणम् ॥

बिम्बोपासकगुरुप्राप्तिगुरुप्रकरणम्॥१८॥

bimbopāsakaguruprāptiguruprakaraṇam||18||

Arrival of God-sent preceptor for initiation in Bimbopāsana (Worship of Paramātman)

Śloka 209:

शुद्धिर्नृणां न तु तथेड्य दुराशयानां विद्याश्रुताध्ययनदानतपःक्रियाभिः ।
सत्त्वात्मनामृषभ ते यशसि प्रवृद्धसच्छ्रद्धया श्रवणसम्भृतया यथा स्यात् ॥२०९॥११।६।९। ŚB

11.6.9

śuddhirnṛṇāṁ na tu tathedyā durāśayānāṁ
vidyāśrutādhyayanadānatapaḥkriyābhiḥ
sattvātmanāmṛṣabha te yaśasi pravṛddhasacchraddhayā
śravaṇasambhṛtayā yathā syāt

Translation:- 209. The deities remember the rich rewards reaped by listening to the glories of Lord Kṛṣṇa:

O First of the gods, That are worthy of all praise, the purification of the impure minds of men is not thoroughly effected by meditation and study of the scriptures, by giving of gifts , austerities and rituals (rites), as are those of the saintly, by reason of their mature and genuine faith, which is developed by constantly hearing about Thy glorious deeds.

Purport

The above śloka throws light on the following Brahmasūtra, in that meditation connected with rites is not obligatory.

"तन्निर्धारणानियमःतद्दृष्टेः, पृथगध्यप्रतिबन्धः फलम्॥ ३.३.४२."

"tannirdhāraṇānīyamah, taddr̥ṣṭeḥ, pṛthagdhyapratibandhaḥ phalam. 3.3.42"

"There is no obligatory rule about that (i.e., the meditation becoming connected always with rites), for that is obvious from the Upaniṣad, inasmuch as a meditation has a separate result, consisting in the elimination of hindrance to a rite."

Both those who know this 'Om' thus (i.e., in accordance with the above sūtra) and those who do not know , perform their rites with this 'Om', They have different results. That alone which one does with knowledge, faith and with meditation on the deities, becomes more powerful (i.e., more thoroughly effective).

Śloka 210:

सङ्कीर्त्यमानो भगवाननन्तःश्रुतानुभावो व्यसनं हि पुंसाम् ।
प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोऽर्कोऽभ्रमिवातिवातः ॥२१०॥१२।१२।४७। ŚB 12.12.48
saṅkīrtyamāno bhagavānanantaḥśrutānubhāvo vyasanam hi puṁsām

praviśya cittam vidhunotyāśeṣam yathā tamo 'rko 'bhramivātivātaḥ

Translation:- 210. The Lord Ananta enters the heart of one who sings or listens avidly to the story of His greatness, and puts an end to all suffering, as the sun dispels darkness, or a great wind the clouds.

Śloka 211:

अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि शमं तनोति च ।

सत्त्वस्य शुद्धिं परमां च भक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ॥२११॥१२।१२।५४। ŚB 12.12.55

**avismṛtiḥ kṛṣṇapadāravindayo ḥkṣiṇotyabhadrāṇi śamaṁ tanoti ca
sattvasya śuddhiṁ paramāṁ ca bhaktiṁ jñānaṁ ca vijñānavirāgayuktam**

Translation:- 211. Sūta narrating the Bhāgavatam in detail, summarises its essence towards the end:

Ceaseless meditation of the lotus like feet of Lord Kṛṣṇa destroys all sins, and bestows peace, purifies the heart, engenders devotion to the Supreme Spirit and promotes knowledge

coupled with distaste for the world (dispassion) and leads to Self-realisation.

Śloka 212:

यथा यथाऽऽत्मा परिमृज्यतेऽसौ मत्पुण्यगाथाश्रवणाभिधानैः ।

तथा तथा पश्यति तत्त्वसूक्ष्मं चक्षुर्यथैवाञ्जनसम्प्रयुक्तम् ॥२१२॥११।१४।२६। ŚB 11.14.26

**yathā yathā'tmā parimṛjyate'sau matpuṇyagāthāśravaṇābhidhānaiḥ
tathā tathā paśyati tatvasūkṣmaṁ cakṣuryathaivāñjanasamprayuktam**

Translation:- 212 .Kṛṣṇa advises Uddhava on the supremacy of the Bhakti mārga:

The more the mind is purified by the repeated hearing of the sanctifying tales of My glories, it comes to visualise the Reality which is subtler than the subtlest, even as the eye gains keenness of vision by the use of unguents (medicinal ointments).

Śloka 213:

त्रिभुवनविभवहतुभिर्विकुण्ठस्मृतिभिरजेशसुरादिभिर्विमृग्यात् ।

न चलति भगवत्पदारविन्दाल्लवनिमिषार्धमपि स्म वैष्णवाग्र्यः ॥२१३॥११।२।५३। ŚB 11.2.53

**tribhuvanavibhava-hetubhirvikunṭha-smṛtibhirajeśasurādibhirvimṛgyāt
na calati bhagavat-padāravindāllavanimiṣārdhamapi sa vaiṣṇavāgryaḥ**

Translation:- 213 Sage Nārada explains to Vasudeva the advice of Ṛṣi Kavi to Nimirāja the traits of the Vaiṣṇavottama (Bimbopāsaka) Guru:

He is the foremost of devotees of Viṣṇu, who, with his ever fresh memory of the lotus feet of the Lord, will not, even for the sovereignty of all the three worlds,

and even for a fraction of an instant does not give up the adoration of the Lord's lotus feet, which (even) the gods and others who live wholly fixing their minds on the invincible Lord are still seeking.

Śloka 214:

विसृजति हृदयं न यस्य साक्षाद्धरिवशाभिहितोऽप्यघौघनाशः ।

प्रणयरसनया धृताङ्घ्रिपद्मः स भवति भागवतप्रधान उक्तः ॥२१४॥११।२।५५। ŚB 11.2.55

**visṛjati hr̥dayaṁ na yasya sākṣāddhariravaśābhihito'pyaghaughanāśaḥ
praṇayarasanayā dhṛtāṅghripadmaḥ sa bhavati bhāgavatapradhāna uktaḥ**

Translation:- 214. That man is known as the foremost of all devotees from whose heart Hari will never depart and Who will destroy the spate of sins of him who utters His name even though under constraint or unconsciously, since His lotus feet are grasped by the strong bond of Bhakti.

Śloka 215:

कृष्णाङ्घ्रिपद्मधुलिप्ता पुनर्विसृष्टमायागुणेषु रमते वृजिनावहेषु ।

अन्यस्तु कामहत आत्मरजः प्रमाष्टुमीहेत कर्म यत एव रजः पुनः स्यात् ॥२१५॥६।३।३०। ŚB

6.3.33

**kṛṣṇāṅghripadmamadhuliṭṭa punarvisṛṣṭamāyāguṇeṣu ramate
vṛjināvaheṣu**

**anyastu kāmahata ātmarajaḥ pramārṣṭumīheta karma yata eva rajaḥ
punaḥ syāt**

Translation:- 215. Yama is narrating the greatness of the devotees of Lord Viṣṇu when he (Yama) personally went to fetch the soul of Ajāmila, the Viṣṇubhakta.

He who delights in the honey of the lotus feet of the Lord, and has discarded the trivial and sinful pleasures (brought forth by Māyā and Prakṛti), can never again delight in them as they are conducive to suffering. But others, who, succumbing to desires take to the practice of rituals to atone for their sins, are only led to sin again by such practice.

Purport

This action does not purify the mind and thus proves no better than the action of the elephant which throws dust on its body as soon as it emerges from the water after bath.

Śloka 216:

न वै जनो जातु कथञ्चनाव्रजेन्मुकुन्दसेव्यन्यवदङ्ग संसृतिम् ।

स्मरन्मुकुन्दाङ्घ्र्युपगूहनं पुनर्विहातुमिच्छेन्न रसग्रही जनः ॥२१६॥१।५।१९। ŚB 1.5.19

**na vai jano jātu kathañcanāvrajenmukundasevyanyavadaṅga saṁsṛtim
smaranmukundāṅghryupagūhanaṁ punarvihātumicchenna rasagrahī
janaḥ**

Translation:- 216. Sage Nārada praying to Lord Vedavyāsa for the compilation of the Bhāgavatam, presents the prominent traits of Viṣṇubhaktas (i.e., the glory of singing the Lord's praises with an account of Devarṣi Nārada's previous life.)

Dear Vyāsa, the devotee of Mukunda, will never under any circumstances return to this world consisting of birth and death, like others. Recalling the joy of having once embraced the lotus feet of the Lord, he will never again leave them on account of his being (powerfully) drawn by their sweetness.

Śloka 217:

मुक्तोऽपि तावद्विभृयात्स्वदेहमारब्धमश्रन्नभिमानशून्यः ।
यथोपयातं प्रतियातनिद्रः किं त्वन्यदेहाय गुणान्न वृङ्क्ते ॥२१७॥५।१।१६। ŚB 5.1.16

**mukto'pi tāvadbibhryātsvadehamārabdhamaśnannabhimānaśūnyaḥ
yathopayātaṁ pratiyātanidraḥ kiṁ tvanyadehāya guṇāna vṛṅkte**

Translation:- 217. Brahmā exhorts Priyavrata:

Even a liberated soul has to remain in the body experiencing the fruits of karma, which have begun to take effect, but he does so without identifying himself with the body, even as one who has woken from a dream recalls disinterestedly what he experienced in the dream; he does not perform actions or cravings of past karmas which may invest him with another body.

Purport

The following Brahmasūtra is relevant:

"सहकारत्वेन च॥ ३.४.३३" "sahakāratvena ca. 3.4.33"

"And these have to be performed, (since these are enjoined as) being jointly the generators of knowledge." A liberated soul should continue to perform actions which help him to consolidate his knowledge gained through the study of the vedas, sacrifices, etc. So that he may not revert to a fresh cycle of rebirth and death. As the Brahmāṇḍa purāṇa says:

ज्ञानमोक्षो भवत्येव सर्वकार्यकृतोऽपि तु ।
आनन्दो हृषतेऽकायाच्छुभं कृत्वा च वर्धते ॥
jñānamokṣo bhavatyeva sarvakāryakṛto'pi tu,
ānando hr̥ṣate'kāyācchubhaṁ kṛtvā ca vardhate.

Whatever action is performed, final emancipation is gained by knowledge. But it is said that the delight in the Self wanes (there is fear of rebirth) by the

cravings (of past karma) but waxes (becomes consolidated) by performing actions without attachment.

Śloka 218:

एवं जनं निपतितं प्रभवहिकूपे कामाभिकाममनु यः प्रपतन्प्रसङ्गात् ।
कृत्वात्मसात्सुरर्षिणा भगवन्गृहीतः सोऽहं कथं नु विसृजे तव भृत्यसेवाम् ॥२१८॥७।९।२८। ŚB

7.9.28

**evam janam nipatitam prabhavāhikūpe kāmābhikāmanu yaḥ
prapatanprasaṅgāt
kṛtvātmasātsurarṣiṇā bhagavangrhitāḥ so'ham katham nu visrje tava
bhṛtyasevām**

Translation:- 218. After the slaying of Hiranyakaśipu, bhakta Pralhāda panegyrises Lord Narasimha, and narrates the duties of a devotee of Viṣṇu. He highlights the necessity of serving the Guru.

O Lord Narasimha, how can I abjure the service of Thy devotees like the celestial sage Nārada, who adopted me for his own and bestowed his blessing on me with his wholesome advice, when I was about to slip in the well of saṁsāra, infested by deadly snakes, as a result of following the example of people yearning for pleasure everywhere.

Śloka 219:

सोऽहं प्रियस्य सुहृदः परदेवताया लीलाकथास्तव नृसिह विरिञ्चिगीताः ।
अञ्जस्तराम्यनु गृणन्गुणविप्रमुक्तो दुर्गाणि ते पदयुगालयहंससङ्गः ॥२१९॥७।९।२८। ŚB 7.9.18
so 'ham priyasya suhrdaḥ paradevatāyā līlākathātava nṛsimha viriñcigītāḥ
añjastarāmyanu gṛṇanguṇavipramukto durgāṇi te
padayugālayahaṁsasaṅgaḥ

Translation:- 219. Bhakta Pralhāda surrenders to Lord Narasimha:

O Lord Narasimha, I shall then sing the tale sung by Brahmā of the glorious activities that Thou my Beloved and Well-wisher and Almighty Lord, has sported, and seeking the fellowship of enlightened souls that have taken refuge at Your feet, shall be freed from attachment and other evils (the products of the three guṇas.)

Śloka 220:

कस्तं त्वनादृत्य परानुचिन्तामृते पशुत्वमसतीं नाम युञ्ज्यात् ।
पश्यञ्जनं निपतितं भववैतरिण्यां स्वकर्मजान् परितापाञ्जुषाणम् ॥२२०॥२।२।८। ŚB 2.2.7

**kastām tvanādṛtya parānucintāmṛte paśutvamasatīm nāma yujyāt
paśyañjanam nipatitam bhavavaitarianyām svakarmajān
paritāpāñjuṣāṇam**

Translation:- 220. Sage Śuka apprises Parīkṣit on the necessity of being alive to the sweet memory of the Lord:

Who other than beasts, who are engrossed in their karma, would desist from the unbroken contemplation of the Lord, and hanker after sensual pleasures, even when he actually sees people having fallen into the infernal river Vaitaraṇī (the Hindu styx) and are suffering the agonies as a result of their own past actions.

Śloka 221:

यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौम इज्यधीः ।
यतीर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः ॥२२१॥१०।७२।१३। ŚB

10.84.13

**yasyātmabuddhiḥ kuṇape tridhātuke svadhīḥ kalatrādiṣu bhauma ijjadhīḥ
yattīrthabuddhiḥ salile na karhicijjaneṣvabhijñeṣu sa eva gokharaḥ**

Translation:- 221. Lord Kṛṣṇa tells the sages who had arrived at the sacrifice conducted by His father Vasudeva:

O sages, and assembled friends. he is indeed an ass bearing loads of cattle fodder, who identifies himself with his impure body consisting of wind, bile and phlegm (Vāta, Pitta, and Kapha) and regards his wife and the like as belonging to him, and sees God in the images of clay, stone or wood and who regards the sacred waters alone and not the men of wisdom, as the means of purification.

Summary:

Mokṣa cannot be attained, according to Madhvācārya through a mechanical adherence to the way of works alone (rituals), without the co-operation or support of the more important sādhanās of Bhakti (Devotion) and Jñāna (Knowledge). In his Brahmasūtrabhāṣya, Madhvācārya says:

"उपासनाभेदवद्दर्शनभेदः । तद्योक्तं—अन्तर्दृष्टयो बहिर्दृष्टयोऽवतारदृष्टयः सर्वदृष्टय इति । देवा वाव
सर्वदृष्टयोऽन्येषु यथायोगं यथा ह्याचार्या अचक्षत इति॥"

"Upāsanābhedaḥ vaddarśanābhedaḥ, taccoktaṁ-antardṛṣṭayo

bahirdṛṣṭayo'vatāradṛṣṭayaḥ sarvadrṣṭaya iti, devā vāva sarvadrṣṭayo'nyeṣu
yathāyogaṁ yathā hyācāryā acakṣata iti."

"The vision of God depends upon three different types of orders of upāsanas. So it is said, "There are upāsakas who realise God through internal meditation; some others realise Him externally; others in avatāras and yet others everywhere." The gods are able to realise Him as all-pervading. Among others their fitness is to be understood as taught by their gurus."

Madhvācārya in his Nyāya Vivaraṇa (iii.3) says: "समोऽपि भगवान्, स्वबिम्बदर्शन एव
एनं मोचयति।" "samo'pi bhagavān, svabimbadarśana eva enaṁ mocayati,"

"Though God's powers are uniform in all His manifestations, final release is possible only through the visualisation of Him in His Bimba aspect by each individual."

॥ इति बिम्बोपासकगुरुप्राप्तिगुरुप्रकरणम् ॥

अध्यात्मप्रकरणम्॥१९॥

adhyātmaprakaraṇam.19. (Nature of the Paramātmān)

Śloka 222:

भवाय नस्त्वं भव विश्वभावन त्वमेव मातात्मसुहृत्पतिः पिता ।

त्वं सद्गुरुर्नः परमं च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम ॥२२२॥११०।४४। ŚB 1.11.7

**bhavāya nastvaṁ bhava viśvabhāvana tvameva mātātmasuhr̥tpatiḥ pitā
tvaṁ sadgururnaḥ paramaṁ ca daivataṁ yasyānuvṛtṭyā kṛtino babhūvima**

Translation:- 222. Sūta narrates the way the subjects of Dvārakā welcomed and entreated Lord Kṛṣṇa:

O Creator of the Universe, be pleased to promote our welfare; You are Father and Mother to us, Friend and Master; You are our true Guru Who redeems, and also the Supreme Deity by worshipping Whom we have become blessed.

Śloka 223:

न ब्रह्मणः स्वपरभेदमतिस्तव स्यात्सर्वात्मनः समदृशः स्वसुखानुभूतेः ।

संसेवया सुरतरोरिव ते प्रसादः सेवानुरूपमुदयो न विपर्ययोऽत्र ॥२२३॥१०।८०।६। ŚB 10.72.6

**na brahmaṇaḥ svaparabhedamatistava syātsarvātmanaḥ samadr̥śaḥ
svasukhānubhūteḥ**

saṁsevayā surataroriva te prasādaḥ sevānurūpamudayo na viparyayo 'tra

Translation:- 223. Yudhiṣṭira eulogises Lord Kṛṣṇa before he sends Bhīmasena and Arjuna with Him for slaying Jarāsandha:

Lord, You are the Supreme Brahman, being ever established in the joy of the bliss of the Self, looking with an equal eye on all, and the Only One shorn of abhimāna of "mine" and "not mine". Your Grace like that of the wish yielding tree, descends upon those who devotedly worship You. Their degree of success is commensurate with their devotion.

Purport

The following Brahmasūtra is quoted in the context of the above śloka:

"पूर्व तु बादरायणो हेतुव्यपदेशात्॥३.३.४१" "pūrvaṁ tu bādarāyaṇo hetuvyapadeśāt."

"But Bādarāyaṇa (Vyāsa) considers the earlier One (viz., God) as the Bestower of results, because He is mentioned as the cause of even action." "It is He Himself, Who makes him do a good deed whom He wishes to raise up from these worlds; and It is He Himself who makes him do a bad deed whom He wishes to throw down." (Kauṣītaki Upaniṣad, III.8). In the seventh discourse of the Bhagavadgītā, (śloka 21-22) Lord Kṛṣṇa says:

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥२१॥
yo yo yāṃ yāṃ tanuṃ bhaktaḥ śraddhayārcitumicchati,
tasya tasyācalāṃ śraddhāṃ tāmeva vidadhāmyaham.21.

"Whichever divine form a devotee wants to worship with faith, I ordain for him unflinching faith in that very form."

स तया श्रद्धया युक्तस्तस्याराधनमीहते।
लभते च ततःकामान्मयेव विहितान् हितान्॥२२॥
sa tayā śraddhayā yuktastasyārādhanamīhate,
labhate ca tataḥkā mānmayai va vihitān hitān.22.

"Endowed with faith, he continues in the worship of that form, and obtains from it the results he desires, as ordained by Me Alone."

Śloka 224:

एवं सुरासुरगणाः समदेशकालहेत्वर्थयोगतयोऽपि फले विकल्पाः ।
तत्रामृतं सुरगणाः फलमञ्जसापुर्यत्पादपङ्कजरजःश्रयणान्न दैत्याः ॥२२४॥८।८।७३। ŚB 8.9.28
evaṃ surāsuragaṇāḥ sama-deśa-kāla-hetv-artha-karma-matayo 'pi phale
vikalpāḥ
tatrāmṛtaṃ sura-gaṇāḥ phalam añjasāpuryat-pāda-paṅkaja-rajah-
śrayaṇān na daityāḥ

Translation:- 224. Summarising the story of *Samudra Manthan* (churning of the ocean), Sūta tells Parikṣit:

Though the gods and the asuras had started their quest (for nectar) in the same place and time, with the same means (serpent Vāsuki and mount Mandāra) and material, with the same objective (of obtaining nectar) and doing the same set of actions, they differed in their results. The gods easily obtained the reward in the form of nectar because they were devoted to the lotus feet of the Lord, but not the asuras.

Purport

The following Brahmasūtra is relevant in this case:

"सर्वथाऽपि तु त एवोभयलिङ्गाणत्" "sarvathā'pitu ta evobhayaliṅgāṇat.3.4.34"

"Considered either way, however, the very same religious duties are meant for performance, because of the indicatory marks of *both kinds* (i.e., of the vedas and smṛtis)."

The Bhagavadgītā says:(VI.1):

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।
स सन्यासी च योगि च निरग्रिर्न चाक्रियः॥
anāśritaḥ karmaphalaṃ kāryaṃ karma karoti yaḥ,
sa sanyāsī ca yogi ca niragnirna cākriyaḥ.

He who performs his bounden duty without depending on the fruits of his action - he is a sanyāsin and a yogi, *not* he who is without fire and without action (i.e., omitting the obligatory ceremonies, such as Agnihotra, without genuine renunciation). Actions such as Agnihotra (fire rituals) and kriyā (austerities and other meritorious acts) have to be surrendered at the feet of the Lord as they purify the mind and become the means to liberation.

Śloka 225:

नैषा परावरमतिर्भवतो ननु स्याज्जन्तोर्यथात्मसुहृदो जगतस्तथापि ।
 संसेवया सुरतरोरिव ते प्रसादः सेवानुरूप उदयो न परावरत्वम् ॥२२५॥७।९।२७। ŚB 7.9.27
 naiṣā parāvaramatirbhavato nanu syājjantoryathātmasuhr̥do
 jagatastathāpi

saṁsewayā surataroriva te prasādaḥ sevānurūpa udayo na parāvaratvam

Translation:- 225. Bhakta Pralhāda eulogises Lord Narasimha:

The feeling of distinction in terms of "high" and "low" as is found in worldly creatures is not in Thee, That are the Soul of the universe and its true Friend. Yet, Thy grace is won by devoted service from Thy wish-yielding tree. Thou grantest just those favours to those who seek Thy grace according to the devotion rendered by them; superiority and inferiority having nothing to do with them.

Purport

Allusion is made here to the following Brahmasūtra :

"वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति॥ २.१.३४ " vaiṣamyanaighṛṇye na sāpekṣatvāt tathā hi darśayati. 2.1.34"

"No partiality or cruelty (can be charged against God) because of of His taking other factors into consideration. For so the vedas say." The vedas show that, "It is He indeed Who makes him (jīva) perform virtuous deeds whom He would raise high above these worlds, and It is He indeed Who makes him perform vicious deeds whom He would cast below these worlds."

The Bhagavadgītā says: (IV.11)

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
 मम वर्त्मानुवर्तते मनुष्याः पार्थ सर्वशः ॥
 ye yathā mām prapadyante tāṁstathaiva bhajāmyaham,
 mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ.

"In whatever way men approach Me, even so I reward them; My path do men tread in all ways, O Arjuna."

Śloka 226:

नाहं तु सख्यो भजतोऽपि जन्तून् भजाम्यमीषामनुवृत्तियो यथा ।

तथैव मतः फलसम्पदः स्युरुच्चावचाः कल्पतरोरिवार्थिनाम्॥२२६॥१०।३०।२०। ŚB 10.32.20

**nāhaṁ tu sakhyo bhajato'pi jantūn bhajāmyamīṣāmanuvṛttiyo yathā
tathaiva mattaḥ phalasampadaḥ syuruccāvacāḥ kalpatarorivārthinām**

Translation:- 226. Lord Kṛṣṇa manifesting again during rāsakrīḍā among the grieving gopīs, clarifies the meaning of the foregoing śloka:

O blessed gopīs, I do not readily respond to the love that is shown to Me, nor do I differentiate among My devotees as "higher" or "lower" nor differentiate in distributing My favours. I dispense them in proportion to the strength of their devotion, since I am like the wish-yielding tree which dispenses favours according to the quality of devotional services rendered.

Purport

The following Brahmasūtra is quoted in this regard:

"संभृतिद्यु व्याप्त्यपि चातः ॥३.३.२३"" sambhṛtidyu vyāptyapi cātaḥ.3.3.23 "

"And the attributes of Paramātmān such as possession of unchallenged powers and pervasion of heaven are also not to be added to other meditations for the same reason (of association with special abodes)." Paramātmān is Infinite and His attributes cannot fully be grasped by human intelligence. According to Madhvācārya the Supreme should be meditated upon by human beings with the aid of the four attributes of freedom from flaws, knowledge, bliss and lordliness (sureśvaraiḥ). The śruti says "taṁ yathā yathopāsate tathā tathā bhavati". "In whatever manner, he (jīva) meditates on God, in accordance with that he is rewarded by realisation.

Śloka 227:

त्वयैव दत्तं पदमैन्द्रमूर्जितं हृतं त्वयैवाद्य तदेव शोभनम् ।
मन्ये महानस्य कृतोऽप्यनुग्रहो विभ्रंशितो यच्छ्रिय आत्ममोहनात् ॥२२७॥८।२१।१६। ŚB

8.22.16

**tvayaiva dattaṁ padamaindramūrjitaṁ hr̥taṁ tvayaivādya tadeva
śobhanam**

manye mahānasya kṛto'apyanugraho vibhramśito yacchriya ātmamohanāt

Translation:- 227. Bhakta Pralhāda entertains the Paramātmān when his grandson Bali Cakravarti is bound by Varuṇapāśa (noose used by Varuṇa to bind wrongdoers):

O Lord, Thou had given him the exalted position of Indra and it has likewise been taken away by Thee today. In doing so, Thou hast been pleased to do good for him. Thou hast thus conferred a supreme blessing on him by stripping him of his kingdom which stands in the way of Self-knowledge.

Śloka 228:

यत्पादयोरवशधीः सलिलं प्रदाय दूर्वाङ्कुरैरपि विधाय सतीं सपर्याम् ।
अप्युत्तमां गतिमसौ भजते त्रिलोकीं दत्वा न विक्लवमनाः कथमार्तिमृच्छेत् ॥२२८॥८।२१।२३। ŚB

8.22.23

**yatpādayoraśaṭhadhīḥ salilam pradāya dūrvāṅkurairapi vidhāya satīm
saparyām
apyuttamām gatimasau bhajate trilokīm datvā na viklavamanāḥ
kathamārtimṛcchet**

Translation:- 228. Brahmā entreats Vāmana (Viṣṇu) for Bali out of pity:
Having given away unhesitatingly the three worlds to Thee, by offering arghya
(respectful libation of water) at Thy feet, without any guile in the heart, by
which a man obtains the highest goal which a man can obtain even by offering a
blade of grass, how then, can he who has given away the three worlds deserve
to suffer the Varuṇapāśa.

Śloka 229:

बिभेमि नाहं निरयात्पदच्युतो न पाशबन्धादव्यसनादुरत्ययात् ।
न चार्थकृच्छ्राद्भवतो विनिग्रहादसाधुवादाद् भृशमुद्विजे यथा ॥२२९॥८।२१।३। ŚB 8.22.3
**bibhemi nāhaṁ nirayātpadacyuto na pāśabandhādvyaśanādduratyayāt
na cārthakṛcchrādbhavato vinigrahādasādhuvādād bhr̥śamudvije yathā**

Translation:- 229. Bali submits:

O Illustrious Lord, if Thou, foremost of the gods, consider that I have not kept
my word, I shall make good what I have said, as it was not intended to deceive
Thee. Pray, plant Thy third footstep on my head (which is certainly more
valuable than all my possessions put together).

Śloka 230:

भ्रातुर्विरूपकरणं युधि निर्जितस्य प्रोद्धाहपर्वणि च तद्वधमक्षगोष्ठ्याम् ।
दुःखं तदुत्थमसहोऽस्मदयोगभीत्या नैवाब्रवीः किमपि तेन वयं जितास्ते ॥२३०॥१०।७५।६०। ŚB

10.60.56

**bhrāturvirūpakaraṇam yudhi nirjitasya prodvāhaparvaṇi ca
tadvadhamakṣagoṣṭhyām
duḥkham tadutthamasaho 'smadayogabhītyā naivābravīḥ kimapi tena
vayam jītaste**

Translation:- 230. Lord Kṛṣṇa speaks to Rukmiṇī:

The grief brought to you by the humiliation of your brother defeated in battle,
and even his death (at the hands of Balarāma) while playing dice on the

auspicious occasion of (Aniruddha's) wedding, you have patiently borne and have not uttered a word for fear of estranging Us (Kṛṣṇa and Balarāma). By such conduct of yours . you have won Me over completely.

Śloka 231:

अहो बकीयं स्तनकालकूटं जिघांसयाऽपाययदप्यसाध्वी ।

लेभे गतिं धात्र्युचितां ततोऽन्यं कं वा दयालुं शरणं ब्रजेम ॥२३१॥३।२।२३। ŚB 3.2.23

aho bakīyaṁ stanakālakūṭaṁ jighāṁsayā'pāyayadapyasādhvī

lebhe gatiṁ dhātryucitāṁ tato'nyāṁ kaṁ vā dayāluṁ śaraṇaṁ vrajema

Translation:- 231. Uddhava wholeheartedly praises before Vidura, the Majesty of Lord Kṛṣṇa, being deeply aggrieved by His departure to Vaikunṭha:

O, even the impious sister of Bakāsura (Pūtānā) who suckled Him as a Babe, with her breast daubed with the most deadly poison with intent to kill, got from Him in return the destiny befitting a loving foster mother. Where can we find Another like Him, so merciful, the veritable sanctuary of refuge.

Śloka 232:

कः पण्डितस्त्वदपरं शरणं समीयाद्भक्तप्रिया दृतगिरः सुहृदः कृतज्ञात् ।

सर्वान् ददाति सुहृदो भजतोऽपि कामानात्मानमप्युपचयापचयौ न यस्य ॥२३२॥१०।४७।२७। ŚB

10.48.26

kaḥ paṇḍitastvadaparaṁ śaraṇaṁ samīyādbhaktapriyā dṛtagiraḥ suhṛdaḥ
kṛtajñāt

sarvān dadāti suhṛdo bhajato'pi kāmānātmānamapyupacayāpacayau na
yasya

Translation:- 232. Akrūra eulogises Lord Kṛṣṇa as the Supreme Resort

(Paramāgati):

Which sensible man will seek refuge in other than Thee, Lover and Benefactor of Thy devotees, always truthful of speech and never forgetting the good deeds (of Thy devotees) That grants all the desires to Thine pure hearted devotees and even Thy very Self Which knowest neither growth nor decay.

Śloka 233:

यत्सानुबन्धेऽसति देहगेहे ममाहमित्यूढदुराग्रहाणाम् ।

पुंसां सुदूरं वसतोऽपि पुर्यां भजेम तते भगवन्पदाब्जम् ॥२३३॥३।६।२२। ŚB 3.5.44

yatsānubandhe'sati dehagehe mamāhamityūḍhadurāgrahāṇām

pumsāṁ sudūraṁ vasato'pi puryāṁ bhajema tatte bhagavanpadābjam

Translation:- 233. Maitreya tells Vidura who wishes to hear about the boundless Majesty of Bhagavān:

O my Lord, may we worship Thy lotus feet, which are far beyond the reach of men who cling to such trivial things as one's frail body, house and home, looking upon them as their very self or their own - even though Thou art esconced in the citadel of their heart as the Inner Controller.

Śloka 234:

भूतैर्महद्भिर्य इमाः पुरो विभुर्निर्माय शेते यदमूषु पूरुषः ।

भुङ्क्ते गुणान्षोडश षोडशात्मकः सोऽलङ्कृषीष्ट भगवान्वचांसि मे ॥२३४॥२।४।२३। ŚB 2.4.23
bhūtair mahadbhir ya imāḥ puro vibhurnirmāya śete yad amūṣu pūruṣaḥ
bhuṅkte guṇān ṣoḍaśa ṣoḍaśātmakaḥ so'laṅkrīṣṭa bhagavān vacāṁsi me

Translation:- 234. The dialogue between Brahmā and Nārada regarding the Majesty of the Lord:

May He lend charm to my expression, He, the All-pervavading Lord Who creates these bodies out of the five gross elements (viz., earth, water, fire, air and ether) and dwells in them as the Puruṣa, and as the Activator of the sixteen tattvas in the bodies, governs their function (i.e., the five senses, five organs, five vital airs and the mind).

Śloka 235:

सृष्टं स्वशक्त्येदमनुप्रविश्य चतुर्विधं पुरमात्मांशकेन ।

अथो विदुस्त्वां पुरुषं सन्तमत्र भुङ्क्ते हृषीकैर्मधु सारघं यतः ॥२३५॥४।२४।६५। ŚB 4.24.64
sṛṣṭaṁ svaśaktyeda anupraviṣya caturvidhaṁ puramātmāṁśakena
atho vidustvāṁ puruṣaṁ santamatra bhuṅkte hrīkairmadhu sārāghaṁ
yataḥ

Translation:- 235. Mahādeva advises Pracetas:

Thou, O Lord, enterest with only a fraction of Thyself, the bodies of the four kinds (viz., sweat borne, oviparous, viviparous and sprouting from the soil), that Thou hast created. Therefore, He Who is residing in the body is known as the Puruṣa. He enjoys the essence of the delights (experienced to some extent by the jīvas) unaffected by its agonies, like the honey collected by the bees.

Purport

The following Brahmasūtra is quoted here in this regard:

"गुहां प्रविष्टावात्मनौ हि तद्दर्शनात् ॥१.२.११" "guhāṁ praviṣṭāvātmanau hi
taddarśanāt.1.2.11"

The two who have entered the cavity (of the heart) are the individual self and the Supreme Self, for that is what is seen (in other texts)."

The Supreme Self is to be cognised from the very fact of remaining in the cavity of the heart (Bimbarūpi Paramātmā). God, Who is the Self, because of His inscrutable power makes by His mere existence, His Own Self that is homogeneous and consists of unalloyed consciousness, multifarious - through the differences in the impure conditions of name and form. (Kāṭhapaniṣad II.ii.12).

Śloka 236:

स वा इदं विश्वममोघलीलः सृजत्यवत्यति न सज्जतेऽस्मिन् ।
भूतेषु चान्तर्हित आत्मतन्त्रः षड्वर्गिकं जिघ्रति षड्गुणेशः ॥२३६॥१।३।३४। ŚB 1.3.36
sa vā idaṁ viśvamamoghalīlaḥ sṛjatyavatyatti na sajjate'smin
bhūteṣu cāntarhita ātmatantraḥ ṣaḍvargikaṁ jighrati ṣaḍguṇeśaḥ

Translation:- 236. Sūta summarises the Majesty of the Supreme Lord:

He, Whose divine sports are always purposeful, creates, preserves and destroys the Universe, but never gets attached to it. The Master of His Self (i.e., Independent), Who is present unseen in all creatures, and is the Ruler of all the six sense faculties (mind and five senses) remains aloof from these objects (as the Acivator and not the Experiencer of the senses).

Summary:

Lord Kṛṣṇa says in the Bhagavdgītā:

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि चाप्यहम् ॥ IX.29
samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ,
ye bhajanti tu mām bhaktyā mayi cāpyaham. IX.29

"The same am I to all beings; to me there is none hateful or dear; but those who worship me with devotion (like Bhakta Pralhāda) are in Me and I am also in them."

अव्यक्तमेव तत् ब्रह्मस्वतः ।
(तदव्यक्तमाह हि) –ब्रह्मसूत्र ३.२.२३
avyaktameva tat brahmasvataḥ,
(tadavyaktamāha hi) -brahmasūtra 3.2.23

"Brahman (Paramātman) has no diversity of aspects as gross and subtle. He is always essentially Avyakta (Unmanifest)."

The revelation of the Supreme comes at the fruition of a long and arduous process of Śravaṇa (listening), Manana (reflection) and Nidhidhyāsana (deep contemplation) of the Lord, as our Bimba (Inner Controller). It is He Who must choose to reveal Himself on being pleased by the devotion of the jīva.

॥ इति अध्यात्मप्रकरणम् ॥

धर्मोपदेश प्रकरणम्॥२०॥

dharmopadeśa prakaraṇam.20 Impartation of Spiritual Knowledge

Śloka 237:

पानेन ते देव कथासुधायाः प्रवृद्धभक्त्या विशदाशया ये ।

वैराग्यसारं प्रतिलभ्य बोधं यथाञ्जसा त्वापुरकुण्ठधिष्यम् ॥२३७॥३।६।२४। ŚB 3.5.46

pānena te deva kathāsudhāyāḥ pravṛddhabhaktyā viśadāśayā ye
vairāgyasāraṁ pratilabhya bodhaṁ yathāñjasā tvāpurakuṇṭhadhiṣṇyam

Translation:- 237. The Paramātmā is extolled by the deities and is entreated by them to show the way to achieve Bhakti:

Those whose hearts have been purified through the devotion that wells up in them by drinking in with their ears Thy nectar like stories, O Lord, they find the enlightenment rooted in dispassion and easily ascend to Your abode (Vaikuṇṭha).

Śloka 238:

तथापरे त्वात्मसमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।

त्वामेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यान्न तु सेवया ते ॥२३८॥३।६।२५। ŚB 3.5.47

tathāpare tvātmasamādhiyogabalena jitvā prakṛtiṁ baliṣṭhām
tvāmeva dhīrāḥ puruṣaṁ viśanti teṣāṁ śramaḥ syānna tu sevayā te

Translation:- 238. The path of Haṭha yoga: Others, who have achieved self-control by the force of yoga consisting of concentration of mind on the Self, attain Thee, the Supreme Spirit, without doubt, though this way to liberation is hard but which can however be won by devotion to You.

Śloka 239:

धर्मं तु साक्षाद्भगवत्प्रणीतं न वै विदुर्ऋषयो नापि देवाः ।

न सिद्धमुख्या असुरा मनुष्याः कुतो नु विद्याधरचारणादयः ॥२३९॥६।३।१९। ŚB 6.3.19

dharmaṁ tu sākṣād bhagavatpraṇītaṁ na vai vidurṛṣayo nāpi devāḥ
na siddhamukhyā asurā manuṣyāḥ kuto nu vidyādhara cāraṇādayaḥ

Translation:- 239. Yama says:

Even the sages, gods and the foremost of the siddhas (perfected beings) cannot know the precise nature of dharma, expounded by the Lord Himself. How then can the asuras, men, vidyādharas (celestial artists), cāraṇas (celestial bards) and the like know it.

Purport

Śrī Viṣṇutīrtha defines Bhāgavata Dharma thus:

"साक्षद्भगवत्प्रणीतं धर्मं भागवतमिति॥" "sākṣadbhagavatpraṇītaṁ dharmaṁ
bhāgavatamiti."

"The Dharma prescribed by the Lord Himself is called Bhāgavatam"

Śrī Viṣṇutīrtha refers to Nārada's discourses on Dharma in the following verses
of Śrīmad-Bhāgavatam in regard to the thirty Bhāgavata Dharmas:

ŚB 7.11.8-12

सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः ।
अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् ॥ ८ ॥
सन्तोषः समदृक्सेवा ग्राम्येहोपरमः शनैः ।
नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम् ॥ ९ ॥
अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः ।
तेष्वात्मदेवताबुद्धिः सुतरां नृषु पाण्डव ॥ १० ॥
श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः ।
सेवेज्यावनतिर्दास्यं सख्यमात्मसमर्पणम् ॥ ११ ॥
नृणामयं परो धर्मः सर्वेषां समुदाहृतः ।
त्रिंशल्लक्षणवान् राजन्सर्वात्मा येन तुष्यति ॥ १२ ॥

satyaṁ dayā tapaḥ śaucaṁ
titikṣekṣā śamo damaḥ
ahiṁsā brahmacaryaṁ ca
tyāgaḥ svādhyāya ārjavam

santoṣaḥ samadr̥k-sevā
grāmyehoparamaḥ śanaiḥ
nṛṇāṁ viparyayehekṣā
maunam ātma-vimarśanam

annādyādeḥ saṁvibhāgo
bhūtebhyaś ca yathārhataḥ
teṣv ātma-devatā-buddhiḥ
sutarāṁ nṛṣu pāṇḍava

śravaṇaṁ kīrtanaṁ cāśya
smaraṇaṁ mahatāṁ gateḥ
sevejyāvanatir dāśyaṁ
sakhyam ātma-samarpaṇam

nṛṇāṁ ayaṁ paro dharmāḥ
sarveṣāṁ samudāhṛtaḥ
triṁśal-lakṣaṇavān rājan
sarvātmā yena tuṣyati

The highest virtue of all men by which the Lord is pleased has been duly proclaimed (O king) consisting of the following thirty features:

1.Truthfulness 2.Compassion 3.Austerity 4.Purity 5.Endurance 6.Discrimination 7&8.Control of mind and senses 9.Non-violence 10. Continence 11.Charity 12. Mantra-Japa 13.Straight forwardness 14.Contentment 15.Service of those who look upon all with an equal eye 16.Gradual withdrawal from the active life 17.Pondering over the futility of much striving 18.Sparing speech 19.Inquiry into the Self 20.Distributing food and water requirements equitably among all creatures 21. Regarding all creatures, particularly human beings, as none other than God 22.Hearing 23.Chanting 24. Dwelling on the names and glories of the Lord 25.Service to Him 26.Offering of worship to Him 27.Prostrating before Him 28. Dedicating the fruits of one's actions to Him 29Treating Him as a bosom Friend 30. Self-surrender.

A similar reference to Dharma (path of action) is given in the ślokas 11-3-23,24,25,26,27,28,29 and 30 in the Śrīmad-Bhāgavatam.

Śloka 240:

जितमजित तदा भवता यदा भवान्भागवतं धर्ममनवद्यम्।

निष्किञ्चना ये मुनय आत्मारामा यमुपासतेऽपवर्गाय॥२४०॥६॥१६॥४०॥ ŚB 6.16.40

**jitamajita tadā bhavatā yadā bhavānbhāgavatam dharmamanavadyam,
niṣkiñcanā ye munaya ātmārāmā yamupāsate'pavargāya**

Translation:- 240. King Citraketu praises the Lord:

O Lord That art Invincible, Thou didst win Thy Supreme Victory when Thou hadst preached the flawless Bhāgavata Dharma which Thy devotees follow and which is assiduously preached by the sages who have nothing to call their own and who resort to unflinching devotion to Thee, (transcending all the four objects of human pursuit - the four Puruṣārthas) in order to attain liberation.

Śloka 241:

विषममतिर्न यत्र नृणां त्वमहमिति मम तवेति च।

योऽन्यत्र विषमधिया रचितः स ह्यविशुद्धः क्षयिष्णुरधर्मबहुलः ॥२४१॥६॥१६॥४१॥ ŚB 6.16.41

**viṣamamatirna yatra nṛṇāṃ tvamahamiti mama taveti ca
yo'nyatra viṣamadhiyā racitaḥ sa hyaviśuddhaḥ
kṣayiṣṇuradharmabahulaḥ**

Translation:- 241. Differential notions such as "I" and "you", "mine" and "yours" do not ruffle the men treading on this path of Dharma which leads one to the Lord, as is done in the case of rituals etc. A ritual act performed with a differential outlook is indeed impure and ephemeral in its results and attended unrighteousness and evil.

Śloka 242:

न व्यभिचरति तवेक्षा यया ह्यभिहितो भागवतो धर्मः ।

स्थिरचरसत्त्वकदम्बेष्वपृथग्विधो यमुपासते त्वार्याः ॥२४२॥६।१६।४३। ŚB 6.16.43

na vyabhicarati tavekṣā yayā hyabhihito bhāgavato dharmah
sthiracarasattvakadambēṣvapṛthagdhiyo yamupāsate tvāryāḥ

Translation:- 242. Thy object in proclaiming the Bhāgavata Dharma is ever vindicated; which (Dharma) is exclusively followed by the worthiest on this earth, who (faithfully) regard all the world, the stationary and mobile, as their own self.

Śloka 243:

यत्पादपङ्कजरजः शिरसा बिभर्ति श्रीरब्जजश्च गिरिशः सह लोकपालैः ।

लीलातनूः स्वकृतसेतुपरीप्सया यः काले दधत्स भगवान् स्वकृतेन तुष्येत् ॥२४३॥१०।६२।४२।

ŚB 10.58.37

yatpādapaṅkajarajaḥ śirasā bibharti śrīrabjaśca-giriśaḥ saha lokapālaiḥ
līlātanūḥ svakṛtasetuparīpsayā yaḥ kāle dadhatsa bhagavān svakṛtena
tuṣyet

Translation:- 243. Kālindī extols Lord Kṛṣṇa when she sees Him for the first time:

How could I hope to please the mighty Lord, the dust of Whose lotus feet Goddess Lakṣmī, Brahmā (the lotus born) as well as Śiva (Lord of Kailāsa) and the other guardians of the world receive on their heads, and Who assumes from time to time embodied (divine) forms (avatāras) to safe guard the norms of Dharma that He has set.

Purport

The Lord says in the Gītā:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥

yadā yadā hi dharmasya glānirbhavati bhārata,

abhyutthānamadharmaṣya tadā''tmānaṁ sṛjāmyaham. IV.7

"Whenever there is a decline of righteousness, O Arjuna, and rise of unrighteousness, then I manifest Myself."

Dharma (righteousness) is that which helps a man to attain liberation or salvation. Adharma (unrighteousness) drags the man and hurls him down in the abyss of worldliness and ignorance.

Śrī Viṣṇuīrtha narrates the four tracts of Bhāgavata Dharma in his comment:

- 1) Leading the eligible souls to liberation by detachment to worldliness
- 2) The performance of action (karma) without ahaṁkāra or ego
- 3) To perform duties as acts of devotion to the Almighty

4)To regard the Paramātmā as Independent i.e., the Independent Doer of deeds through the jīva (embodied souls).

Śloka 244:

अथापि यत्पादनखावसृष्टं जगद्विरिञ्चोपहृतार्हणाम्भः ।

सेशं पुनात्यन्यतमो मुकुन्दात्को नाम लोके भगवत्पदार्थः ॥२४४॥११८।२१। ŚB 1.18.21

**athāpi yatpādanakhāvasṛṣṭaṁ jagadviriñcopahṛtārhaṇāmbhaḥ
seśaṁ punātyanyatamo mukundātko nāma loke bhagavatpadārthaḥ**

Translation:- 244. To Whom else but Mukunda could the appellation Bhagavān apply, seeing that the water, which was offered by the creator (Brahmā), as arghya (oblation) at His feet , sanctified the whole universe along with Lord Śiva (who bore on His, Śiva's, head in response to Bhagīratha's prayer) when it fell from the nails of Bhagavān's feet in the form of Gangā.

Śloka 245:

तमेव यूयं भजतात्मवृत्तिभिर्मनोवचः कायगुणैः स्वकर्मभिः ।

अमायिनः कामदुग्धाङ्घ्रिपङ्कजं यथाधिकारावसितार्थसिद्धये ॥२४५॥४।२१।३२। ŚB 4.21.33

**tam eva yūyaṁ bhajatātmavṛttibhirmanovacaḥ kāyaguṇaiḥ svakarmabhiḥ
amāyinaḥ kāmādughāṅghripaṅkajaṁ yathādhikārāvasitārthasiddhaye**

Translation:- 245. Pṛthurāja tenders his advice to his subjects:

Confident of achieving the desired goal according to your merits (competence) and with full sincerity , worship Him alone Whose lotus feet will grant all that the heart desires, expressing your devotion in thought, word and deed by scrupulously performing the enjoined karmas following your proper vocations.

Purport

The following Brahmasūtra is illustrated by the above śloka:

"तथा चैकवाक्यतोपबन्धात्॥" "tathā caikavākyatopabandhāt." III.iv.24

"And because (the stories) become connected (with meditations) through unity of idea in that way, (therefore they are meant for illuminating the proximate knowledge)."

The Gītā says: IV.15

"एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम्॥

"evaṁ jñātvā kṛtaṁ karma pūrvairapi mumukṣubhiḥ,

kuru karmaiva tasmāttvaṁ pūrvaiḥ pūrvataraṁ kṛtam.

"Having known this, the ancient seekers after freedom (the desired goal) also performed actions; therefore, do thou perform actions as did the ancients in days of yore."

Knowing that no one can be tainted if he works without egoism, attachment and expectation of fruits, one should perform one's duty. The ancients (mumukṣus) such as king Janaka and others, engaged in themselves in such action. So one can also perform actions in this spirit.

Śloka 246:

स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः ।

योऽमायया सन्ततयाऽनुवृत्त्या भजेत तत्पादसरोजगन्धम् ॥२४६॥१।३।३८। ŚB 1.3.38

**sa veda dhātuḥ padavīm parasyadurantavīryasya rathāṅgapāṇeḥ
yo'māyayā santatayā'nuvṛtṭyā bhajeta tatpādasarojagandham**

Translation:- 246. Sūta advises the observance of Bhāgavata Dharma for attainment of the desired goal:

One, who by sincere and ceaseless devotion and service has come to inhale the fragrance of His lotus feet, will alone come to know His leelās (sportive activity), and Who is the Creator of infinite power, the Supreme Lord, the Wielder of the discus (Chakrapāṇi).

Śloka 247:

इत्थं परस्य निजवर्त्मरिरक्षयात्तलीलातनोस्तदनुरूपविडम्बनानि ।

कर्माणि कर्मकषणानि यदूत्तमस्य गायेदमुष्य पदयोरनुवृत्तिमिच्छन् ॥२४७॥१०।१०३।४०। ŚB

10.90.49

**ittham parasya nijavartmarirakṣayāttalīlātanostadanurūpaviḍambanāni
karmāṇi karmakaṣaṇāni yadūttamasya gāyedaṃuṣya
padayoranuvṛttimicchan**

Translation:- 247. (O Parīkṣit) The Supreme Lord assumes many forms for the protection of Bhāgavata Dharma and has done marvellous deeds appropriate to those forms to enlighten the mortals. Contemplating on even one of His deeds is capable of absolving them of the bonds of karma. For one who desires to gain the favour of serving the feet of Lord Kṛṣṇa, the crest jewel of the Yadu race, he should listen to the stories of His sportive activities.

Śloka 248:

मर्त्यस्तयानुसवमेधितयानुवृत्त्या श्रीमत्कथाश्रवणकीर्तनचिन्तयैति ।

तद्धाम दुष्करकृतं जनतापवर्गं ग्रामाद्वनं क्षितिभुजोऽपि ययुर्यदर्थं ॥२४८॥१०।१०३।४१। ŚB

10.90.50

**martyastayānusavamedhitayānuvṛtṭyā
śrīmatkathāśravaṇakīrtanacintayaiti,
taddhāma duṣkarakṛtaṁ janatāpavargaṁ grāmādvanaṁ kṣitibhujo'pi
yayuryadarthe**

Translation:- 248. By listening to, contemplating and extolling the exalted glories of Bhagavān Śrī Kṛṣṇa every moment, the devoted service thus rendered by the mortal develops in strength. Though it is difficult to reach beyond Time, it has no sway in the Lord's realm. Even great kings have left their kingdoms and retired to the forest for attaining heaven (Vaikuṇṭha).

Śloka 249:

शृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णशःस्मरन्ति नन्दन्ति तवेहितं जनाः ।

त एव पश्यन्त्यचिरेण तावकं भवप्रवाहोपरमं पदाम्बुजम् ॥२४९॥१।८।३९। ŚB 1.8.36

**śṛṇvanti gāyanti grṇanty abhikṣṇaśaḥ smaranti nandanti tavehitaṁ janāḥ
ta eva paśyantyacireṇa tāvakaṁ bhavapravāhoparamaṁ padāmbujam**

Translation:- 249. Kuntidevī extols Bhagavān Śrī Kṛṣṇa who protected Parīkṣit from the Brahmāstra of Aśvatthāma:

It is those men, Thy devotees, who constantly listen to Thy glorious deeds or themselves sing them or extol them constantly, contemplate on them and rejoice when others recite them - it is they who ere long behold Thy lotus feet which puts an end to the never ending succession of births and deaths.

Purport

In this context the following Brahmasūtra is quoted:

"लिङ्गाच्च ।" "līṅgācca," IV.i.2

"And (this is so) on account of the indicatory mark." The indicatory sign conveys the idea of repetition. The Bṛhadāraṇyaka Upaniṣad (IV.v.6) says: "The Self (Paramātmā), my dear, should be realised - should be heard of, reflected on and meditated on." Repetition is meant for bringing about the realisation of the Paramātmā for one to whom this realisation does not come promptly.

Śloka 250:

सर्वाणि मद्भिष्यतया भवद्भिश्चराणि भूतानि सुता ध्रुवाणि ।

सम्भावितव्यानि पदे पदे वो विविक्तदृष्टिस्तदुतार्हणं मे ॥२५०॥५।५।२६। ŚB 5.5.26

**sarvāṇi maddhiṣṇyatayā bhavadbhiṣcarāṇi bhūtāni sutā dhruvāṇi
sambhāvitavyāni pade pade vo vivikta-dṛṣṭistadutārhaṇaṁ me**

Translation:- 250. Rṣabharūpi (assuming the form of a bull) Paramātmā tells his sons the characteristics of ārjava (straightforwardness):

My sons, you should unhesitatingly contemplate with pure minds, on all creatures, animate and inanimate, as My abodes, and respect them as such. That alone would be the true worship you could offer Me.

Śloka 251:

मनोवचोदृक्करणैर्हि तस्य साक्षात्कृतं मे परिबर्हणं तत् ।

विना पुमान्येन महविमोहकृतान्तपाशान्न विमोक्तुमीशः ॥२५१॥५।५।२७। ŚB 5.5.27

**manovacodaṛkkaraṇairhi tasya sāksātkṛtaṁ me paribarhaṇaṁ tat,
vinā pumānyena mahāvimohakṛtāntapāśānna vimoktumīśaḥ**

Translation:- 251. The activity of the mind, tongue, eyes and other indriyas, finds its direct reward in MY worship; no man can hope to escape from falling a victim to the great grief (delusion) of the noose of Death.

Śloka 252:

खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन् ।

सरित्समुद्रांश्च हरेः शरीरं यत्किंच भूतं प्रणमेदनन्यम् ॥२५२॥११।२।४१। ŚB 11.2.41

**khaṁ vāyumagniṁ salilaṁ mahīṁ ca jyotīṁṣi sattvāni diśo drumādīn,
saritsamudrāṁśca hareḥ śarīraṁ yatkiṁca bhūtaṁ praṇamedananyam**

Translation:- 252. Sage Kavi advises Nimirāja:

With unalloyed devotion, he bows to the sky (ākāśa), air, fire, water and earth, the celestial bodies, all living beings, the four quarters, trees and the like, the rivers and the seas, and all that exists, as the image of Śrī Hari.

Śloka 253:

शृण्वन्सुभद्राणि रथाङ्गपाणेर्जन्मानि कर्माणि च यानि लोके ।

गीतानि नामानि तदर्थकानि गायन्विलज्जो विचरेदसङ्गः ॥२५३॥११।२।३९। ŚB 11.2.39

**śṛṇvansubhadraṇi rathāṅgapāṇerjanmāni karmāṇi ca yāni loke
gītāni nāmāni tadarthakāni gāyanvilajjo vicaredasaṅgaḥ**

Translation:- 253, Sage Kavi exhorts Janaka:

Having abandoned attachment, one should move about freely, hearing of the auspicious deeds of Bhagavān's incarnations and the exploits of Śrī Hari, the Wielder of the discus, and sing without any fear of shame His names, describing His famed incarnations and deeds.

Śloka 254:

जह्यासुरं भावमिमं त्वमात्मनः समं मनो धत्स्व न सन्ति विद्विषः ।
ऋतेऽजितादात्मन उत्पथस्थितातद्विदध्यनन्तस्य महत्समर्हणम् ॥२५४॥७।८।१०। ŚB 7.8.9
**jahyāsuraṁ bhāvamimam tvamātmanaḥ samam mano dhatsva na santi
vidviṣaḥ ।**

ṛte'jitādātmana utpathasthitātadviddhyanantasya mahatsamarhaṇam
Translation:- 254. Bhakta Pralhāda tells his father Hiranyakaśipu:
Discard this demoniac disposition and keep looking upon all with equal vision.
There are no external enemies except one's uncontrolled mind within, which has
swerved away from righteousness. The mental equipoise constitutes the highest
worship that one can offer the Infinite Lord.

Śloka 255:

तं दुर्जयं शत्रुमसह्यवेगमरुन्तुदं तन्न विजित्य केचित् ।
कुर्वन्त्यसद्विग्रहमत्र मर्त्यैर्मित्रैरुदासीनरिपुं विमूढाः ॥२५५॥११।१३।४९। ŚB 11.23.48
**taṁ durjayaṁ śatrumasahyavegamaruntudaṁ tanna vijitya kecit ।
kurvantyasadvigrahamatra martyairmitrairudāsīnaripuṁ vimūḍhāḥ**
Translation:- 255. Lord Kṛṣṇa exhorts Uddhava:

Unable to conquer this enemy (in the guise of the mind) of formidable force,
which is difficult to subdue otherwise than by the Lord's grace, and striking the
vitals, which causes agony, some deluded persons pick up unrighteous quarrels
with other men, and come to look upon some as friends, some as enemies and
some as neutrals (cittavikṣepa).

Śloka 256:

दस्यून्युरं षण्णविजित्य लुम्पतो मन्यन्त एके स्वजिता दिशो दश ।
जितात्मनो ज्ञस्य समस्य देहिनां साधोः स्वमोहप्रभवाः कुतः परे ॥२५६॥७।८।११। ŚB 7.8.10
**dasyūnpuraṁ ṣaṇṇavijitya lumpato manyanta eke svajitā diśo daśa
jitātmano jñasya samasya dehināṁ sādhoḥ svamohaprabhavāḥ kutaḥ pare**

Translation:- 256. There are some who have not subdued the six enemies (the
five senses and the mind) that rob one of everything, who regard that they have
conquered the worlds in all ten directions (the four quarters, the four
intermediate points, the sky overhead and the subterranean regions below).
How then, can a righteous man who has conquered his mind, not attain wisdom
and equability in all embodied beings, since the only enemies are the creations
born of one's own ignorance.

Śloka 257:

मनस्विनो निर्जितदिग्गजेन्द्रा ममेति सर्वे भुवि बद्धवैराः ।
मृधे शयीरन्न तु तद्व्रजन्ति यन्न्यस्तदण्डो गतवैरोऽभियाति ॥२५७॥५।१३।१९। ŚB 5.13.15
**manasvino nirjitadiggajendrā mameti sarve bhuvi baddha-vairāḥ
mr̥dhe śayīranna tu tadvrajanti yannyastadaṇḍo gatavairo'bhiyāti**
Translation:- 257. Jaḍabharata exhorts Rāhūgaṇa regarding the six powerful
enemies of kāma, krodha, etc., the restraint of which leads to liberation:
Great heroes who have subdued the elephants guarding the quarters as well as
the four corners (cardinals), become implacable enemies of each other and bite
the dust (i.e., are slain) for the sake of earth (handful of dust), each claiming, "it
is mine". None of them reaches the goal, which the renouncer (of himsā), who
has abjured enmity, attains.

Śloka 258:

तत्त्वे मनो दर्शने दृगपि स्तुतौ च वाक्कर्मणि ह्यपि करौ श्रवणं कथायाम् ।
संसेवया त्वयि विनेति षडङ्गया किं भक्तिं जनः परमहंसगतौ लभेत ॥२५८॥७।९।५०। ŚB
7.9.50
**tatve mano darśane stutau ca vākkarmaṇi hyapi karau śravaṇam
kathāyām ।
saṁseveyā tvayi vineti ṣaḍaṅgayā kiṁ bhaktiṁ janaḥ paramahamsagatau
labheta**
Translation:- 258. Therefore, O most worshipful One, how can the aspirant
develop devotion to You, Who are the goal of the paramahamsas, without the
wholehearted service to You, consisting of the ṣaḍaṅgas (sixfold) of worship,
viz., salutation, glorification, dedication of all work to Thee, engaging in Thy
service, meditation on Thy feet, and ears listening to Thy exalted glories.

Śloka 259:

वाणी गुणानुकथने श्रवणौ कथायां हस्तौ च कर्मसु मनस्तव पादयोर्नौ ।
स्मृत्यां शिरस्तव सुरप्रवर प्रणामे दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥२५९॥१०।११।३९। ŚB
10.10.38
**vāṇī guṇānukathane śravaṇau kathāyām hastau ca karmasu manastava
pādayornau
smṛtyām śirastava surspravara praṇāme dr̥ṣṭiḥ satām darśane'stu
bhavattanūnām**

Translation:- 259. Importance of ṣaḍaṅgasevā (six fold service): Nalakūbara and Maṇigrīva (the two sons of Kubera) entreat Lord Kṛṣṇa:
Let our tongues be employed (hereafter) in singing Thy praises (ṣaḍaṅgasevā), our ears in hearing Thy exploits, our hands in rendering Thee service, our minds in meditating on Thy feet, our heads bowing to Your abode, and, our sights gazing on saints who are Your very embodiments.

Śloka 260:

सा वागनन्तस्य गुणान्गृणीते करौ च तत्कर्मकरौ मनश्च ।
स्मरेद्वसन्तं स्थिरजङ्गमेषु शृणोति तत्पुण्यकथाः स कर्णः ॥२६०॥१०।१८।२०। ŚB 10.80.3
sā vāganantasya guṇāṅgrṇīte karau ca tatkarṃmakarau manaśca
smaredvasantaṁ sthirajaṅgameṣu śṛṇoti tatpuṇyakathāḥ sa karṇaḥ

Translation:- 260. King Parīkṣit begs of sage Śuka:
Indeed, blessed is the speech that speaks of Thy exalted glories, the hands engaged in Thy service, the mind that meditates on Thee the Indweller of the animate and inanimate, and the ear that drinks the nectar of Thy divine sportive tales.

Śloka 261:

शिरस्तु तस्योभयलिङ्गमानमेतदेव यत्पश्यति तद्धि चक्षुः ।
अङ्गानि विष्णोरथ तज्जनानां पादोदकं यानि भजन्ति नित्यम् ॥२६१॥१०।१८।२०। ŚB 10.80.4
śirastu tasyobhayaliṅgamānamettadeva yatpaśyati taddhi cakṣuḥ
aṅgāni viṣṇoratha tajjanānāṁ pādodakam yāni bhajanti nityam

Translation:- 261. The head that bows before Thy forms, both stationary as well as moving, the eye that sights Thy gorgeous images within the animate and inanimate, blessed are Thy devotees who wash Thy holy feet with the holy arghya (libation).

Śloka 262:

स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुण्ठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युतसत्कथोदये ॥२६२॥११।६।६। ŚB 9.4.18
sa vai manaḥ kṛṣṇapadāravindayorvacāṁsi vaikunṭhaguṇānuvarṇane
karau harermandiramārjanādiṣu śrutiṁ cakārācyutasatkathodaye

Translation:- 262. King Ambarīṣa's way of worship:
He fixed his mind wholly on the lotus feet of Lord Viṣṇu; his speech was exclusively devoted to recounting the glorious qualities of the Lord of

Vaikuṇṭha; his hands in sweeping and cleaning the temple of Lord Śrī Hari and so on, (and) his ears in listening to the uplifting tales of His exploits.

Śloka 263:

मुकुन्दलिङ्गालयदर्शने दृशौ तद्भृत्यगात्रस्पर्शेऽङ्गसङ्गम् ।

घ्राणं च तत्पादसरोजसौरभे श्रीमत्तुलस्या रसनां तदपि ॥२६३॥९।६।७। ŚB 9.4.19

mukundaliṅgālayadarśane dr̥ṣau tadbhṛtyagātrasparśe'ṅgasaṅgam

ghrāṇam ca tatpādasarojasaurabhe śrīmattulasyā rasanām tadarpite

Translation:- 263. His (Ambarīṣa's) eyes were engrossed in seeing the images and temples of Lord Śrī Hari (the Bestower of liberation) his body in embracing the Viṣṇu bhaktas, his breath was attracted to the fragrance of the auspicious Tulasi leaves, derived from His lotus feet, and his tongue to tasting the prasāda (sacred food) offered to Him.

Śloka 264:

पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवन्दने ।

कामं तु दास्ये न तु कामकाम्यया यदुत्तमश्लोकजनाश्रयां रतिम् ॥२६४॥९।६।८। ŚB 9.4.20

pādaū hareḥ kṣetra-padānusarpaṇe śiro hr̥ṣīkeśa-padābhivandane

kāmaṁ tu dāsyē na tu kāma-kāmyayā yaduttamaślokaḥ janāśrayāṁ ratim

Translation:- 264. His feet repeatedly repaired to pilgrimage, to the shrines of Śrī Hari, his head bent in perpetual worship of Lord Viṣṇu; (and he) coveted the offerings made to the Lord, not for the sake of pleasure but for his eagerness for service to the Lord.

Śloka 265:

एवं सदा कर्मकलापमात्मनः परेऽधियज्ञे भगवत्यधोक्षजे ।

सर्वात्मभावं विदधन्महीमिमां तन्निष्ठविप्राभिहितः शशास ह ॥२६५॥९।६।९। ŚB 9.4.21

evaṁ sadā karmakalāpamātmanah pare'adhiyajñe bhagavatyadhokṣaje

sarvātmabhāvaṁ vidadhanmahīmimāṁ tanniṣṭhaviprābhīhitaḥ śaśāsa ha

Translation:- 265. Thus, dedicating from day to day (King Ambarīṣa's) all his actions to the exalted Lord Adhokṣaja, the first Cause and Dispenser of the fruits of the sacrifice, and experiencing the Paramātmā as present in all that exists, he ruled the earth, it is said, with the advice of Brahmanas (like sage Vasiṣṭha), who were entirely devoted to the Lord,

Śloka 266:

बिले बतोरुक्रमविक्रमान्ये न शृण्वतः कर्णपुटे नरस्य ।

जिह्वाऽसती दार्दुरिकेव सूत न चेत्प्रगायत्युरुगायगाथाम् ॥२६६॥२।३।२०। ŚB 2.3.20

**bile batorukramavikramānye na śṛṇvataḥ karṇapute narasya
jihvā'satī dārdurikeva sūta na cetpragāyatyurugāyagāthām**

Translation:- 266. Saunaka says to Sūta:

Alas the ears of the man who does not listen to the exalted glories of the Lord Who is ever praised, are mere holes; and no less contemptible than the croaking of the frog is the babbling of the man who does not join in singing the praises of Lord Viṣṇu.

Śloka 267:

भारः परं पट्टकिरीटजुष्टमप्युत्तमाङ्गं न नमेन्मुकुन्दम् ।

शिवौ करौ नो कुरुतः सपर्या हरैर्लसत्काञ्चनकङ्कणौ वा ॥२६७॥२।३।२१। ŚB 2.3.21

**bhāraḥ paraṁ paṭṭakirīṭajusṭamapyuttamāṅgaṁ na namenmukundam
śāvau karau no kurutaḥ saparyāṁ harerlasatkāñcanakaṅkaṇau vā**

Translation:- 267. A head though adorned with a silk turban or a diadem, which never bows to Lord Mukunda (the Bestower of liberation) can only be a burden. Even so, the hands though adorned with bracelets of shining gold, which never offer worship to Śrī Hari are no better than those of a dead man.

Śloka 268:

बर्हायिते ते नयने नराणां लिङ्गानि विष्णोर्न निरीक्षतो ये ।

पादौ नृणां तौ द्रुमजन्मभाजौ क्षेत्राणि नानुव्रजतो हरेर्यौ ॥२६८॥२।३।२२। ŚB 2.3.22

**barhāyite te nayane narāṇāṁ liṅgāni viṣṇor na nirīkṣato ye
pādaū nṛṇāṁ tau druma-janma-bhājau kṣetrāṇi nānuvrajato hareryau**

Translation:- 268. Those eyes that do not gaze on the images of Lord Viṣṇu are no better than the eyes on peacock plumes; and those feet which do not lead one to the shrines of Śrī Hari are as good as the roots of trees.

Śloka 269:

जीवश्छवो भागवताङ्घ्रिरेणुं न जातु मर्त्योऽभिलषेत यस्तु ।

श्रीविष्णुपद्या मनुजस्तुलस्याः श्वसञ्छवो यस्तु न वेद गन्धम् ॥२६९॥२।३।२३। ŚB 2.3.23

**jīvañschavo bhāgavatāṅghrireṇuṁ na jātu martyo'bhilaṣeta yastu
śrīviṣṇupadyā manujastulasyāḥ śvasañchavo yastu na veda gandham**

Translation:- 269. One who has never bathed in the dust from the feet of the Lord's devotees is no better than dead; and also one who has not inhaled the fragrance of the Tulasī (basil) leaves offered at the feet of Lord Viṣṇu, is like a (mere) breathing corpse.

Śloka 270:

निष्किञ्चना मय्यनुरक्तचेतसः शान्ता महान्तोऽखिलजीववत्सलाः ।
कामैरनालब्धधियो जुषो ये ते यन्नैरपेक्ष्यं हि विदुः सुखं मम ॥२७०॥११।१४।१७। ŚB

11.14.17

**niṣkiñcanā mayyanuraktacetasaḥ śāntā mahānto'khilajīvavatsalāḥ
kāmairanālabdhadhiyo juṣo ye te yannairapekṣyaṁ hi viduḥ sukhaṁ
mama**

Translation;- 270. Lord Kṛṣṇa tells Uddhava of the excellent devotees (pakva): Others cannot feel the Divine Bliss which is apprehended only by those who have abjured all their possessions, whose mind is devoted to Me, who have conquered their passions and are affectionate to all living beings and whose minds are free from self-conceit; for this bliss can only be known by those who are free from all desires.

Śloka 271:

अकिञ्चनानां हि धनं शिलोज्जनं स तेन निर्वर्तितसाधुसत्क्रियः ।
कथं विगर्हं नु करोम्यधीश्वराः पौरोधसं हृष्यति येन दुर्मतिः ॥२७१॥६।७।३७। ŚB 6.7.36
**akiñcanānāṁ hi dhanam śiloñchanam sa tena nirvartitasādhusatkriyaḥ
katham vigarhyaṁ nu karomyadhiśvarāḥ paurodhasaṁ hr̥ṣyati yena
durmatih**

Translation:- 271. The way of life of the devotees of the second variety: Śilā (gleaning grains left in a field after reaping the harvest) and uñchana (picking grains lying scattered in the market place) are the only wealth of meditant brāhmaṇas. But with that, they as householders, dispense hospitality to noble souls. How then can I take to the degraded profession of a priest, though fools may rejoice in it.

Note: Śilā and uñchana are glorified in the scriptures as the best means of livelihood for a brāhmaṇa.

Śloka 272:

मागारदारात्मजदेहबन्धुषु सङ्गो यदि स्याद्भगवत्प्रियेषु नः ।
यः प्राणवृत्त्या परितुष्ट आत्मवान्सिद्ध्यत्यदूरान्न तथेन्द्रियप्रियः ॥२७२॥५।१८।१०। ŚB 5.18.10
**māgāra-dārātmaja-deha-bandhuṣu saṅgo yadi syād bhagavat-priyeṣu naḥ
yaḥ prāṇa-vṛttyā parituṣṭa ātmavānsiddhyatyadūrānna tathendriya-priyaḥ**

Translation:- 272. Bhakta Pralhāda extols Lord Narasimha, highlights the nobility of the almost ripe yogis:

If there is to be any attachment in our hearts, let it not be for one's home, wife and children, wealth and kinsmen, but for the loving devotees of the Lord. That

man with a controlled mind, who is contented with nothing more than the bare necessities to keep him alive attains blessedness and soon attains fulfillment, but not the man who is a slave to his senses.

Śloka 273:

स चिन्तयन् द्रव्यक्षरमेकदाम्भस्युपाशृणोद्विर्गदितं वचो विभुः ।
स्पर्शेषु यत्षोडशमेकविंशं निष्किञ्चनानां नृप यद्धनं विदुः ॥२७३॥२।१।६। **ŚB 2.9.6**
sa cintayan dvyakṣaramekadāmbhasyupāśṛṇodvirgaditaṁ vaco vibhuḥ
sparśeṣu yatṣoḍaśamekaviṁśaṁ niṣkiñcanānāṁ nṛpa yaddhanaṁ viduḥ

Translation:- 273. O king, Brahmā, when he was absorbed in thought, heard uttered twice, close to him on the waters, a word of two syllables ta-pa-, the sixteenth and twenty-first among the twenty-five hard consonants, which signifies the wealth of men who have abjured all their possessions.

Śloka 274:

विषयतृषो नरपशवो य उपास्ते विभूतीर्न परं त्वाम् ।
तेषामाशिष ईश तदनु विनश्यन्ति यथा राजकुलम् ॥२७४॥६।१६।३८। **ŚB 6.16.38**
viṣayatṛṣo narapaśavo ya upāstate vibhūtīrṇa paraṁ tvām
teṣāmāśiṣa īśa tadanu vinaśyanti yathā rājakulam

Translation:- 274. King Citraketu's reproach to those craving for worldly objects:

Those brutes are in human form who thirst for the pleasures of the sense, and worship the lesser gods (like Indra), but not Thee, the Supreme. The pleasures enjoyed by the benedictions of the lesser gods, O Lord, are destroyed with the destruction of those powers (i.e., those gods), even as the blessings (similar to those) enjoyed by the retainers of a royal family, when that family is destroyed.

Śloka 275:

वरान्विभो त्वद्वरदेश्वराद्बुधः कथं वृणीते गुणविक्रियात्मनाम् ।
ये नारकाणामपि सन्ति देहिनां तानीश कैवल्यपतेर्वृणीत कः ॥२७५॥४।२०।२४। **ŚB 4.20.23**
varānvibho tvadvaradeśvarādbudhaḥ katham vṛṇīte guṇavikriyātmanām
ye narakāṇāmapi santi dehināṁ tānīśa kaivalyapatervṛṇīta kaḥ

Translation:-275. King Pṛthu praises Lord Hari:

O Lord, how can any wise man ask of Thee, Who are the Ruler of those capable of granting boons, for blessings desired by those whose mind is engrossed in this world and which are available even to the denizens of hell.

Śloka 276:

मां प्राप्य मानिन्यपवर्गसम्पदं वाञ्छन्ति ये सम्पद एव तत्पतिम् ।
ते मन्दभाग्या निरयेऽपि ये स्युर्मात्रात्मकत्वान्निरये सुसङ्गमः ॥२७६॥१०।७५।५७। ŚB

10.60.53

mām prāpya māninyapavargasampadam vāñchanti ye sampada eva
tatpatim

te mandabhāgyā niraye'pi ye syurmātrātmakatvātānniraye susaṅgamah

Lord Kṛṣṇa tells Rukmiṇīdevī:

Translation:-276. Unfortunate indeed are they, O gracious Lady, who have propitiated Me, the Source and Bestower of liberation, as well as material wealth, seek of Me only enjoyments which can be experienced even in the lowest living species. Such men whose minds are given to the pleasures of the senses are mightily pleased with hell (thinking it to be) a pleasant resort.

Śloka 277:

नूनं विमुष्टमतयस्तव मायया ते ये त्वां भवाप्ययविमोक्षणमन्यहेतोः ।
अर्चन्ति कल्पकतरुं कुणपोपभोग्यमिच्छन्ति यत्स्पर्शजं निरयेऽपि नृणाम् ॥२७७॥४।१०।१। ŚB

4.9.9

nūnaṁ vimuṣṭamatayastava māyayā te ye tvāṁ
bhavāpyayavimokṣaṇamanyahetoḥ
arcanti kalpakataruṁ kuṇapopabhogyamicchanti yatsparśajam niraye'pi
nṛṇām

Translation:- 277. Bhakta Dhruva prays to Lord Hari:

Their minds have surely been eclipsed by Thy Māyā, who worship You, the Kalpataru (wish yielding tree) that can grant freedom from the bondage of karma - for other things such as sensual pleasures enjoyable by the body which is no better than a carcass, and which can be had by living beings even in hell.

Śloka 278:

न नाकपृष्ठं न च पारमेष्ठ्यं न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा वाञ्छन्ति यत्पादरजःप्रपन्नाः ॥२७८॥१०।१४।३७। ŚB 10.16.37

na nākapṛṣṭhaṁ na ca pārameṣṭhyaṁ na sārvaabhaumaṁ na
rasādhipatyam

na yogasiddhīrapunarbhavaṁ vā vāñchanti yatpādarajaḥ-prapannāḥ

Translation:- 278. The wives of the formidable serpent Kāliya sing about the glory of Lord Hari who punished their husband:

Those who have obtained the dust of your feet covet not heaven nor the overlordship of the earth, nor the supremacy of Brahmā, nor for dominion over the nether world, nor for the mystic powers of yoga, nor even for freedom from bondage of karma.

Śloka 279:

नात्यन्तिकं विगणयन्त्यपि ते प्रसादं किं चान्यदर्पितभयं भुव उन्नयैस्ते ।
येऽङ्ग त्वदङ्घ्रिशरणा भवतः कथायाः कीर्तन्यतीर्थयशसः कुशला रसज्ञाः ॥२७९॥३।१६।४८।

ŚB 3.15.48

nātyantikam vigaṇayantyapi te prasādam kiṁ cānyadarpitabhayaṁ
bhruva unnayaiste
ye'ṅga tvadaṅghriśaraṇā bhavataḥ kathāyāḥ kīrtanyatīrthayaśasaḥ kuśalā
rasajñāḥ

Translation:- 279. Sage Saunaka and others curse Jaya and Vijaya (guards of Vaikuṇṭha) for refusing them entry, and extol Śrī Hari:
O Lord, Your sanctifying glories are pleasing and worthy of celebration. Hence, those sages who know their true interest seek refuge in Thy feet and take delight in the surpassing sweetness of Thy glories, and do not even cherish mokṣa (liberation) which can be had by Thy grace, much less such blessings (as the exalted position of Indra and so on), which are under the dread of the mere lifting of Thy eyebrow.

Śloka 280:

कामं भवेम स्ववृजिनैर्निरयेषु नष्टाश्चेतोऽलिवद्यदि नु ते पदयो रमेत ।
वाचश्च नस्तुलसिवद्यदि तेऽङ्घ्रि शोभाः पूर्येत ते गुणगणैर्यदि कर्णरन्ध्रः ॥२८०॥३।१६।४९। ŚB

3.15.49

kāmaṁ bhavema svavṛjinairnirayeṣu naṣṭāśceto'livadyadi nu te padayo
rameta
vācaśca nastulasivadyadi te'ṅghriśobhāḥ pūryeta te guṇagaṇairyadi
karṇarandhraḥ

Translation:- 280. If as a result of our sins (the suggestion is that the above mentioned sages already feel they have been too severe with Jaya and Vijaya, and have thus incurred sin), let us by all means be born in the meanest of births, only if our minds rejoice in the thought of Your lotus feet, as the bees do (in flowers), if our speech like the Tulasi leaves derives its grace by virtue of their connection with them (Thy feet), and if our ears get filled with the accounts of your manifold virtues.

Śloka 281:

न कामयेऽन्यं तव पादसेवनादकिञ्चनप्रार्थ्यतमाद्वरं विभो।

आराध्य कस्त्वामपवर्गदं हरे वृणीत आर्यो वरमात्मबन्धनम्॥२८१।१०।५४।५७। ŚB 10.52.56

na kāmaye'nyam tava pādasevanādakimcanaprārthyatamādvaram vibho,
ārādhya kastvāmapavargadam hare vṛṇīta āryo varamātmabandhanam

Translation:- 281. I crave no other boon other than the service of Your sacred feet, O Omniscient Lord, which is the highest that a man who has abjured his ego, can pray for. which sensible man having propitiated Thee, the Dispenser of liberation, O Hari, will ask for a boon calculated to bind the soul further.

Śloka 282:

सत्यं दिशत्यर्थितमर्थितो नृणां नैवार्थितो यत्पुनरर्थिनो मदः ।
स्वयं विधत्ते भजतामनिच्छतामिच्छाविधानं निजपादपल्लवम्

॥२८२॥५।१९।२७। ŚB 5.19.27

satyam diśatyarthitamarthito nṛṇām naivārthito yat punararthino madaḥ
svayam vidhatte bhajatāmanicchatāmicchāvidhānam nijapādapallavam

Translation:- 282. The deities glorify the greatness of Bhāratavarṣa and glorify the boundless mercy of the Lord:

It is true that the Lord grants whatever men pray for; but He does not confer the permanent bliss which is supremely to be desired. For it is evident that men continue to seek even after they have gained what they have longed for. To them who worship Him without seeking anything and ask nothing of Him, He confers upon them the blessings of His lotus feet which blots out all desires.

Śloka 283:

विश्वस्य यः स्थितिलयोद्भवहेतुराद्यो योगेश्वरैरपि दुरत्यययोगमार्गः ।
क्षेमं विधास्यति स नो भगवांस्त्र्यधीशस्त्रातास्मदीयविमृशेन कियानिहार्थः ॥२८३॥३।१७।३७। ŚB

3.16.37

viśvasya yaḥ sthītilayodbhavaheturādyo yogeśvarairapi
duratyayayogamārgaḥ

kṣemaṁ vidhāsyati sa no bhagavānstryadhīśastatrāsmadīyavimṛśena
kiyānihārthaḥ

Translation:- 283. Brahmā depicts the infinite mercy of the Almighty and His deep affection:

If the primordial Lord, Who is the Controller of the three guṇas, and Who causes the creation, preservation and dissolution of the universe, and Whose

yogamāyā may not be understood even by the master yogis, and will look after our welfare, what then can we attain by deliberating endlessly on this matter?

Śloka 284:

न यस्य सख्यं पुरुषो वेति सख्युः सखा वसन्संवसतः पुरेऽस्मिन् ।

गुणो यथा गुणिनोऽव्यक्तदृष्टिस्तस्मै महेशाय नमस्करोमि ॥२८४॥६।४।२४। ŚB 6.4.24

**na yasya sakhyam puruṣo veti sakhyuḥ sakhā vasansamvasataḥ pure'smin
guṇo yathā guṇino'vyaktadr̥ṣṭistasmai maheśāya namaskaromi**

Translation:- 284. Dakṣa entreats Bhagavān:

I make obeisances to the Supreme Lord, the Friend, living with Whom in the same body, the jīva, His companion, does not know His beneficent nature and helpful attitude, He, being the Seer of the visible universe - even as the objective world cannot perceive the senses that serve to manifest it.

Śloka 285:

यथा हृषीकेश खलेन देवकी कंसेन रुद्धातिचिरं शुचार्पिता ।

विमोचिताहं च सहात्मजा विभो त्वयैव नाथेन मुहुर्विपद्गणात् ॥२८५॥१।८।२६। ŚB 1.8.23

**yathā hr̥ṣīkeśa khalena devakī kaṁsena ruddhāticiram śucārpitā
vimocitāham ca sahātmajā vibho tvayaiva nāthena muhurvipadgaṇāt**

Translation:- 285. Kuntī gratefully remembers the obligations of Lord Kṛṣṇa: O Hṛṣīkeśa (Lord of the senses), Devakī (Your own mother) owed her release to Thee, who had been shut in prison by the wicked Kāṁsa, and was overcome with grief. But I and my sons, O Lord, were repeatedly saved by Thee from a series of calamities.

Śloka 286:

विषान्महाग्नेः पुरुषाददर्शनादसत्सभाया वनवासकृच्छ्रतः ।

मृधे मृधेऽनेकमहारथास्त्रतो द्रौण्यस्त्रतश्चास्म हरेऽभिरक्षिताः ॥२८६॥१।८।२७। ŚB 1.8.24

**viṣānmahāgneḥ puruṣādadarśanādasatsabhāyā vanavāsakṛcchrataḥ
mṛdhe mṛdhe'nekamahārathāstrato drauṇyastrataścāsma
hare'bhirakṣitāḥ**

Translation:- 286. It was You, O Lord. Who saved us from being poisoned, and from a huge conflagration, and brought us safely from the encounter with the cannibal, from the assembly of the wicked (Duryodhana and others), from the perils of the forest life, from the missiles of many a super-charioteer (Bhīṣma, Droṇa, Karṇa, etc.), in every battle, and just now from the Brahmāstra launched by Aśvatthāma (son of Droṇa) to destroy the entire Pāṇḍava clan.

Śloka 287:

तस्यैव मे सौहृदसख्यमैत्री दास्यं पुनर्जन्मनि जन्मनि स्यात् ।

महानुभावेन गुणालयेन विषज्जतस्तत्पुरुषप्रसङ्गः ॥२८७॥१०।१९।३५। ŚB 10.81.36

**tasyaiva me sauhṛdasakhyamaitrī dāsyam punarjanmani janmani syāt
mahānubhāvena guṇālayena viṣajjatastatpuruṣaprasaṅgaḥ**

Translation:- 287. Sudāma prays to Lord Hari:

May I secure from birth to birth, His goodwill, love, friendship and service. By virtue of deep devotion to the Blessed One, the Abode of all excellence, may I obtain close association with His devotees.

Śloka 288:

भक्ताय चित्रा भगवान् हि सम्पदो राज्यं विभूतीर्न समर्थयत्यजः ।

अदीर्घबोधाय विचक्षणः स्वयं पश्यन्निपातं धनिनां मदोद्धवम् ॥२८८॥१०।१९।३६। ŚB

10.81.37

**bhaktāya citrā bhagavān hi sampado rājyaṁ vibhūtīrṇa samarthayatyajah
adīrghabodhāya vicakṣaṇaḥ svayaṁ paśyannipātaṁ dhaninām
madodbhavam**

Translation:- 288. The Exalted Lord, Who is ever free from the shackles of karma is wise enough to refrain from bestowing great wealth, power or possessions that contribute to earthly happiness to His devotees, lest there should be impediments to the Truth, for He can foresee the downfall brought about on the rich due to their pride.

Śloka 289:

स्यान्नस्तवाङ्घ्रिरशुभाशयधूमकेतुः क्षेमाय यो मुनिभिरार्द्रहृदोह्यमानः ।

यः सात्त्विकैः समविभूतिरात्मविद्धिर्व्यूहार्चितः सवनशः समविक्रमैर्यः ॥२८९॥११।६।१०। ŚB

11.6.10

**syānnastavāṅghriraśubhāśayadhūmaketuḥ kṣemāya yo
munibhirārdrāhṛdohyamānaḥ
yaḥ sātvatāiḥ samavibhūtayaātmavadbhirvyūhe'rcitaḥ savanaśaḥ
samavikramairyah**

Translation:- 289. Brahmā and other gods entreat Lord Kṛṣṇa to return to Vaikuṇṭha (the Kṛṣṇa incarnation having come to an end):

May Thy feet burn like fire our unholy desires - those feet, which the sages contemplate upon with hearts melting with love for the sake of liberation, which

are worshipped by devotees, in one of Thy four fold manifestations (four fold Puruṣārthas). Let Thy blessed feet favour those who desire to attain eternal bliss.

Śloka 290:

प्रक्रमवत्स्वसत्कृतं पुरुषेषु धीषु तु बहिरन्तरसच्चरणे।
तव पुरुषवदन्त्यखिलशक्तिधृतः स्वकृतम्॥२९०॥१०।१४।२१। not found
prakramavatsvasatkṛtaṁ puruṣeṣu dhīṣu tu bahirantarasaccaraṇe
tava puruṣavadantyakhilāśaktidhṛtaḥ svakṛtam

Translation:- 290. The presiding deities of Śrutis (vedas) beseech the Paramātmā when the time is ripe for the creation of the world:
O Puruṣa (Paramātmā), You are the Propellor and Doer of both the good and the evil acts of human beings internally as the Puruṣa, and externally as Kāla, leading them to their respective destination according to their merits. The wise regard their own actions as done by Your grace only.

Purport

The above śloka is from the Śrutigītā - a song of praise uttered by the vedas (Śrutis) in living form. The following Brahmasūtra is relevant as being illustrated by the above śloka.

"छन्दोऽभिधानान्नोति चेन्न तथा चेतोऽर्पणनिगदात्तथा हि दर्शनम्॥" " "chando'bhidhānānnoti
cenna tathā ceto'rpaṇanigadāttathā hi darśanam."I.i.25

"If it be objected that Brahman is not spoken of, because the mention is about a metre (chanda), we say no, for the dedication of the mind is taught in that way, for similar instances are found elsewhere."

Puruṣa or Paramātmā is directly referred to be the word Gāyatrī, though in the primary sense the word Gāyatrī means a metre. According to Śrī Aurobindo, "the power of Gāyatrī is the light of the Divine Truth. It is the mantra of knowledge (of Brahman, the Propellor and Doer of the acts of human beings).

Śloka 291:

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन्प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥२९१॥४।१०।६। ŚB 4.9.6
yo'ntaḥ praviśya mama vācamimāṁ prasuptāṁ
sañjīvayatyakhilāśaktidharaḥ svadhāmnā
anyāṁśca hastacaraṇaśravaṇatvagādīnprāṇānnamo bhagavate puruṣāya
tubhyam

Translation:- 291. Bhakta Dhruva extols Hari:
I bow to Thee That rules all hearts and wields all powers. Having entered my inner self, Thou hast awakened by Thy Puissance my dormant speech and other organs such as hands, feet, ears, my sense of touch and all other sense organs.

Śloka 292:

देहेन्द्रियप्राणमनोधियोऽमी यदंशविद्धाः प्रचरन्ति कर्मसु ।

नैवान्यदा लौहमिव प्रतप्तं स्थानेषु तद्द्रष्टृपदेशमेमि ॥२९२॥६।१६।२४। ŚB 6.16.24

**dehendriyaprāṇamanodhiyo'mī yadaṁśaviddhāḥ pracaranti karmasu
naivānyadā lauhamiva prataptaṁ sthāneṣu taddraṣṭrapadeśameti**

Translation:- 292. Sage Nārada consoles Citraketu over the loss of his son: The body and the organs of sense and action, the vital airs, mind and intellect are active when animated by only a fraction of the Spirit (in the waking and dreaming states) but not at other times (as in sleep) even as a piece of iron burns when touched, only when it has been heated first.

Purport

The Brahmasūtra which can be illustrated in this context is as follows:

"प्राणस्तथाऽनुगमनात्॥" "prāṇastathā'nugamanāt." I.i.28

"Prāṇa is Brahman, because it is comprehended thus."

The word Prāṇa is to be understood in the sense of Brahman. The Muṇḍaka Upaniṣad states as follows:

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दष्टे परावरे ॥ II.ii.8

bhidyate hṛdayagranthiśchidyante sarvasaṁśayāḥ,
kṣīyante cāsyā karmāṇi tasmin daṣṭe parāvare. II.ii.8

"When He (Spirit) that exists as the superior and inferior (even a fraction) is known, all the results of one's actions get eradicated." (The idea is that one becomes free (liberated) on the eradication of the causes of the worldly state).

Śloka 293:

नमो नमस्तेऽस्त्वृषभाय सात्वतां विदूरकाष्ठाय मुहुः कुयोगिनाम् ।

निरस्तसाम्यातिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः ॥२९३॥२।४।१४। ŚB 2.4.14

**namo namaste'stvṛṣabhāya sātvatāṁ vidūrakāṣṭhāya muhuḥ kuyoginām
nirastasāmyātiśayena rādhasā svadhāmani brahmaṇi raṁsyate namaḥ**

Translation:-293. Śuka extols Paramātmān;

Hail to Thee, the Protector of Thy devotees, Whom those lacking in devotion do not even know where to work for; and Who by virtue of Thy divine nature unequalled and unsurpassed, delight in Thy own essence, the Brahman.

Śloka 294:

यत्कीर्तनं यच्छ्रवणं यदीक्षणं यद्वन्दनं यत्स्मरणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति कल्मषं तस्मै सुभद्रश्रवसे नमो नमः ॥२९४॥२।४।१५। ŚB 2.4.15
yatkīrtanaṁ yacchravaṇaṁ yadīkṣaṇaṁ yadvandanaṁ yatsmaraṇaṁ
yadarhaṇam

lokasya sadyo vidhunoti kalmaṣaṁ tasmai subhadraśravase namo namaḥ
Translation:- 294. I offer my salutations again and again, to the Lord of the
exalted glory, by singing Whose praises, with their minds dwelling upon Him,
reverently meditating on His images, prostrating before Him, listening to the
tales of His exploits, and offering Him worship, men's sins are instantly
destroyed.

Śloka 295:

नैवात्मनः प्रभुरयं निजलाभपूर्णे मानं जनादविदुषः करुणो वृणीते ।
यद्यज्जनो भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥७।९।११।
ŚB 7.9.11

naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo mānaṁ janād aviduṣaḥ
karuṇo vṛṇīte
yad yaj jano bhagavate vidadhīta mānaṁ tac cātmane prati-mukhasya
yathā mukha-śrīḥ

Translation:- 295. Palhāda lauds the Paramātmān:
The Lord who is sated in the realisation of the bliss of the Self, does not want
honour at the hands of His ignorant devotee for His Own sake. Since, everything
a devotee offers to the Lord comes back to him, just as the adornment of the
face adds to the attractiveness in its reflected image.

Śloka 296:

अर्हसि मुहुर्हत्तमार्हणमस्माकमनुपथानां नमो नम इत्येतावत्सदुपशिक्षितं कोऽर्हति पुमान्
प्रकृतिगुणव्यतिकरमतिरनीश ईश्वरस्य परस्य प्रकृतिपुरुषयोरर्वाक्तनाभिर्नामरूपाकृतिभी रूपनिरूपणम्
॥१॥ ŚB 5.3.4

arhasi muhur arhattamārhaṇamaśmākamanupathānāṁ namo nama
ityetāvatsadupaśikṣitaṁ ko'rhati pumān prakṛtiguṇavyatikaramatiranīśa
īśvarasya parasya
prakṛtipuruṣayorarvāktanābhir nāmarūpākṛtibhī rūpanirūpaṇam.

परिजनानुरागविरचितशबलसंशब्दसलिलसितकिसलयतुलसिकादूर्वाङ्कुरैरपि सम्भृतया सपर्यया किल
परम परितुष्यसि ॥२॥ ŚB 5.3.6

**parijanānurāgaviracitaśabalasaṁśabdasalilasitakisalayatulasikādūrvāṅkur
airapi sambhṛtayā saparyayā kila parama parituṣyasi.**

अथानयापि न भवत इज्ययोरुभारभरया समुचितमर्थमिहोपलभामहे ॥३॥ ŚB 5.3.7

**athānayāpi na bhavata ijjayorubhārabharayā
samucitamarthamihopalabhāmahe.**

आत्मन एवानुसवनमञ्जसा व्यतिरेकेणानुबोभूयमानाशेषपुरुषार्थस्वरूपस्य किन्तु नाथाशिष

आशासानानामेतदभिसंराधनमात्रं भवितुमर्हति ॥४॥ ŚB 5.3.8

ātmana evānusavanamañjasā

**vyatirekeṇānubobhūyamānāśeṣapuruṣārthasvarūpasya kintu nāthāśiṣa
āśāsānānām etad abhisamrādhana-mātram bhavitum arhati.**

**अथ कथञ्चित्स्खलनक्षुत्पतनजृम्भणदुरवस्थानादिषु विवशानां नः श्रीमच्चरणारविंदस्मरणाय
ज्वरमरणदशायामपि सकलकश्मलनिरसनानि तव गुणकृतनामधेयानि वचनगोचराणि भवन्तु**

॥५॥२९६॥ ŚB 5.3.12

**atha kathañcitskhalanakṣutpatanajṛmbhaṇaduravasthānādiṣu vivaśānām
naḥ śrīmaccaraṇāraviṁdasmaraṇāya jvaramaraṇadaśāyāmapi
sakalakaśmalanirasanāni tava guṇakṛtanāmadheyāni vacanagocarāṇi
bhavantu.**

Translation:- 296. (i) Be pleased O most adorable Lord, to accept again and again the homage (worship according to the Bhāgavata Dharma) by your servants. We have been taught by the Paramahāṁsas to repeat our salutations to You (namonamah), as we are incapable of extolling You. How can a mortal born, whose mind is engrossed by the prākṛtik guṇas presume to describe Thy essential nature (sarvottamatva), as You are the Supreme Lord, transcending Prakṛti and Puruṣa in the terms of the names, colours and forms (aprākṛtik qualities) known to this material universe.

(ii) On the other hand, O Supreme One, Thou art graciously pleased with the loving worship of Thy devotees who sing Thy praises in a voice choked with emotion, even though they offer only holy water, pure tender leaves of the holy basil plant and blades of durvā (bermuda) grass.

(iii),(iv) We do not perceive any worthwhile gain for You, even though this sacrifice (material worship) which is cumbrous enough in the materials and resources employed in it, inasmuch as You are the very embodiment of the four Puruṣārthas (four ends of life), spontaneously, incessantly, directly and simultaneously flowing from Your Own Self, and which you accept out of compassion. This sacrifice is intended only for propitiating You and thereby to seek Your prasāda (grace).

(v) Therefore, may we ever utter Thy names, describing Your glorious qualities, and possessing the power to dispel our sins even when we are unable

to remember Thee while slipping, sneezing, falling down and yawning or finding ourselves in a sad plight, or when we are down with fever or are dying.

Śloka 297:

न भजति कुमनीषिणां स इज्यां हरिरधनात्मधनप्रियो रसज्ञः ।

श्रुतधनकुलकर्मणां मदैर्ये विदधति पापमकिञ्चनेषु सत्सु ॥२९७॥४।३१।२२। ŚB 4.31.21

na bhajati kumanīṣiṇāṁ sa iṣyāṁ hariradhanātmadhanapriyo rasajñah
śrutadhanakulakarmanāṁ madairye vidadhati pāpamakiñcaneṣu satsu

Translation:-297. Sage Nārada exhorts Pracetas:

Śrī Hari Who loves the destitutes but who are rich in the grace of Him, Who knows the bliss inherent in their devotion, does not accept the worship of those men who are of mean minds and conceited over their learning, affluence, high birth and achievements and show scorn on the so-called destitute saintly souls.

Śloka 298:

स वाग्विसर्गो जनताघविप्लवो यस्मिन्प्रतिश्लोकमबद्धवत्यपि ।

नामान्यनन्तस्य यशोऽङ्कितानि यत्शृण्वन्ति गायन्ति गृणन्ति साधवः ॥२९८॥१।५।११। ŚB 1.5.11

tad-vāg-visargo janatāgha-viplavo yasmin prati-ślokaṁ abaddhavyaty api
nāmāny anantasya yaśo 'ṅkitāni yatsrṇvanti gāyanti grṇanti sādhaveḥ

Translation:- 298. Sage Nārada enreats Lord Vedavyāsa to compose Śrīmad Bhāgavatam (for propitiating the Bhāgavata Dharma):

But that work (composition) which may be faulty in diction, contains in every verse, the names of Ananta bearing the impress of His famous deeds, destroying the sins of the world. These names the saintly love to chant or extol to others or themselves who love to listen to.

Śloka 299:

यत्रोत्तमस्तमश्लोकगुणानुवादः सङ्गीयतेऽभीक्ष्णममङ्गलग्नः ।

तमेव नित्यं शृणुयादभीक्ष्णं कृष्णेऽमलां भक्तिमभीप्समानः ॥२९९॥१२।३।१५। ŚB 12.3.15

yatrottamaślokaḥ guṇānuvādaḥ saṅgīyate'bhīkṣṇamamaṅgalagṇaḥ
tameva nityaṁ śṛṇuyādabhīkṣṇaṁ kṛṣṇe'malāṁ bhaktimabhīpsamānaḥ

Translation:- 299. Śuka extols the Bhāgavata Purāṇa:

One who is eager to obtain the purest love for Kṛṣṇa should listen repeatedly every day, to the praises (wherever they might be sung) of the exalted Śrī Hari who is constantly extolled, and which destroys all evils.

Śloka 300:

यत्रोत्तमश्लोकगुणानुवादः प्रस्तूयते ग्राम्यकथाविघातः ।

निषेव्यमाणोऽनुदिनं मुमुक्षोर्मतिं सतीं यच्छति वासुदेवे ॥३००॥५।१२।१३। ŚB 5.12.13

**yatrottamaślokaḡaṇuvādaḡ prastūyate grāmyakathāvighātaḡ
niṣevyamāṇo'nudinaṡ mumukṣormatiṡ satīṡ yacchati vāsudeve**

Translation:- 300. The sage Jaḡabharata exhorts King Rahūḡaṇa:

From among the exalted souls, the discourses on the excellences of the Lord are always heard, who scrupulously avoid profane talk, and which (excellences) when listened to constantly, the seeker of liberation develops the purest devotion to Vāsudeva (leading the seeker to the experience of Bimbarūpa).

Śloka 301:

मृषा गिरस्ता ह्यसतीरसत्कथा न कथ्यते यद् भगवानधोक्षजः ।

तदेव सत्यं तदुहैव मङ्गलं तदेव पुण्यं भगवद्गुणोदयम् ॥३०१॥१२।१२।४८। ŚB 12.12.49

**mṛṣā girastā hyasatīrasatkathā na kathyate yad bhagavānadhokṣajaḡ
tad eva satyaṡ taduhaiva maṡḡalaṡ tadeva puṇyaṡ bhagavadguṇodayam**

Translation:- 301. Those are indeed false and ignoble utterances, that do not speak of the exalted Lord Adhokṣaja. Those alone are true which extol the glory of the illustrious Lord, and lo! how purifying and auspicious are they, for they awaken the mind to the glorious attributes of the Lord.

Śloka 302:

तदेव पुण्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम् ।

तदेव शोकार्णवशोषणं नृणां यत्रोत्तमश्लोकयशोऽनुगीयते ॥३०२॥१२।१२।४९। ŚB 12.12.50

**tadeva puṇyaṡ ruciraṡ navaṡ navaṡ tadeva śaśvanmanaso mahotsavam
tadeva śokārṇavaśoṣaṇaṡ nṛṇāṡ yaduttamaḡślokaśo'nugīyate**

Translation:- 302. They delight the mind with ever fresh sweetness; they are a source of great rejoicing to the mind and which are the only means, (through which the glory of Lord Viṣṇu is constantly sung), of quenching the oceans of grief in which men are (in fear of being) drowned.

Śloka 303:

यस्यां न मे पावनमङ्ग कर्म स्थित्युद्धवत्राणनिरोधमस्य ।

लीलावतारेहितकर्म वा स्याद्वन्ध्यां गिरं तां बिभृयान्न धीरः ॥३०३॥११।११।२०। ŚB 11.11.20

**yasyāṡ na me pāvanamaṡḡa karma sthityuddhvatṛāṇanirodham asya
līlāvatārehitakarma vā syādvandhyāṡ giraṡ tāṡ bibhṛyāṡna dhīraḡ**

Translation:- 303. Lord Kṛṣṇa tells Uddhava:

The wise man will have no use for empty words that do not glorify My auspicious sportive activities (leelās) as the prime cause of the creation,

preservation and dissolution of the universe and those incarnations of Mine (taken for the sake of My sport) which are so dear to the world.

Śloka 304:

गां दुग्धदोहामसतीं च भार्या देहं पराधीनमसत्प्रजां च ।
वित्तं त्वतीर्थीकृतमङ्ग वाचं हीनां हियो रक्षति दुःखदुःखी ॥३०४॥११।११।११। ŚB 11.11.19
gām dugdha-dohām asatīm ca bhāryām dehaṁ parādhīnam asat-prajāṁ
ca

vittam tv atīrthī-kṛtam aṅga vācam hīnām hiyo rakṣati duḥkha-duḥkhī
Translation:-304. That man who maintains a cow that has gone dry, an unfaithful wife, a body depending on another, unworthy son, wealth that is not bestowed on the deserving and speech that does not glorify Me. O dear Uddhava, reaps misery upon misery.

Śloka 305:

न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं यदि कर्हिचिद्वदेत् ।
तद् ध्वाङ्क्षतीर्थं न तु हंससेवितं यत्राच्युतस्तत्र हि साधवोऽमलाः ॥३०५॥१२।१२।५०। ŚB
12.12.51

na yadvacaścitrpadam hareryaśo jagatpavitraṁ yadi karhicit
tad dhvāṅkṣatīrtham na tu haṁsasevitaṁ yatrācyutastatra hi
sādhavo'malāḥ

Translation:- 305. Sūta extols the Bhāgavatam:
That discourse which though full of splendid phrases and which never mentions the glory of Śrī Hari which sanctifies the world, is the delight of depraved minds and not the sacred resort of illumined minds; for the saintly and pure hearts exist only where Acyuta is.

Śloka 306:

न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं न गृणीत कर्हिचित् ।
तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा न्यपतन्मिमंक्षया ॥३०६॥१।५।१०। ŚB 1.5.10
na yadvacaścitrpadam hareryaśo jagatpavitraṁ na gṛṇīta karhicit
tadvāyasaṁ tīrthamuśanti mānasā na yatra haṁsā nyapatanmimaṁkṣayāḥ

Translation:- 306, That speech which though full of attractive words, which does not extol the glory of Śrī Hari - which alone possesses the virtue of purifying the world- is comparable to the foul stink to which the crows flock but to which the swans of the Mānasarovara lake, whose abode consists of lotus beds, do not care for.

Śloka 307:

जरायुजं स्वेदजमण्डजोद्धवं चराचरं देवर्षिपितृभूतभेदम् ।

द्यौः खं क्षितिः शैलसरित्समुद्रद्वीपग्रहक्षेत्यभिधेय एकः ॥३०७॥५।१८।३२। ŚB 5.18.32

**jarāyujam svedajamaṇḍajodbhavam carācaram devarṣipitr̥bhūtabhedam
dyauḥ kham kṣitiḥ śailasaritsamudradvīpagraharkṣetyabhidheya ekaḥ**

Translation:- 307. It is You alone Who are spoken of as the Mammal, a sweat born Creature, an oviparous Being, a Plant, a Mobile and Immobile Creature, a God, Ṛṣi, Pitṛ, and Bhūta, the World of the senses, the heavenly World, the Sky, the Earth, the Mountain, River, Ocean, Island, Planet and Star, etc., (i.e., bearing an infinite number of names, forms and shapes with their specific characteristics, that learned men have sought to resolve this multiplicity by positing a certain number of categories).

Purport

Paramātmā possesses a numberless variety of forms and shapes yet a specified number of categories has been assumed by seers like the divine sage Kapila.

Śloka 308:

शब्दस्य हि ब्रह्मण एष पन्था यन्नामभिर्ध्यायति धीरपार्थैः ।

परिभ्रमंस्तत्र न विन्दतेऽर्थान्मायामये वासनया शयानः ॥३०८॥२।२।२। ŚB 2.2.2

**śabdasya hi brahmaṇa eṣa panthā yannāmabhirhyāyati dhīrapārthaiḥ
paribhramamstatra na vindate'rthānmāyāmaye vāsanayā śayānaḥ**

Translation:- 308. The vedas have an attractive way of representing karmayoga and karmaphala (fruits of karma). The mind which seeks gratification through empty names devoid of any substance, the man who expects happiness in the world of Māyā wanders in the shadowy worlds (due to the fruits of karma) dreaming that he is happy (because of the tendencies inherited from the past) but finds no true happiness.

Purport

Reference is made here to the following Brahmasūtra:

"एतेव सर्वे व्याख्याता व्याख्याताः ॥" "eteva sarve vyākhyātā vyākhyātāḥ." I.iv.28
"Hereby all (other theories of the Cause of the universe) are explained. They are explained." The theory of Pradhāna as the cause of all other theories , (originator or source of the material world according to the Sāṃkhya philosophy) is refuted here. "All other theories" about the atom, etc., as the causes, are also to be understood as explained, and are therefore fit for rejection. If all the aspects constitutive of Brahman (or Paramātmā) such as Sat, Cit, Ānanda, are not introduced in the world of matter (atoms, etc.,) it cannot be regarded as a transformation of Brahman, One should not falsely perceive (by

virtue of Māyā), the Unchanging, Undifferentiated Brahman (Who is the "Cause" of the universe, and not Pradhāna).

Śloka 309:

यथा हिरण्यं बहुधा समीयते नृभिः क्रियाभिर्व्यवहारवर्त्मसु ।

एवं वचोभिर्भगवानधोक्षजो व्याख्यायते लौकिकवैदिकैर्जनैः ॥३०९॥१२।४।३१। ŚB 12.4.31

**yathā hiraṇyaṁ bahudhā samīyate nṛbhiḥ kriyābhirvyavahāravartmasu
evaṁ vacobhirbhagavānadhokṣajo vyākhyāyate laukikavaidikairjanaiḥ**

Translation:- 309. Śuka cites an example as to how the words connoting contrary meanings speak of the Supreme Brahman:

Just as gold is found by men wrought in numerous forms (ornaments), so the egoistic men resorting to vedic statements and to logic, (try to) describe the Lord Who is beyond sense perception, in terms of multiplicity.

Purport

In this context the following Brahmasūtra is referred to:

"जगद्वाचित्वात्॥" "jagadvācivāt." I.iv.16

"Because (the word "work") is indicative of the universe, (He of Whom this is the work must be Brahman). The Creator of the universe or the Master of beings (Puruṣa) must be the Supreme Lord Himself.

Śloka 310:

यथा हिरण्यं स्वकृतं पुरस्तात्पश्चाच्च सर्वस्य हिरण्मयस्य ।

तदेव मध्ये व्यवहार्यमाणं नानापदेशैरहमस्मि तद्वत् ॥३१०॥११।२८।२०। ŚB 11.28.19

**yathā hiraṇyaṁ svakṛtaṁ purastātpaścācca sarvasya hiraṇmayasya
tadeva madhye vyavahāryamaṇaṁ nānāpadeśairahamasmi tadvat**

Translation:- 310. The gold (before) that has been wrought into many attractive forms, remains the gold that it was, before it was given these shapes; though known by different names (in the middle) (ear-ring, bangle, etc.,) and will still be gold when these have been destroyed (after) ; even thus, I (the Cause of the universe) exist before and after the universe and Am designated by different names even at the middle

Purport

The above śloka illustrates the following Brahmasūtra:

"समाकर्षात्॥" "samākaraṣāt." I.iv.15

"(Non-existence does not mean void), because of its allusion (to Brahman).

Brahman is the Indwelling Self (Bimbarūpa). "Existing" is used to imply things

manifested through names and forms. Therefore, Brahman as mentioned here is non-existent in a secondary sense owing to the absence of manifestation.

Śloka 311:

अतः कविर्नामसु यावदर्थः स्यादप्रमत्तोऽव्यवसायबुद्धिः ।
सिद्धेऽन्यथार्थे न यतेत तत्तत्परिश्रमं तत्र समीक्षमाणः ॥३११॥२।२।३। ŚB 2.2.3
ataḥ kavirnāmasu yāvadarthaḥ syādapramatto'vyavasāyabuddhiḥ
siddhe'nyathārthe na yateta tattatparīśramaṁ tatra samīkṣamāṇaḥ

Translation:- 311. Śuka epitomises the excellence of the śāstras (on the idea of liberation):

The man of wisdom should attach himself with the worldly gratifications only to the limited extent needed for sustaining life and should never commit the error of getting entangled in them, never losing sight of their unreal nature. If these essential needs are not required to be satisfied, he should cease from all efforts in this behalf.

Purport

Here, allusion is made to the following Brahmasūtra:

"संज्ञातश्चेतदुक्तमस्ति तु तदपि॥" "saṁjñātaścettaduktamasti tu tadapi." III.iii.9

"If from the sameness of name (the two meditations are held to be the same) that has already been answered. But that (sameness of name) is met with (even with regard to things quite different). In this regard, the Kaunḍīnya Śruti states:

"नाम वा एता ब्रह्मणः सर्व विद्यास्तस्मोदकः सर्वगुणैर्विचिन्त्यः॥" "nāma vā etā brahmaṇaḥ
sarva vidyāstasmodakaḥ sarvagūṇairvicintyaḥ."

"Paramātmān (Brahman) alone is represented by all knowledge (vidyās) described in the vedas. He is to be meditated upon in all His names and forms."

Śloka 312:

सत्यां क्षितौ किं कशिपोः प्रयासैर्बाहौ स्वसिद्धे ह्युपबर्हणैः किम् ।
सत्यञ्जलौ किं पुरुपर्णपात्रैर्दिग्वस्त्रलाभे सति किं दुकूलैः ॥३१२॥२।२।४। ŚB 2.2.4
satyām kṣitau kiṁ kaśīpoḥ prayāsairbāhau svasiddhe hy upabarhaṇaiḥ
kim

satyañjalau kiṁ puruparṇapātryairdigvastralābhe sati kiṁ dukūlaiḥ

Translation:- 312. Śuka points out the traits of ripe yogis:

When the earth is there, why take the trouble of procuring a bed, or pillows when you have the arms which Nature has provided; when you can receive food in the hollow of your palms, where is the need for various utensils? When there are four quarters (let alone the bark of trees and so on) why go in for silken robes?

Śloka 313:

चीराणि किं पथि न सन्ति दिशन्ति भिक्षां नो वाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।
रुद्धा गुहाः किमवधूतसुहृन् कृष्णः कस्माद्भजन्ति कवयो धनदुर्मदान्धान् ॥३१३॥२।२।५। ŚB

2.2.5

cīrāṇi kiṃ pathi na santi diśanti bhikṣāṃ naivāṅghripāḥ para-bhṛtaḥ
sarito 'py aśuṣyan
ruddhā guhā: kimavadhūtasuhr̥nna kṛṣṇaḥ kasmād bhajanti kavayo
dhanadurmadāndhān

Translation:- Are not the rags picked up from the wayside? Are not the trees the sustainers of life to give you alms? Have the streams gone dry? Are the mountains caves blocked? Does not the invincible Lord Hari, protect those who approach Him? Why, therefore, should the wise wait upon those men who are blinded with the pride of wealth?

Summary:

Śrī Viṣṇutīrtha has laid great emphasis on Bhāgavata Dharma. This chapter is therefore the crux of his philosophy. One should render devoted service to his preceptor and learn the ways of life of the Lord's devotees. Man is possessed by innumerable cravings of a latent type, therefore it is not possible to conquer his desires all at once. He may enjoy sensual pleasures in limited measure according to the restrictions laid down in the scriptures and finally he is likely to get disgusted with them even as his mind gets purified by the performance of obligatory and other incidental duties; and he realises the futility of his pursuit for pleasure. Bhagavān Śrī Kṛṣṇa describes in the Bhagavadgītā the qualities required to be possessed by a man to attain salvation.

अभयं सत्त्वशुद्धिः ज्ञानयोगव्यस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ XVI.1

abhayaṃ sattvaśuddhiḥ jñānayogavyasthitiḥ,
dānaṃ damaśca yajñaśca svādhyāyastapa ārjavam.

Fearlessness, purity of heart, steadfastness in knowledge and yoga, alms-giving, control of the senses, sacrifice, study of scriptures, austerity and straightforwardness.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं हरिचापलम् ॥ XVI.2

ahiṃsā satyamakrodhastyāgaḥ śāntirapaiśunam,
dayā bhūteṣvalolutvaṃ mārdaṃ haricāpalam.

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, uncovetousness, gentleness, modesty, absence of fickleness.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीं अभिजातस्य भारत ॥

tejaḥ kṣamā dhṛtiḥ śaucamadroho nātimānitā,
bhavanti sampadam daivīm abhijātasya bhārata.

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride - these belong to one born in a divine state, O Arjuna.

According to Madhvācārya, God grants His grace to such a man and it is through Grace alone that one can hope to be saved from saṁsāra.

॥ इति धर्मोपदेश प्रकरणम् ॥

॥बिम्बोपदेशप्रकरणम्॥२१॥

bimbopadeśprakaraṇam.21. **Philosophy of the Original Supreme Entity**

In the Mādhva philosophy Bimba means the "Original" or "Source". It refers exclusively to the Supreme Lord Śrī Hari/Viṣṇu. This is foundational to the philosophy's core doctrine of Bimba-Pratibimba which defines the relationship between God (Paramātmā) and souls (jīvas).

Śloka 314:

मन्येऽकुतश्चिद्भयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम् ।
उद्विग्नबुद्धेरसदात्मभावाद्विश्वात्मना यत्र निवर्तते भीः ॥३१४॥११।२।३३। ŚB 11.2.33
manye'kutaścidbhayamacyutasya pādāmbujopāsanamatra nityam
udvignabuddherasadātmabhāvadviśvātmanā yatra nivartate bhīḥ

Translation:- 314. Kavi highlights the benefits of Bimbopāśana

I hold that for the man caught up in saṁsāra, his mind being always agitated by mistaking his body with the Self, the safest course for being totally freed from fear is by the worship offered at the lotus feet of Acyuta (Lord Kṛṣṇa).

Śloka 315:

विद्यातपःप्राणनिरोधमैत्रीतीर्थाभिषेकव्रतदानजप्यैः ।
नात्यन्तशुद्धिं लभतेऽन्तरात्मा यथा हृदिस्थे भगवत्यनन्ते ॥३१५॥१२।३।४८। ŚB 12.3.48
vidyātapaḥprāṇanirodhamaitrītīrthābhiṣekavratadānājapyaiḥ
nātyantaśuddhiṁ labhate'ntarātmā yathā hṛdisthe bhagavatyanante

Translation:- 315. The mind does not attain absolute purity through meditation, austerities, breath control, the exercise of friendliness towards all, bathing in sacred rivers, observance of sacred vows, gifts, japa, unless the Infinite Lord is enthroned in the heart.

Śloka 316:

तावद्भयं द्रविणदेहसुहृन्निमित्तं शोकः स्पृहा परिभवो विपुलश्च लोभः ।
तावन्ममेत्यसदवग्रह आर्तिमूलं यावन्न तेऽङ्घ्रिमभयं प्रवृणीत लोकः ॥३१६॥३।१०।६। ŚB 3.9.6
tāvadbhayaṁ draviṇadehasuhr̥nnimittam śokaḥ spr̥hā paribhavo
vipulaśca lobhaḥ
tāvanmametyasadavagraha ārtimūlam yāvanna te'ngghrimabhayaṁ
pravṛṇīta lokaḥ

Translation:- 316. Brahmā lauds Nārāyaṇa:

Only, as long as long as they do not take refuge at Thy feet, (which secures immunity from all fear), men experience fear, grief, covetousness, disappointment, insatiable greed or the obsession due to notions of "I"-ness.

Śloka 317:

भक्तिः परे स्वेऽनुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।

प्रपद्यमानस्य यथाश्रतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ॥३१७॥११।२।४२। ŚB 11.2.42

**bhaktiḥ pare sve'nubhavo viraktiranyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syustuṣṭiḥ puṣṭiḥ kṣudapāyo'nughāsam**
Translation:- 317. Kavi depicts the benefits of contemplation on the lotus feet of Paramātmā to King Janaka:

He who has resigned himself wholly to the lotus feet of the Lord - by devotion, ecstatic contemplation of His feet, and aversion to material objects - all the three appear simultaneously - just as one who eats food feels satisfied gets nourishment and also relief from hunger - with every morsel.

Śloka 318:

इत्यच्युताङ्घ्रिं भजतोऽनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।

भवन्ति वै भागवतस्य राजंस्ततः परां शान्तिमुपैति साक्षात् ॥३१८॥११।२।४३। ŚB 11.2.43

**ityacyutāṅghriṁ bhajato'nuvṛttyā bhaktirviraktirbhagavatprabodhaḥ
bhavanti vai bhāgavatasya rājaṁstataḥ parāṁ śāntimupaiti sāksāt**
Translation:- 318. In this manner, O King, the bhāgavata (votary of God), who incessantly worships as aforesaid, the lotus feet of Śrī Hari, - devotion, distaste for material pleasures and direct perception of the Supreme - appear simultaneously and through them he directly attains mokṣa (liberation).

Śloka 319:

विचक्षणा यच्चरणोपसादनात्संगं व्युदस्योभयतोंऽतरात्मनः ।

विंदन्ति हि ब्रह्मगतिं गतक्लमास्तस्मै सुभद्रश्रवसे नमो नमः ॥३१९॥१२।४।१६। ŚB 2.4.16
**vicakṣaṇā yaccaraṇopasādanātsaṅgaṁ vyudasyobhayatoṁ'tarātmanaḥ,
viṇḍanti hi brahmagatiṁ gataklamāstasmai subhadraśravase namo
namaḥ.**

Translation:- 319. Śuka narrates the importance of contemplation (of Lord Hari):

Salutations to Him of exalted glory, by taking refuge of Whose feet, men of discrimination free the mind of attachment to this world, and also the next, and thus relieved of all exertion reach the goal of Paramātmā.

Purport

The following Brahmasūtra is illustrated by the above śloka:

"गतिसामान्यात्॥" "gatisāmānyāt." I.i.10

"Because the knowledge (gathered from the various Upaniṣads) is the same (as regards Consciousness being the cause).

The Gītā says:

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते॥ III.17

yastvātmaratireva syādātmatrptaśca mānavaḥ,
ātmanyeva ca santuṣṭastasya kāryaṁ na vidyate.

"But for the man who rejoices only in the Self (Paramātmān), who is satisfied in the Self, who is content in the Self alone, verily, there is nothing to do."

For a man who is free from the attachment to the world, for such a sage who has knowledge of the Self, there is nothing more to do. He has satisfied all desires.

By performing actions without attachment man reaches the Supreme. cf.

B.G.III.19:

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ।

asakto hyācarankarma paramāpnoti pūruṣaḥ,

"For by working without attachment one attains the Supreme."

Śloka 320:

स्थित्युद्भवप्रलयहेतुरहेतुरस्य यः स्वप्नजागरसुषुप्तिषु सन् बहिश्च ।

देहेन्द्रियासुहृदयानि चरन्ति येन सञ्जीवितानि तदवैहि परं नरेन्द्र ॥३२०॥११।३।३६। ŚB 11.3.35

sthityudbhavapralayaheturaheturasya yaḥ svapnajāgarasuṣuptiṣu san
bahiśca

dehendriyāsuhṛdayāni caranti yena sañjīvitāni tadavaihi param narendra

Translation:- 320. Sage Pippalāyana narrates the welfare of the sādhakas

(before King Janaka) the nature of the Bimbarūpa (Inner Controller):

O King, know That to be the Supreme Reality (Immanent and Transcendent)

Which is the Causeless Cause of the creation, preservation and dissolution of the universe; That which exists in all the three states of consciousness as well as in the Superconscious state (Samādhi) and Which animates the body, senses, breath and the inner mind to do their work.

Purport

The relevant Brahmasūtra with regard to the above śloka is as follows:

"मृग्धेऽर्धसम्पत्तिः परिशेषात्॥"

"mugdhe'rdhasampattiḥ pariśeṣāt." III.ii.10

"In the case of one in swoon there is only partial attainment (of the state of sleep), that being the last alternative."

The jīva is animated by the Paramātmā in all states of consciousness.

Śloka 321:

ज्ञानं विशुद्धं परमार्थमेकमनन्तरं न बहिर्ब्रह्म सत्यम् ।
प्रत्यक् प्रशान्तं भगवच्छब्दवाच्यं यद्वासुदेवं कवयो वदन्ति ॥३२१॥५।१२।११। ŚB 5.12.11
jñānaṁ viśuddhaṁ paramārthamekamanantaraṁ na bahirbrahma
satyam
pratyak praśāntaṁ bhagavacchabdavācyaṁ yad vāsudevaṁ kavayo
vadanti

Translation:- 321. Jaḍabharata narrates the nature of Bimbarūpa:
What is Real is the Supreme Consciousness (Jñāna) - the Consciousness which
is Pure, Absolute, Integral Brahman and Ātman (the Self), and Changeless. It is
signified by the term Bhagavān Whom the sages call Vāsudeva.

Purport

The following Brahmasūtra is alluded to here:

"अधिकं तु भेदनिर्देशात्॥"
"adhikaṁ tu bhedanirdeśāt."

"But Brahman is greater than the embodied being on account of the declaration
of the difference between the two."

Brahman (Paramātmā) is greater than the individual soul (jīvātman). The
Bṛhadāraṇyaka Upaniṣad says (IV.iii.35):

"The self that is in the body, being presided over by the Supreme Self."

Śloka 322:

रहूगणैतत्तपसा न याति न विद्यया निर्वसनाद्ब्रह्माद्वा ।
न छन्दसा नोत जलाग्निसूर्यैर्विना महत्पादरजोभिषेकात् ॥३२२॥५।१२।१२। ŚB 5.12.12
rahūgaṇaitatapasā na yāti na vidyayā nirvasaṇādgrhādvā
na chandasā nota jalāgnisūryairvinā mahatpādarajobhiṣekāt

Translation:- 322. O Rahūgaṇa, this jñāna (knowledge) is not to be attained by
practising tapasya, or by the performance of vedic rituals, or by charity, or by
discharging the religious duties of the householder or by the study of the vedas,
or by the worship of water, fire or the sun, or by any other thing other than the
service of the saintly.

Śloka 323:

त्वं प्रत्यगात्मनि सदा भगवत्यनन्ते आनन्दमात्र उपपन्नसमस्तशक्तौ ।

भक्तिं विधाय परमां ज्ञानकैरविद्याग्रन्थिं विभेत्स्यसि ममाहमिति प्ररूढाम् ॥३२३॥४।११।६०। ŚB

4.11.30

**tvam pratyagātmani sadā bhagavatyanante ānandamātra
upapannasamastaśaktau
bhaktim vidhāya paramām śanakairavidyāgranthim vibhetsyasi
mamāhamiti prarūḍhām**

Translation:- 323. Brahmā exhorts the war-minded Dhruva:
By cultivating supreme devotion to the exalted Lord Ananta, the Inner
Controller of all selves, Who is pure bliss, and Who is possessed of all powers
harmoniously reconciled, you will steadily rid yourself of the hard knot of
ignorance which makes the mind think of "me" and "mine".

Purport

Reference is made here to the following relevant Brahmasūtra:

"नेतरोऽनपपत्ते ॥" "netaro'napapatte ॥" I.i. 16

"The other is not the Supreme Self, because that is illogical."

"God or Paramātmā is the Independent Being possessed of all adequate and
unrestricted powers and Who is All-knowing. He is the One Who controls the
sentient and insentient (citta and acitta) which are of a different nature from
Him"

Summary:

Devotion culminates in knowledge. Supreme devotion and knowledge are one.
By devotion and contemplation on the lotus feet of Lord Ananta, one attains
purity of mind and realises the All-pervading Consciousness of the
Paramātmā. Paramātmā is Non-dual (advitīya), Decayless, Causeless, Self-
luminous, Indivisible, Unborn and Unchanging. He is free from all the
differences caused by the limiting adjuncts. He is the Supreme Puruṣa, the
Controller of Māyā.

॥ इति बिम्बोपदेशप्रकरणम् ॥

बिंबोपासन (आत्मसमर्पण) प्रकरणम्॥२२॥

bimbopāsana (Ātmasamarpaṇa) prakaraṇam.22

Self-surrender to the Almighty

Śloka 324:

यस्मात्प्रियाप्रियवियोगसु योगजन्मशोकाग्निना सकलयोनिषु दह्यमानः ।
दुःखौषधं तदपि दुःखमतद्धियाहं भूमन्भ्रमामि वद मे तव दास्ययोगम् ॥३२४॥७।९।१७॥ ŚB

7.9.17

**yasmātpriyāpriyaviyogasū yogajanmaśokāgninā sakalayoniṣu
dahyamānaḥ
duḥkhaūṣadhaṁ tadapi duḥkhamataddhiyāhaṁ bhūmanbhramāmi vada
me tava dāsyayogam**

Translation:- 324. Bhakta Pralhāda prays to Lord Narasimha:
O Infinite Lord, I suffer in every birth I take, bemused by delusion, identifying myself with the body and other material sheaths as if it were the Self; from the fire of grief that burns a man as a result of being separated from his beloved objects and joined with what he hates, and every effort made to allay the grief itself turns out to be the cause of more grief, and thus I remain lost in the maze. Pray, tell me how I may serve Thee (which is the only means of ridding sorrow).

Śloka 325:

धर्मार्थकाम इति यो विहितस्त्रिवर्ग ईक्षात्रयो नयदमौ विविधा च वार्ता ।
मन्ये तदेतदखिलं निगमस्य सत्यं स्वात्मार्षणं स्वसुहृदः परमस्य पुंसः ॥३२५॥७।६।३२। ŚB

7.6.26

**dharmārthakāma iti yo vihitastriavarga īkṣātrayo nayadamau vividhā ca
vārtā
manye tadetadakhilaṁ nigamasya satyaṁ svātmārpaṇaṁ svasuhr̥daḥ
paramasya puṁsaḥ**

Translation:- 325. Pralhāda advises the asura lads:
The entire subject matter of the Veda about the three Puruṣārthas (ends of life) - Dharma, Artha and Kāma- and the means of their realisation taught in the śāstras that impart knowledge of the Supreme Self or deal with the practice of rituals, the art of logic and government, and the various means of earning one's livelihood - all this I regard as true only if it enables one to dedicate oneself to the Supreme Lord, the Inner Controller (i.e., Bimpopāsana).

Śloka 326:

विप्रादिद्विषड्गुणयुतादरविन्दनाभपादारविन्दविमुखाच्छवपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनात्मगेहप्राणः पुनाति सकलं न तु भूरिमानः ॥३२६॥७।९।१०। ŚB 7.9.10
viprāddvi-ṣaḍguṇayutādaravindanābhapādāravindavimukhācchavapacāṁ
variṣṭham
manyē tadarpitamanovacanātmagehaprāṇaḥ punāti sakalaṁ na tu
bhūrimānaḥ

Translation:- 326. If the brāhmaṇa who possesses the twelve qualifications (i.e., wealth, birth in a good family, beauty, ascetism, learning, keenness of the senses, splendour, glory, bodily strength, self-endeavour, intelligence and yoga (i.e., concentration of mind or breath control), has turned away from the worship of Padmanābha. I would merely regard as superior to him, the pariah (eater of dog's flesh) who dedicates to Him, his thought, word and deed, wealth and life itself; for such a man redeems his whole race, and not that (aforesaid) one who is swollen with pride.

Śloka 327:

किञ्चित्करोत्युर्वपि यत्स्वदत्तं सुहृत्कृतं फल्वपि भूरिकारि ।
मयोपनीतं पृथुकैकमुष्टिं प्रत्यग्रहीत्प्रीतियुतो महात्मा ॥३२७॥१०।९।१३। ŚB 10.81.35
kiñcitkarotyurvapi yatsvadattaṁ suhṛtkṛtaṁ phalgvapi bhūrikārī
mayopaṇītaṁ pṛthukaikamuṣṭiṁ pratyagrahītpṛītiyuto mahātmā

Translation:- 327. Sudāma lauds the mercy of the Lord:
Though under-rating His own abundant gifts, He exaggerates the trifling service of His devotee. The Noble-Minded Lord joyfully accepted of His Own accord the handful of parched rice that I (Sudāma) had taken for Him.

Purport

The following Brahmasūtra is relevant to the above:

"शेषत्वात् पुरुषार्थवादो यथाऽन्येष्विति जैमिनिः ॥" "śeṣatvāt puruṣārthavādo
yathā'nyeṣviti jaiminiḥ." III.iv.2

"Jaimini thinks that since the Self holds a subservient position in rites, etc., the mention of the result of knowledge is (merely) in glorification of the agent, as is the case elsewhere."

Kucela (Sudāma) was qualified for Self-Knowledge (knowledge of the Paramātmā) and hence his desire to offer Him the parched rice was an act (rite) which the Lord Himself accepted (thus glorifying Sudāma) *of His own accord*. Hence, the knowledge of the Self is not directly connected with the sacrifice (rite) rendered by Sudāma.

Śloka 328:

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वानुसृतस्वभावात् ।
करोति यद्यत्सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥३२८॥११।२।३६। ŚB 11.2.36

kāyena vācā manasendriyairvā buddhyātmanā vānusṛtasvabhāvāt
karoti yadyatsakalaṁ parasmai nārāyaṇāyeti samarpayettat

Translation:- 328. What actions a man does with his body, speech, mind, senses, intellect or will or by the force of his own nature, he should dedicate all to the Supreme lord Nārāyaṇa.

Śloka 329:

नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ॥३२९॥१।५।१२। ŚB 1.5.12

naiṣkarmyam apy acyuta-bhāva-varjitaṁ na śobhate jñānam alaṁ
nirañjanam
kutaḥ punaḥ śaśvad abhadraṁ īśvarena cārpitaṁ karma yad apy
akāraṇam

Translation:- 329. Nārada entreats Vedavyāsa:
Even the śāstric knowledge, the means to the attainment of liberation, which puts an end to all karma, is not enough to bring enlightenment if it is devoid of devotion to Lord Acyuta. How then will that karma with an interested motive which is attended with sorrow and suffering or even that karma done disinterestedly, redeem, if it is not dedicated to the Supreme Lord. (Karma whether done disinterestedly or with the desire for fruits will be futile, if it is done without devotion).

Śloka 330:

तपस्विनो दानपरा यशस्विनो मनस्विनो मन्त्रविदः सुमङ्गलाः ।
क्षेमं न विन्दन्ति विना यदर्पणं तस्मै सुभद्रश्रवसे नमो नमः ॥३३०॥२।४।१७। ŚB 2.4.17
tapasvino dāna-parā yaśasvino manasvino mantra-vidaḥ sumāṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ tasmai subhadra-śravase namo
namaḥ

Translation:- 330. Śuka praises Lord Hari:
Salutations again and again to the Lord of sacred renown, by dedicating all their actions to Whom, and thus alone, can ascetics and those devoted to charity, the winners of fame and those who have controlled their minds and senses (yogis), the adepts in mantra japa, the men of righteous conduct, attain the highest blessedness.

Śloka 331:

यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्स्कन्धभुजोपशाखाः ।

प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वार्हणमच्युतेज्या ॥३३१॥४।३१।१४। ŚB 4.31.14

yathā tarormūlaniṣecanena tṛpyanti tatskandhabhujopasākhāḥ
prāṇopahārācca yathendriyāṇāṁ tathaiva sarvārhaṇamacyutejyā

Translation:- 331, Nārada instructs Pracetas:

Just as by watering the roots of the tree, its trunk, boughs and branches are nourished, and just as the food that sustains life nourishes all the indriyas (faculties), so also the worship offered to Acyuta serves to propitiate all other deities.

Summary:

The internal and intimate relation in which each individual self stands to the Paramātmā is described by the following śloka of the Bhagavadgītā:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥ XVIII.61

īśvaraḥ sarvabhūtānāṁ hṛddheṣe' rjuna tiṣṭhati,
bhrāmayansarvabhūtāni yantrārūḍhāni māyayā.

"The Lord dwells in the hearts of all beings (Bimbarūpa), O Arjuna, causing (directing) all beings, by His illusive power, to revolve as if mounted on a machine."

"Final realisation is possible only through the visualisation of Him in His Bimba aspect by each individual" - Madhvācārya says in his Nyāya Vivaraṇa (iii.3).

"The Supreme is revealed at the fruition of a long and arduous of Śravaṇa, Manana, and Nidhudyāsana, in the fullness of absolute self-surrendering devotion to the Lord, as our Bimba."

॥इति बिंबोपासन (आत्मसमर्पण) प्रकरणम्॥

भक्तिस्तुति प्रकरणम्॥२३॥

bhaktistuti prakaraṇam.23

In praise of Bhakti

Śloka 332:

वाग् गद्गदा द्रवते यस्य चित्तं रुदत्यभीक्ष्णं हसति क्वचिच्च ।
विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति ॥३३२॥११।१४।२४। ŚB 11.14.24

vāg gadgadā dravate yasya cittam rudatyabhikṣṇam hasati kvacicca
vilajja udgāyati nr̥tyate ca madbhaktiyukto bhuvanam punāti

Translation:- 332. Kṛṣṇa tells Uddhava:

The man full of devotion to Me, whose voice falters with emotion, whose heart melts with love, who weeps incessantly (at the thought of separation from Me) and sometimes laughs, who sings aloud and dances unabashed, purifies the world.

Śloka 333:

तस्मिन् भवन्तावखिलात्मयो नौ नारायणे कारणमर्त्यमूर्तौ ।
भावं विधत्तां नितरां महात्मन्किं वाऽवशिष्टं युवयोः सुकृत्यम् ॥३३३॥१०।४४।३४। ŚB

10.46.33

tasmin bhavantāvakhilātmayonau nārāyaṇe kāraṇamartyamūrtau
bhāvaṁ vidhattāṁ nitarāṁ mahātmankiṁ vā'vaśiṣṭaṁ yuvayoḥ sukr̥tyam

Translation:- 333. Uddhava commends Yaśodā and Nanda:

You two have given your boundless love to that Supreme Spirit, Lord Nārāyaṇa, Who is the Soul of all living beings (things) and the Cause of them, Who has assumed a human body for His Own purposes; what meritorious act remains to be done by you two.

Śloka 334:

मन्ये धनाभिजनरूपतपः श्रुतौजस्तेजः प्रभावबलपौरुषबुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो भक्त्यातुतोष भगवान्ननु यूथपाय ॥३३४॥७।९।१५। ŚB

7.9.9

manye dhanābhijanarūpatapaḥ śrutaujastejah
prabhāvalapauruṣabuddhiyogaḥ
nārādhanaḥ hi bhavanti parasya puṁso bhaktyātutoṣa bhagavānnanu
yūthapāya

Translation:- 334. Pralhāda extols Lord Narasimha:

It seems to me - that wealth, pedigree, beauty of form, ascetism, learning, the possession of mental and bodily vigour, a radiant presence, renown, enterprise, intelligence, and the practice of yoga - none of these suffice for the propitiation

of Lord Viṣṇu, whereas He was pleased with the lord of the elephant herd (Gajendra) for his devotion.

Śloka 335:

न जन्म नूनं महतो न सौभगं न चाङ्ग बुद्धिर्नाकृतिस्तोषहेतुः ।
तिर्यग्विसृष्टानपि नो वनौकसश्चकार सख्ये बत लक्ष्मणाग्रजः ॥३३५॥५।१९।५। ŚB 5.19.7
na janma nūnaṁ mahato na saubhagaṁ na cāṅga
buddhirnākṛtistoṣahetuḥ

tiryagvisṛṣṭānapi no vanaukasaścakāra sakhye bata lakṣmaṇāgrajah

Translation:- 335. Sage Śuka lauds Hanumā:

He is not pleased with anyone because of his rank or good looks, his eloquence or intelligence or his place in the hierarchy of beings. Did not He (Rāma), the elder brother of Lakṣmaṇa: befriend us, the apes, of the jungle who are totally bereft of these qualifications.

Śloka 336:

सुरोऽसुरो वाथ नरोऽथ वानरः सर्वात्मना यः सुकृतज्ञमुत्तमम् ।
भजेत रामं मनुजाकृतिं हरिं य उत्तराननयत्कोसलान्दिवम् ॥३३६॥५।१९।५। ŚB 5.19.8
suro'suro vātha naro'tha vānaraḥ sarvātmanā yaḥ sukṛtajñamuttamam
bhajeta rāmaṁ manujākṛtiṁ hariṁ ya uttarānanayatkosalāndivam

Translation:- 336. Hence everyone, whether a god or demon, ape or man, should devote himself whole-heartedly to the worship of Rāma, the Supreme Lord Hari incarnate, as man, Who infinitely rewards the slightest merit. He (actually) led the whole population of Uttara Kosala (Ayodhyā) to heaven.

Śloka 337:

मन्येऽसुरान् भागवतांस्त्र्यधीशे संरम्भमार्गाभिनिविष्टचित्तान् ।
ये संयुगेऽचक्षत तार्क्ष्यपुत्रस्यांसे सुनाभायुधमापतन्तम् ॥३३७॥३।२।२४। ŚB 3.2.24
many'surān bhāgavatāṁstryadhīśe saṁrambhamārgābhiniviṣṭacittān
ye saṁyuge 'cakṣata tārksyaputrasyāṁse sunābhāyudhamāpatantam

Translation:- 337. Uddhava extols Kṛṣṇa:

I consider even those asuras as Bhagavadbhaktas, whose minds were constantly pre-occupied with the OverLord of the three worlds, even though (they did so) in anger, for they beheld on the field of battle, Garuḍa, the carrier of the Lord, the Wielder of the discus, and sweeping down upon them.

Summary:

Exclusive devotion to Lord Govinda - which is the same as seeing Govinda in every creature - has been described as the highest gain that a man may achieve

in this world. One must burn up the seeds of karma by Bhakti yoga and thus attain true knowledge of the Self.

॥ इति भक्तिस्तुति प्रकरणम् ॥

भक्तिकार्यप्रकरणम्॥२४॥

bhaktikāryaprakaraṇam.24. **Observance of Devotional Practice**

Śloka 338:

एवंव्रतः स्वप्रियनामकीर्त्या जातानुरागो द्रुतचित्त उच्चैः ।

हसत्यथो रोदिति रौति गायत्युन्मादवन्नृत्यति लोकबाह्यः ॥३३८॥११।२।४०। ŚB 11.2.40

**evamvrataḥ svapriyanāmakīrtiā jātānurāgo drutacitta uccaiḥ
hasatyatho roditi rauti gāyatyunmādavannṛtyati lokabāhyaḥ**

Translation:- 338. The man who having adopted such a course of conduct (devotion to the Lord) comes to love the Lord intensely by chanting incessantly the names of the Lord Who is dear to Him; his heart melting with devotion, he loudly laughs and weeps, he cries out to Him, he sings at the top of his voice and dances like one possessed, wholly oblivious of the world.

Śloka 339:

क्वचिद्रुदन्त्यच्युतचिन्तया क्वचिद्धसन्ति नन्दन्ति वदन्त्यलौकिकाः ।

नृत्यन्ति गायन्त्यनुशीलयन्त्यजं भवन्ति तूष्णीं परमेत्य निर्वृताः ॥३३९॥११।३।३३। ŚB 11.3.32

**kvacidrudantyacyutacintayā kvaciddhasanti nandanti vadantyalaukikāḥ
nṛtyanti gāyantyanuśīlayantyjaṁ bhavanti tūṣṇīm parametya nirvṛtāḥ**

Translation:- 339. Prabuddha enumerates the characteristics of the God-intoxicated devotee:

They weep due to the anguish of separation of Śrī Hari, unasked and unheard they laugh and rejoice in Him, and address Him (as if He were present by their side); they sing and dance and re-enact the sports of Him Who knows no birth; and when they perceive the Supreme Person in their hearts, they become silent and peaceful. (In this way their behaviour altogether becomes unconventional).

Ślokas 340,341,342:

निशम्य कर्माणि गुणानतुल्यान्वीर्याणि लीलातनुभिः कृतानि ।

यदातिहर्षोत्पुलकाश्रुगद्गदः प्रोत्कण्ठ उद्गायति रौति नृत्यति ॥३४०॥७।७।३६। ŚB 7.7.34

यदा ग्रहग्रस्त इव क्वचिद्धस-त्याक्रन्दते ध्यायति वन्दते जनम् ।

मुहुः श्वसन्वक्ति हरे जगत्पतेनारायणेत्यात्मगतिर्गतत्रपः ॥३४१॥७।७।३७। ŚB 7.7.35

तदा पुमान्मुक्तसमस्तबन्धन-स्तद्भावभावानुकृताशयाकृतिः ।

निर्दग्धबीजानुशयो महीयसाभक्तिप्रयोगेण समेत्यथोक्षजम् ॥३४२॥७।७।३८। ŚB 7.7.36

**niśamya karmāṇi guṇān atulyānvīryāṇi līlā-tanubhiḥ kṛtāni
yadātiharṣotpulakāśru-gadgadaḥprotkaṇṭha udgāyati rauti nr̥tyati**

**yadā graha-grasta iva kvacid dhasatyākrandate dhyāyati vandate janam
muhuh śvasan vakti hare jagat-patenārāyaṇety ātma-gatir gata-trapaḥ**

**tadā pumān mukta-samasta-bandhanastad-bhāva-bhāvānukṛtāśayākṛtiḥ
nirdagdha-bijānuśayo mahīyasābhakti-prayogeṇa samety adhokṣajam**

Translation:- 340,341,342. When a man, hearing of His brilliant achievements, incomparable virtues and the marvellous deeds accomplished by Him in the various incarnations assumed by Him for sport, is filled with intense joy that thrills the body, brings tears to the eyes and makes the voice choked with emotion, and he shouts, mocks or dances; when he, like one possessed, laughs sometimes and sometimes weeps, now falls to musing on the Lord, greets the people around him and heaving a deep sigh, calls aloud, his whole mind fixed on the Lord, and without the least shame, "O Hari, O Lord of the universe, O Nārāyaṇa." Then indeed all his bonds freed, he attains Adhokṣaja, his mind and body being attuned to Him through contemplation of His pastimes, the man attains Lord Viṣṇu, (Bimbarūpī Paramātmā), his ignorance burnt up by the overwhelming power his devotion.

Śloka 343:

तदश्मसारं हृदयं बतेदं यद्ब्रह्ममाणैर्हरिनामधेयैः ।

न विक्रियेताथ मुखे विकारो नेत्रे जलं गात्ररुहेषु हर्षः ॥३४३॥२।३।२४। ŚB 2.3.24

**tadaśmasāraṁ hr̥dayaṁ batedaṁ yadgr̥hyamāṇairharināmadheyaiḥ
na vikriyetātha mukhe vikāro netre jalaṁ gātraruheṣu harṣaḥ**

Translation:- Śaunaka tells Sūta:

A heart of stone (of the hard-hearted man) does not melt on hearing the names of Hari extolled (either by oneself or by others); when the heart melts, tears well up in the eyes, the hair on the body standing erect in ecstasy.

Summary:

The path of devotion is the preferred discipline of the Bhāgavatas (Paramahamsas). Chanting fervently the names of the Lord and the accounts of His achievements in His various incarnations is sanctifying and spiritually elevating. The devotee sometimes laughs, sometimes cries, sometimes shouts, sometimes sings aloud and sometimes dances in ecstasy and moves like

one who has lost his link with society and the normal social conventions. Such a state is covetable indeed!

॥ इति भक्तिकार्यप्रकरणम् ॥

अन्यथामत्यकरणप्रकरणम्॥२५॥

anyathāmatyakaraṇaprakaraṇam.25.
Exceeding in disrespect against Superiors

Śloka 344:

न वेदवादानुवर्तते मतिः स्व एव लोके रमतो महामुनेः ।

यथा गतिर्देवमनुष्ययोः पृथक्स्व एव धर्मे न परं क्षिपेत्स्थितः ॥३४४॥४॥१९। ŚB 4.4.19

na vedavādānanuvartate matiḥ sva eva loke ramato mahāmuneḥ
yathā gatiṛdevamanuṣyayoḥ pṛthaksva eva dharme na param kṣipetsthiṭaḥ
Sati tells her father:

The mind of the great ascetic delighting in the Supreme Paramātman is not guided by vedic injunctions. The path of the gods and men are different, even so, the ways of the enlightened and the ignorant are not alike. Therefore the man who is faithful to his own Dharma should not cast aspersions against another's.

Śloka 345:

प्रत्युद्गमप्रश्रयणाभिवादनं विधीयते साधु मिथः सुमध्यमे ।

प्राज्ञैः परस्मै पुरुषाय चेतसा गुहाशयायैव न देहमानिने ॥३४५॥४॥२२। ŚB 4.3.22
pratyudgamapraśrayaṇābhivādanam vidhīyate sādhu mithaḥ sumadhyame
prājñaiḥ parasmai puruṣāya cetasā guhāśayaiva na dehamānine

Translation:- 345. Śiva tells Umādevī why He did not respect her father in the assembly:

As regards the customary modes of greeting practised by men such as rising from one's seat and advancing to receive the guest, making solicitous enquiries and salutations, etc., O beautiful one, this is observed in the proper spirit only by the wise, who pay their homage silently with their minds fixed on the Supreme Person dwelling in every heart, and not by one who identifies himself with the body.

Purport

The following Brahmasūtra is alluded to, here:

"भेदव्यपदेशात् चान्यः ॥" "bhedavyapadeśāt cānyaḥ." I.iii.5

"(And) because there is a mention of difference."

The Muṇḍaka Upaniṣad states : "तमेवैकं जानथ" "tamevaikaṁ jānatha" - know Him alone that is One without a second - which shows the difference between the knowable object and the knower. The knower is the living creature and Brahman is that object to be known. Dakṣa, the father-in-law of Lord Śiva, was guilty of insulting Him out of ego (ahaṁkāra), in knowingly not inviting Lord Śiva for the sacrifice, in Whom is the repository (abode) of heaven, earth, etc.,

in the form of the Supreme Lord Who is the Inner Controller (Antaryāmī) of all gods and living beings.

Śloka 346:

श्रिया विभूत्याभिजनेन विद्यया त्यागेन रूपेण बलेन कर्मणा ।

जातस्मयेनान्धधियः सहेश्वरान्सतोऽवमन्यन्त हरिप्रियान्खलाः ॥३४६॥११।५।९। ŚB 11.5.9

śriyā vibhūtyābhijanena vidyayā tyāgena rūpeṇa balena karmaṇā
jātasmayenāndhadhiyaḥ saheśvarānsato'vamanyanta hari-priyānkhalāḥ

Translation:- 346. Sage Camasa instructs King Janaka:

Those wicked men whose understanding is blinded by pride of wealth, power, pedigree and learning, munificence, comeliness of form, strength and good works, despise the saintly who are dear to Hari, and thus the Lord Himself.

Summary:

The Bhagavadgītā says:

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।

परं भावमजानन्तो मम भूतमहेश्वरम्॥

avajānanti mām mūḍhā mānuṣīm tanumāśritam,

paraṁ bhāvamajānanto mama bhūtamahēśvaram.

"Fools disregard Me, clad in human form, not knowing My higher Being as the great Lord of (all) beings."

The wicked who do not have discrimination and right understanding, take Him for an ordinary mortal. They (like Dakṣa) thus despise the Lord, Who dwells in human form and Who has taken this body to bless His devotees.

॥ इति अन्यथामत्यकरणप्रकरणम्॥

गुरुविचारप्रकरणम्॥२६॥

guruvicāraprakaraṇam.26. Grace of the Guru

Śloka 347:

नैवोपयन्त्यपचितिं कवयस्तवेश ब्रह्मादयोऽपि कृतमृद्धमुदः स्मरन्तः ।
योऽन्तर्बहिस्तनुभृतामशुभं विधुन्वन्नाचार्यचैत्यवपुषा स्वगतिं व्यनक्षि ॥३४७॥११।२९।६। ŚB

11.29.6

naivopayantyapacitiṁ kavayastaveśa brahmādayo'pi kṛtamṛddhamudaḥ
smarantaḥ

yo'ntarbahistanubhṛtāmaśubhaṁ vidhunvannācāryacaityavapuṣā
svagatiṁ vyanakṣi

Translation:- 347. A life-time of Brahmā (31,10,40,00,00,00,000 years) would not suffice, O Lord, even for those who have realised the Brahman, to repay their debt to Thee, when, they, in the ecstasy of bliss recall Your obligations to them. You, in the form of the Inner Controller within, and in the form of the Guru outside, purge all creatures of their impurities and reveal to them Your true nature.

Purport

The following Brahmasūtra is quoted in this context:

"न वक्तुरात्मोपदेशादिति चेदध्यात्मसम्बन्धभूमा ह्यस्मिन्॥" १.१.२९ "na
vakturātmopadeśāditi cedadhyātmāsambandhabhūmā hyasmin." I.i.29

"If it be regarded that Prāṇa is not Brahman, since the instruction is about the speaker's (Guru's) own Self, (then we say no) for here is an abundance of reference to the inmost Self."

"He is my Self" becomes justifiable if the instruction is about the teacher (Guru), i.e., the speaker himself. Prāṇa is Brahman and therefore the inmost Self.

"This Self, the perceiver of everything, is Brahman." (Br. II.v.19).

Summary:

Guru is the manifestation of the Divine. If one has faith in the Guru, one can attain to spiritual realisation, irrespective of the spiritual capacity of the Guru.

॥ इति गुरुविचारप्रकरणम्॥

॥अपरोक्षप्रकरणम्॥२७॥

aparokṣaprakaraṇam.27.

First hand experiential knowledge

Śloka 348:

यस्य स्वरूपं कवयो विपश्चितो गुणेषु योनिष्विव जातवेदसम् ।
मथ्नन्ति मथ्ना मनसा दिदृक्षवो गूढं क्रियार्थैर्म ईरितात्मने ॥३४८॥५।१८।३६। ŚB 5.18.36

yasya svarūpaṁ kavayo vipaścito guṇeṣu yoniṣviva jātavedasam
mathnanti mathnā manasā didṛkṣavo gūḍhaṁ kriyārthairnama īritātmane

Translation:- Śuka narrates the mode of realisation to the sādḥaka:

Just as those who generate the fire dormant in the wood, by rubbing the pieces of aruṇi sticks, so the wise, keen to perceive the Bimbarupī Paramātmā hidden behind karma and the fruits, try to discover Him through the process of disciplining their body, senses and other products of the guṇas.

Śloka 349:

द्रव्यक्रियाहेत्वयनेशकर्तृभिर्मायागुणैर्वस्तु निरीक्षितात्मने ।
तथैव तत्रातिशयात्मबुद्धिभिर्निस्तमायाकृतये नमो नमः ॥३४९॥५।१८।३७। ŚB 5.18.37

dravyakriyāhetvayaneśakartṛbhir-māyāguṇairvastu nirīkṣitātmane
tathaiva tatrātiśayātmabuddhibhīr-nirastamāyākṛtaye namo namaḥ

Translation:- 349. Salutations again and again to Him Who is revealed as the Supreme Self to those capable of keen discernment of Your transcendental form in the background of everything. through meditation as well as through yoga, along with the attributes of Māyā, the all-powerful Kāla (Time Spirit) and the ego. Again, hail to Thee Whose form is not the creation of Māyā (aprākṛta).

Purport

The Brahmasūtra of Śloka 345 is applicable here. Prakṛti is only the executive or working force. The Power behind Prakṛti is Paramātmā. It is the outer side of the Pure Consciousness (or Puruṣa) which creates and moves the universe.

Summary:

Paramātmā is essentially unmanifest and formless. He is essentially avyakta (Unmanifest). He reveals Himself to the upāśka, though unmanifest, by His Own grace, whenever He chooses to reveal Himself.

॥ इति अपरोक्षप्रकरणम् ॥

॥गुणनिवृत्ति प्रकरणम्॥२८॥

guṇanivṛtti prakaraṇam.28.

Renunciation of the modes of Prakṛti (sattva, rajas and tamas)

Śloka 350

अविद्यमानोऽप्यवभाति हि द्वयो ध्यातुर्धिया स्वप्नमनोरथौ यथा ।
तत्कर्म सङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥३५०॥११।२।३८। ŚB

11.2.38

avidyamāno'pyavabhāti hi dvayo dhyāturdhiyā svapnamanorathau yathā
tatkarma-saṅkalpavikalpakam mano budho nirundhyādabhayaṁ tataḥ
syāt

Translation:- 350. Sage Kavi exhorts King Nimi:

Though the sense of "me" and "mine" (kartṛtvābhimāna) are not consistent with Reality, it may appear like a dream or mental image to the mind of one who dwells upon it. Therefore, a wise man should control that mind which is always purposing ends to itself and debating on them; fearlessness will follow from this (by destroying the kartṛtvābhimāna - "I am the doer").

Summary:

The mind clings to the sense objects by virtue of its natural affinity to them. The jīva should give up both the clinging of the mind to sense objects and the objects of enjoyment striking roots in the mind. Such a doer who is solely dependent on the Lord is unaffected by the three guṇas (sattva, rajas and tamas).

॥ इति गुणनिवृत्ति प्रकरणम्॥

नामप्रशंसा प्रकरणम्॥२९॥

nāmapraśṁsā prakaraṇam.29.

In praise of the Lord's Name

Śloka 351:

तस्मात्पुरैवाश्विह पापनिष्कृतौ यतेत मृत्योरविपद्यदात्मनः ।

दोषस्य दृष्ट्वा गुरुलाघवं यथा भिषक् चिकित्सेत रुजां निदानवित् ॥३५१॥६।१।८। ŚB 6.1.8

tasmātpuraivāśviha pāpaniṣkṛtau yateta mṛtyoravipadyadātmanah

doṣasya dr̥ṣṭvā gurulāghavaṁ yathā bhiṣak cikitseta rujāṁ nidānavit

Translation:- 351, Śuka tells Parīkṣit:

Therefore, one should strive well in time, before the advent of one's death, and also when one's body is still not incapacitated for penance to atone for one's sins, by adequate means according to their gravity, just as the physician who prescribes the adequate dose of medicine after a correct diagnosis of the disease.

Śloka 352:

न चेदिहैवापचितिं यथाहसः कृतस्य कुर्यान्मनउक्तिपाणिभिः ।

ध्रुवं स वै प्रेत्य नरकानुपैति ये कीर्तिता मे भवतस्तिग्मयातनाः ॥३५२॥६।१।७। ŚB 6.1.7

na cedihaivāpacitiṁ yathāṁhasaḥ kṛtasya kuryānmanauktipāṇibhiḥ
dhruvaṁ sa vai pretya narakānupaiti ye kīrtitā me bhavatastigmayātanāḥ

Translation:- 352. If the man who has sinned in thought, word and deed does not atone during this very lifetime, and in the appropriate manner (i.e., by thought, word and deed) as laid down in the scriptures (such as Manusmṛti) he will inevitably go after death to the infernal regions (described by Me to you), in which cruel torments have to be suffered.

Śloka 353:

एतावतालमघनिर्हरणाय पुंसां सङ्कीर्तनं भगवतो गुणकर्मनाम्नाम् ।

विक्रुश्य पुत्रमघवान्यदजामिलोऽपि नारायणेति म्रियमाण इयाय मुक्तिम् ॥३५३॥६।३।२४। ŚB

6.3.24

etāvatālamaghanirharaṇāya puṁsāṁ saṅkīrtanaṁ bhagavato

guṇakarmanāmnām

vikruśya putramaghavānyadajāmilo'pi nārāyaṇeti mriyamāṇa iyāya

muktim

Translation:- 353. Lord Yama tells his attendants the unique importance of repeating the Lord's name (Śrī Hari's):

For the mere dissipation of their sins, it is not necessary for men to chant the names, virtues and exploits of the Lord (Śrī Hari). Thus, Ajāmila (the sinner)

attained liberation by merely calling his son who was in his mind, at the pitch of his voice by the name of Nārāyaṇa, while on the verge of death.

Śloka 354:

प्रायेण वेद तदिदं न महाजनोऽयं देव्या विमोहितमतिर्बत माययालम् ।
त्रय्यां जडीकृतमतिर्मधुपुष्पितायां वैतानिके महति कर्मणि युज्यमानः ॥३५४॥६।३।२५। ŚB

6.3.25

prāyeṇa veda tadidaṁ na mahājano'yaṁ devyā vimohitamatirbata
māyayālam
trayyāṁ jaḍīkṛtamatirmadhupuṣpitāyāṁ vaitānike mahati karmaṇi
yujyamānaḥ

Translation:- 354. Very few among the learned men have realised the truth of this. In their judgement, (of the learned), bewildered by the Lord's Māyā, they are unduly under the spell of eulogistic passages which exalt grand sacrificial undertakings and other elaborate rituals (and thus they generally do not realise the glory of the name Nārāyaṇa).

Śloka 355:

एवं विमृश्य सुधियो भगवत्यनन्ते सर्वात्मना विदधते खलु भावयोगम् ।
ते मे न दण्डमर्हन्त्यथ यद्यमीषां स्यात्पातकं तदपि हन्त्युरुगायवादः ॥३५५॥६।३।२६। ŚB

6.3.26

evaṁ vimṛśya sudhiyo bhagavatyanante sarvātmanā vidadhate khalu
bhāvayogam
te me na daṇḍamarhantyatha yadyamīṣāṁ syātpātakam tadapi
hantyrugāyavādaḥ

Translation:- 355, Realising this truth, wise men engage themselves wholeheartedly, in cultivating the loving devotion of Lord Ananta. These men do not merit punishment at My hands. Even if a sin is committed by them, chanting of the name of the Lord, Who is much sung, obliterates it.

Śloka 356:

भूतानि विष्णोः सुरपूजितानि दुर्दर्शल्लिङ्गानि महाद्भुतानि ।
रक्षन्ति तद्भक्तिमतः परेभ्यो मत्तश्च मर्त्यानथ सर्वतश्च ॥३५६॥६।३।२८। ŚB 6.3.18

bhūtāni viṣṇoḥ surapūjitāni durdarśaliṅgāni mahādbhutāni
rakṣanti tadbhaktimataḥ parebhyo mattaśca martyānatha sarvataśca

Translation:- 356. Lord Yama warns his attendants not to bring the Viṣṇubhaktas:

The most wonderful devotees of Lord Viṣṇu Whose transcendental forms cannot be easily perceived by earthly beings, protect the devotees of the Lord from enemies, from me (Yama) and from danger from every quarter.

Śloka 357:

तानानयध्वमसतो विमुखान्मुकुन्दपादारविन्दमकरन्दरसादजस्रम् ।
निष्किञ्चनैः परमहंसकुलै रसज्ञैर्जुष्टाद्दृहे निरयवर्त्मनि बद्धतृष्णान् ॥३५७॥६।३।२८। ŚB 6.3.28

tānānayadhvamasato
vimukhānmukundapādāravindamakarandarasādajasram
niṣkiñcanaiḥ paramahamsakulai rasajñairjuṣṭādgrhe nirayavartmani
baddhatṛṣṇān

Translation:- 357. But bring here those wicked men who cling to the domestic life which leads one to hell, who turn their faces deliberately away from the nectar of the lotus feet of Mukunda (the Bestower of liberation) which is incessantly savoured by the enlightened souls who have abjured all their worldly possessions and who can infallibly distinguish the Supreme Good.

Śloka 358:

जिह्वा न वक्ति भगवद्गुणनामधेयं चेतश्च न स्मरति तच्चरणारविन्दम् ।
कृष्णाय नो नमति यच्छिर एकदापि तानानयध्वमसतोऽकृतविष्णुकृत्यान् ॥३५८॥६।३।२९। ŚB

6.3.29

jihvā na vakti bhagavadguṇanāmadheyam cetaśca na smarati tac-
caraṇāravindam
kṛṣṇāya no namati yacchira ekadāpi
tānānayadhvamasato'kṛtaviṣṇukṛtyān

Translation:- 358. Further, bring here those worthless wretches, whose tongues have neither recounted the virtues nor uttered the names of the Lord, whose minds have never contemplated on His lotus feet, whose heads have never even once bowed to Lord Kṛṣṇa and who have never offered worship to Lord Viṣṇu.

Śloka 359:

तत् क्षम्यतां स भगवान् पुरुषः पुराणो नारायणः स्वपुरुषैर्यदसत्कृतं नः ।
स्वानामहो न विदुषां रचिताञ्जलीनां क्षान्तिर्गरीयसि नमः पुरुषाय भूम्ने ॥३५९॥६।३।३१। ŚB

6.3.30

tat kṣamyatām sa bhagavān puruṣaḥ purāṇo nārāyaṇaḥ
svapuruṣairyadasatkṛtām naḥ
svānāmaho na viduṣāṁ racitāñjalīnāṁ kṣāntirgarīyasi namaḥ puruṣāya
bhūmne

Translation:- 359. Lord Yama begs forgiveness of the Lord:

May the primordial Lord Nārāyaṇa forgive the transgressions committed by (us) His ignorant servants, who crave His forgiveness with folded hands offered with profound homage to the All-Pervading Lord.

Śloka 360:

इत्थं स्वभर्तृगदितं भगवन्महित्वं संश्राव्य विस्मितधियो यमकिङ्करास्ते ।
नैवाच्युताश्रयजनं प्रति शङ्कमाना द्रष्टुं च बिभ्यति ततः प्रभृति स्म राजन् ॥३६०॥६।३।३२। ŚB

6.3.34

**itthaṁ svabhartṛgaditaṁ bhagavanmahitvaṁ saṁśrāvya vismitadhiyo
yamakiṅkarāste
naivācyutāśrayajanaṁ prati śaṅkamānā draṣṭuṁ ca bibhyati tataḥ
prabhṛti sma rājan**

Translation:- 360. Śuka tells King Parīkṣit:

The servants of Yama, hearing those words of their master, which spoke of the greatness of the Lord, were dumbfounded. Keeping them (the words) in mind, they shuddered from that moment, even to look at the men who take refuge in Acyuta.

Śloka 361:

अहो बत श्वपचोऽतो गरीयान्यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सुराद्यान्ब्रह्मानूचुर्नाम गृणन्ति ये ते ॥३६१॥३।३४।७। ŚB 3.33.7

**aho bata śvapaco'to garīyānyajjihvāgre vartate nāma tubhyam
tepustapaste juhuvuḥ surādyānbrahmānūcurnāma gṛṇanti ye te**

Translation:- O how wonderful, that even a pariah (who cooks the flesh of dogs) becomes fit to offer the Soma sacrifice because he has Your name on the tip of his tongue. Nay, they who utter Your name would have practised austere penance, poured oblations into the sacred fire, bathed in sacred waters, (have) led virtuous lives and must have even learnt the vedas.

Summary:

The name of Lord Hari is invoked for protection, adoration, for increase of Bhakti, for the opening of the inner consciousness, for the realisation of the Divinity. Nāma Japa has great power. The Bhagavadgītā says:

अपि चेत्सुदुराचारो भजते मां अनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ १०.३०
api cetsudurācāro bhajate mām ananyabhāk,
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ. 10.30

"Even if the most sinful worship Me, with devotion to none else, he too, should indeed be regarded as righteous, for he has rightly resolved."

Japa of His name with the knowledge that "He is All-in-All", destroys the sins committed by a person even in a hundred crore years.

॥ इति नामप्रशंसा प्रकरणम् ॥

गुरुदक्षिणा प्रकरणम्॥३०॥

gurudakṣiṇā prakaraṇam.30.
Acknowledgement of the Guru's grace

Śloka 362:

ज्ञानं तदेतदखिलं दुरवापमाह नारायणो नरसखः किल नारदाय ।
एकान्तिनां भगवतस्तदकिञ्चनानां पादारविन्दरजसाऽऽप्लुतदेहिनां स्यात्

॥३६२॥७।६।३३। ŚB 7.6.27

**jñānam tadetadakhilam duravāpamāha nārāyaṇo narasakhaḥ kila
nāradāya
ekāntinām bhagavatastadakiñcanānām pādāravindarajasā''plutadehinām
syāt**

Translation:- Pralhāda teaches the asura lads:

The pure knowledge (ātmajñāna) which is not easily attained was imparted by Nārāyaṇa, the companion of Nara, to Nārada. However, it can be easily attained by all those who have bathed themselves in the dust of the lotus feet of (even) those wholly devoted to the Lord, and who have abjured all possessions.

Śloka 363:

यैरीदृशी भगवतो गतिरात्मवाद एकान्ततो निगमिभिः प्रतिपादिता नः ।
तुष्यन्त्वदभ्रकरुणाः स्वकृतेन नित्यं को नाम तत्प्रतिकरोति विनोदपात्रम् ॥३६३॥४।२२।४९। ŚB

4.22.47

**yairīdṛśī bhagavato gatiṛātmavāda ekāntato nigamibhiḥ pratipāditā naḥ
tuṣyantvadabhrakaruṇāḥ svakṛtena nityam ko nāma tatpratikaroti
vinodapātram**

Translation:- 363. King Pṛthu entreats Sanatkumāra:

May you, who has boundless compassion and who are well-versed in the vedas, precisely explain to us with absolute certainty the real nature of the Lord, while discoursing on the Supreme Spirit, find your reward in your own actions (alleviating the afflicted). How can one recompense your acts of benevolence except by folding their hands in salutation?

Śloka 364:

मतोऽप्यनन्तात्परतः परस्मात्स्वर्गापवर्गाधिपतेर्न किञ्चित् ।
येषां किमु स्यादितरेण तेषामकिञ्चनानां अपि भक्तिभाजाम् ॥३६४॥५।५।२५। ŚB 5.5.25
matto 'pyanantātparataḥ parasmātsvargāpavargādhīpaterna kiñcit

yeṣāṁ kimu syāditareṇa teṣāmakeṇa canānāmapī bhakti-bhājāṁ

Translation:- 364. The Lord Rṣabha spoke:

The brāhmaṇ who are rich in devotion to Me, though bereft of worldly possessions, have nothing to seek even from Me, the Lord of Infinite Power, Higher than the Highest, and the Bestower of heavenly bliss and liberation. What can they ever possibly lack?

Summary:

Guru is compassion personified. What can be given in return for his grace through which one attains the knowledge of the Self? Everything belonging to the devotee is considered to be graciously allowed to him as a favour by the Guru.

॥ इति गुरुदक्षिणा प्रकरणम् ॥

उपसंहारः॥

upasamhārah.
Concluding reamarks

य इदमनुशृणोति श्रावयेद्वा मुराश्रितममृतकीर्तवर्णितं व्यासपुत्रैः ।
जगदधभिदलं तद्भक्तकर्णवतंसं भगवति कृतचित्तो याति तत्क्षेमधाम ॥३६५॥१०।१०३।४२।

**ya idamanuśṛṇoti śrāvayedvā murāreścaritamamṛtakīrtvarṇitaṁ
vyāsaputraiḥ ।
jagadadhabhidalaṁ tadbhaktakarṇāvataṁsaṁ bhagavati kṛtacitto yāti
tatkṣemadhāma ॥365॥10।103।42।**

Translation:- Sūta narrates to sages Śaunaka and others the rich rewards gained by listening to the glorious deeds of Lord Kṛṣṇa:
He who with trust narrates to others or listens to the wonderful pastimes of Lord Kṛṣṇa of immortal fame that destroys the sins of the world, described by sage Śuka, the son of Vedavyāsa, charming to the ears of His devotees, reaches His blessed abode Vaikuṇṭha.

तमहमजमनन्तमात्मतन्त्रं जगदुदयस्थितिलयमात्मशक्तिम् ।
द्युपतिभिरजशक्रशङ्कराद्यैर्दुर्वसितस्तवमच्युतं नतोऽस्मि ॥३६६॥१२।१२।६७।

**tamahamajamanantamātmataṁtraṁ jagadudayasthitilayamātmāśaktim
dyupatibhirajaśakraśaṅkarādyairduravasitastavamacyutaṁ nato'smi**
Translation:- My obesiencies to Lord Acyuta that unborn and infinite Supreme Soul, The Dispenser of the universe (the creation, maintenance and dissolution) . Even Brahmā, Indra, Śaṅkara and the other lords of the higher worlds cannot fathom the glories of That Supreme Lord.

उपचितनवशक्तिभिः स्व आत्मन्युपरचितस्थिरजङ्गमपालनाय ।
भगवत उपलब्धिमात्रधाम्ने सुरऋषभाय नमः सनातनाय ॥३६८॥१२।१२।६८। ŚB 12.12.68

**upacitanavaśaktibhiḥ sva ātmanyuparacitasthirajaṅgamapālānāya
bhagavata upalabdhimātradhamne suraṛṣabhāya namaḥ sanātanāya**
Translation:- I offer my obeisances to the God of gods, full of attributes like wisdom and bliss and Who has evolved within His Own Self - through his nine powers in their active state (Prakṛti, Puruṣa, Mahat-tattva, Ahaṁkāra and the five Tanmātras), an abode in the form of all creation.

Viṣṇutīrtha's (the author of Bhāgavata Sāroddhāra) humble submission:

"It is neither through the pride of learning nor the desire to obtain a dignified status that I have undertaken this sacred work but only to attain steadfast devotion to the lotus feet of Lord Hari."

Conclusions

The philosophy of the Bhāgavatam is known as Transcendental Bhakti, which is superior to karma and jñāna. Even realised souls like Vyāsadeva, Śukadeva and Śankarācārya have found that without Bhakti for Govinda there can be no fulfillment.

Śrī Viṣṇutīrtha has performed the gigantic task of compressing the entire Bhāgavatam into 367 verses without sacrificing the harmony and spirit of the text. His comments on the verses, in simple and intelligible Sanskrit, have fulfilled his objective of bringing home the profound theory of Bhakti yoga and the lofty principles of the vedānta to those not well-versed in the scriptures.

The Bhāgavata Sāroddhāra gives the concept of Lord Viṣṇu as the Sarvottama (Supreme among the gods) of the Dvaita philosophy. Lord Viṣṇu is Svayambhū, i.e., Self created. He has a Self-Existence above the individual and the cosmos. The doctrine of Bhakti is essentially based on the concept of "Saguṇa Brahman" (which is the object of adoration). The Advaita concept of "Nirguṇa Brahman" is thus incompatible with the Bhakti Marga.

In order to achieve compatibility in the philosophical background of the Vaiṣṇava interpretation of the vedānta, the principle of Acintya-bhedābheda, or what is known as the wave-ocean analogy has been made use of. This principle takes God and creation as real, and the jīva is released from saṁsāra through the grace of God. It is based on the principle of Realistic Advaita.

The Bhāgavata Sāroddhāra explains the vedānta contained in the Brahmasūtras and the Upaniṣads. The concepts of the vedānta are expressed in terse and cryptic statements and these can be clarified from the verses of the Bhāgavatam. The unity of existence is the foundation of all ethical codes.

Śrī Viṣṇutīrtha says that the perfect devotee of the Lord is one who sees the glory of the Lord in the inmost Self reflected in all beings as dwelling in Him, their inmost Self.

Śrī Viṣṇutīrtha describes Lord Viṣṇu as the "Adhyātma Deepa" Who can be described in various ways as "Avyakta", "Ādya", "Brahman", "Nirguṇa", "Nirvikāra", etc., thus, exemplifying the well-known saying of the Ṛgveda: "Ekam Sat Viprā Bahudā Vadanti" - "Truth is One, sages call It by various names".

The Bhāgavata Sāroddhāra establishes the Dvaita Siddhānta which is based on Bhakti yoga, as the most practical, scientific, and logical as compared to all other schools of philosophy. It has also brought out the essence of the Bhāgavata philosophy. The Bhāgavatam is known as the Paramahansa Samhita. The word Paramahansa means an ascetic of the highest order, one who has controlled and subdued all his senses by abstract meditation. Samhita means "code" (Dharma).

Thus the Bhāgavata Sāroddhāra explains the devotional disciplines which help the jīva to overcome the hold of the three guṇas of Prakṛti, and which render him fit for the Divine state. Śrī Viṣṇutīrtha has pointedly stressed the importance of Vairāgya and the importance of association with high-souled persons, abandonment of egoism, control of the senses, etc., in developing Vairāgya.

The Bhāgavatam is an extension of the Bhagavadgītā which is described as Brahmavidyā - the science of the Infinite. The Bhāgavata Sāroddhāra brings out the significance of mono-theism of the Dvaita philosophy and its dualistic metaphysics. The Dvaita vedānta maintains that the world is real (Sat) as the Absolute. Jīvas are real. They are different from the Paramātmā (Supreme Being). Difference (bheda) is real. The finite selves (jīvas) are subordinate to the Lord Who controls them. Śrī Viṣṇutīrtha has referred to the different gradations of the jīvas - particularly three - those that are eligible for ultimate salvation, those who are destined to rebirth and transmigration and those who are eternally condemned to hell.

Differences persist even in the final state of emancipation (mokṣa), Bhaktas do not accept, even when offered, any of the four different forms of emancipation (mokṣa) - i.e., Sālokya (living in My sphere), Sāmīpya (living close to Me), Sārūpya (having a similar form to Mine) and Sāyujya (being one with Me).

Śrī Viṣṇutīrtha has brought out the following important doctrines of the Mādhva philosophy (Dvaita):

- (1) Lord Viṣṇu (Kṛṣṇa) is the Supreme Reality.
- (2) The universe is absolutely and perfectly real.
- (3) Difference between the Supreme Being and jīva is real.
- (4) The jīvas are servants of the Lord, Who is their Inner Controller.
- (5) Jīvas are graded according to the proportion of the three guṇas (sattva, rajas and tamas) of which they are constituted.
- (6) Bhakti is superior to the other means of obtaining salvation.
- (7) The Bhāgavatam throws light on the three Pramāṇas (means of knowledge), Upaniṣads, Brahma-sūtras and the Bhagavadgītā, which reveal the nature of the Supreme Lord.
- (8) Viṣṇu is the Supreme (Sarvottama) among the gods, as He is capable of creating not only the other gods but also Himself, which none of the other gods is capable of doing.

