



Bhāgavata Māhātmyam

*(This is a written compilation of the discourses from
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॥ ॐ नमो भगवते वासुदेवाय ॥

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- Session 1 -

[Introduction + Chapter 1 Verse 1 - 23]

Introduction to Bhāgavatam

Śrīmad Bhāgavatam has 12 cantos, 18,000 verses. Many times people get confused with Śrīmad Bhagavad Gītā and Śrīmad Bhāgavatam. Śrīmad Bhagavad Gītā comes in Mahabharata and it has 700 verses whereas Śrīmad Bhāgavatam contains 18,000 verses.

The portion we are going to cover is the glorification of Bhāgavatam. This portion comes in Padma Purāṇa and it has 12 cantos. In Māhātmyam there are around 500 verses.

Generally they do Bhāgavata Saptāha and in one week they finish 18,000 verses. So you can imagine with what detail they would cover. Many times they cover the story part and they don't cover the philosophical part, so many people think Bhāgavatam is nothing but stories. But the real Bhāgavatam is not at all like this. So we have decided to cover Bhāgavatam in all its seriousness, in all its detail. Only then you will know the glory of Bhāgavatam.

Bhāgavatam is the essence of the Upaniṣads and whatever is said in Bhagavad Gītā that message is there in Bhāgavatam, but beautifully presented in the form of stories. The philosophy is the same and the practical application of the philosophies are through stories.

This is the composition of a great āchārya, Veda Vyāsa. This Veda Vyāsa Ṛṣi was an aṁśa avatāra of Bhagavān. The avatar took place mainly for the purpose of the people of Kali Yuga. So the ṛṣi felt that somehow we have to put these philosophies into the hearts of the people and the best way to enter into their hearts is through stories. It is something that everyone will enjoy.

The beauty of Bhāgavatam is, superficially there is a story but deep down there is a deep symbolic meaning. For that, you have to analyse and apply the philosophies of Vedas and Vedānta.

नमस्ते व्यास विशालबुद्धे (Namaste Vyāsa Viśāla-Buddhe) so that vishaal buddhi we are going to see now. All verses that have a lot of philosophies involved will be covered. Iskcon founder, Śrīla Prabhupāda came to America at the age of around 77. During the days of ship travel he had two massive heart attacks. But his Guru had told him you have to go and teach. When he reached America and saw all these extroverted

people, he thought, 'how am I going to teach them'? Within 2-3 months, his typewriter was stolen, recorder was stolen and in the biting cold, with no money and all non vegetarian food, he was struggling. But then he thought, if Guru has said, there must be some purpose and he stayed back. Those were the times when hippy culture was prevalent, people drunk and lying around the streets. Prabhupāda by narrating the stories of Bhāgavatam got all of them and this way very many became his disciples. He started telling the stories of Dhruva, Prahlāda, Gajendra and listening to these stories, he made them chant the name of the Lord. These people were transformed and they started doing Nagara Saṅkīrtanam. This is how Iskcon was born. Within 12 years he could build 108 centres all over the world! So you can imagine the power of Bhāgavatam. In fact, some of the great paintings we have are all from the westerners who have been transformed by these stories. All glories go to our Veda Vyāsa Ṛṣi. What a master!

Invocation Verse

सच्चिदानन्दरूपाय विश्वोत्पत्त्यादिहेतवे । तापत्रयविनाशाय श्रीकृष्णाय वयं नमः ॥ १ ॥
 sac-cid-ānanda-rūpāya viśvotpatty-ādi-hetave tāpa-traya-vināśāya śrī-kṛṣṇāya vyaṁ
 numah ॥ 1 ॥

यं प्रव्रजन्तमनपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव । पुत्रेति तन्मयतया तरवोऽभिनेदुः तं
 सर्वभूतहृदयं मुनिमानतोऽस्मि ॥ २ ॥
 yaṁ pravrajantam anapetaṁ apeta-kṛtyaṁ dvaipāyano viraha-kātara ājuhāva putreti
 tan-māyātaya taravo 'bhineduḥ taṁ sarva-bhūta-hṛdayaṁ munim ānato'smi ॥2॥

We bow down, we prostrate to वयं नमः (vayaṁ numah) to Lord Sri Kṛṣṇa who is the hero of Śrīmad Bhāgavatam.

Who is Śrī Kṛṣṇa?

We may think that Kṛṣṇa is the son of Yaśodā, (Yaśodā-nandana, Devakī-nandana, Vasudeva-suta) but very interestingly Śrī Kṛṣṇa is not at all defined in those ways. Śrī Kṛṣṇa is introduced as सच्चिदानन्द रूपाय (sac-cid-ānanda-rūpāya) Sat Chit Ānanda-existence, consciousness, bliss. Meaning, Kṛṣṇa is none other than the 'Self' in us. That very 'I' in us. That Kṛṣṇa is there right here, right now as the very own self.

विश्वोत्पत्त्यादिहेतवे (viśvotpatty-ādi-hetave) The cause of the Vishva Utpatti Ādi. Ādi refers to Utpatti, Stithi, Laya (creation, sustenance, dissolution). The world comes from this 'I', remains in this 'I' and merges back into this 'I'. The world that exists in me as the consciousness in me. From consciousness the world arises, into this consciousness, the world merges. The world has no existence apart from this consciousness. Everybody is seeing the world in their mind so the substratum of this world is consciousness and that consciousness which is the 'Self' is Kṛṣṇa.

What is the benefit of this knowledge?

तापत्रयविनाशाय (tāpa-traya-vināśāya) All your sufferings will end when you know this Kṛṣṇa. You will gain absolute peace. To that remover of all sorrows, Śrī Kṛṣṇa, we prostrate.

Next prostration is to Śuka BrahmaṚṣi. In fact the story goes that Parīkṣit was cursed by a ṛṣi putra, (son of a ṛṣi) that in seven days you will die by the biting of takshaka snake.

Parīkṣit was the son of Abhimanyu, (Abhimanyu was the son of Arjuna). Parīkṣit was a very good king. Once he went hunting and in the forest he was lost, tired and exhausted. In the forest he saw an āśrama. The āśrama was of Śamīka ṛṣi, who was meditating. As he was so exhausted and due to hunting, also mentally disturbed, he asked for water. But the ṛṣi did not respond as he had gone into Samādhi. The king however thought that the ṛṣi was acting so he didn't have to get up. Nearby, he saw a dead snake, so he took it and put it around ṛṣi's shoulder. The ṛṣi was in samādhi and did not know anything. Parīkṣit then left. But as he left he thought, what I did was wrong, the ṛṣi was in samādhi.

The ṛṣi had a small 5-6 year old son who was playing with his friends and somebody told him that 'the king has put a dead snake around your father's shoulder'. Boiling with rage, the son took some water, did ācamana and said, whoever has done this, let that person die by the biting of takshaka in one week's time. This curse was pronounced. By this time, Parīkṣit had gone back. He was very repentant and said, 'God, give me such a punishment that my mind can never think in such ways'. At that time, comes this message, 'O king, you have been cursed and in seven days you are going to die by the biting of takshaka'. Parīkṣit actually felt nice, I deserve this punishment. He left everything. He made his son Janamejaya the king and retired to the banks of Ganga all dressed as a renunciate. Now he had seven days' time and he did not know what to do. All the great ṛṣi munis gathered around him. He then requests, 'O' ṛṣi I have only seven days now, what is it that I should do?' At that time Śuka Brahma Ṛṣi comes and he asks the same question. Śuka Brahma Ṛṣi says, the one thing you have to do is to fix the mind upon the Lord.

Śuka Brahma Ṛṣi never used to stay in one place. It is said that the duration of his stay was only for as much time as is needed to milk a cow, so maybe only 5-10 minutes. But for this particular occasion, he made an exception because a great king was going to die. For seven days he continuously engaged the mind of the king with such soul captivating stories, that it is said that after the seventh day and by the time the seventh day was over, Parīkṣit's mind was absorbed in the Lord and he had attained samādhi even before that takshaka came. This is the glory of Śrīmad Bhāgavatam.

The teacher of Bhāgavatam is Śuka Brahma Ṛṣi, the son of Veda Vyāsa Ṛṣi. The second verse talks about the greatness of this Śuka Brahma Ṛṣi.

यं प्रव्रजन्तमनपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव । पुत्रेति तन्मयतया तरवोऽभिनेदुः तं
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yaṁ pravrajantam anapetam apēta-kṛtyaṁ dvaipāyano viraha-kātara ājuhāva । putreti
tan-māyātaya taravo 'bhineduḥ taṁ sarva-bhūta-hṛdayaṁ munim ānato'smi ॥2॥

We bow down to the great sage Śuka Brahma Ṛṣi.

It is said that when Śuka Brahma Ṛṣi was small, maybe 6-7years, even that sacred thread ceremony was not over, by then the boy was so mature that he had transcended all duties and responsibilities.

What is the purpose of fulfilling all duties and responsibilities in this world?

According to Bhāgavatam, there is only one purpose of living in this world which is performing all duties to develop devotion to God and dispassion for the world. If while performing duties, our devotion is increasing and vairāgya is increasing then we are truly performing our duties well. So this boy, even before entering brahmāchārya or gr̥hastha āśrama had attained the purpose of all duties and responsibilities. He was an embodiment of devotion, knowledge, dispassion which is the purpose for which all duties and responsibilities are done. So he served the purpose even before doing the activities. He renounced the world even before the thread ceremony was done. He left everything.

Veda Vyāsa had extreme attachment to his son. He started crying. With the pang of separation he called Hey Putra! my dear son, don't go, don't leave us.

So Śuka Brahma Ṛṣi was walking, Vyāsa Ṛṣi running behind in a forest and when Vyāsa Ṛṣi said, 'Don't go', the trees responded saying, 'O' Ṛṣi, this is not your son, he is the very Self in all of us'. Our prostrations to that sage who is residing in the hearts of all as the very consciousness is us.

The purpose of study of Śrīmad Bhāgavatam is to reach that state, that pure consciousness. To know ourselves as we are, is the purpose of this text.

A story now starts...

नैमिषे सूतमासीनमभिवादय महामतिम् । कथामृतरसास्वादकुशलः शौनकोऽब्रवीत् ॥ ३॥
naimiṣe sūtam āsīnam abhivādya mahā-matim । kathāmṛta-rasāsvāda-kuśalaḥ
śaunako 'bravīt ॥ 3॥

The whole setting is in a forest. In the forest of Naimisharanya there was a big sacrifice going on for a thousand years and the lead priest was Sūta Ṛṣi and there was Śaunaka Ṛṣi also. So now and then they would take a break. During one such break, when Sūta Ṛṣi was seated on a high asana, Śaunaka Ṛṣi approached him.

Sūta Ṛṣi was the महामतिम् (mahā-matim) lead priest and firmly rooted in the experience of the highest truth. To that Sūta Ṛṣi, Śaunaka Ṛṣi prostrated.

Who was Śaunaka Ṛṣi?

He was कथा मृत रसा स्वाद कुशलः (kathāmṛta-rasāsvāda-kuśalaḥ) He was an expert at enjoying the taste of amṛta of katha. He loved listening to spiritual stories. He wanted to have a spiritual discussion because he knew that Sūta Ṛṣi is a great person and an embodiment of knowledge, so he did not want to waste time and immediately approached. Bowing down, he spoke thus:

शौनक उवाच

अज्ञानध्वान्तविध्वंसकोटिसूर्यसमप्रभ । सूताख्याहि कथासारं मम कर्णरसायनम् ॥ ४॥
śaunaka uvāca

Ajñāna-dhvānta-vidhvaṁsa-koṭi-sūrya-sama-prabha । sūta ākhyāhi kathā-sāraṁ
mama karṇa-rasāyanam ॥ 4॥

See the way Śaunaka Ṛṣi is addressing Sūta Ṛṣi. O' Ṛṣi who has the brilliance of one crore suns in destroying the darkness of ignorance. O' Guru, may you please describe this katha, which is karṇa-rasāyanam (nectar) for my ears. I love drinking this through my ears. O' Suta please describe these spiritual stories please share them with me.

भक्तिज्ञानविरागाप्तो विवेको वर्धते महान् । मायामोहनिरासश्च वैष्णवैः क्रियते कथम् ॥ ५॥
bhakti-jñāna-virāgāpto viveko vardhate mahān । māyā-moha-nirāsaś ca vaiṣṇavaiḥ
kriyate katham ॥ 5॥

O' Ṛṣi, the stories must be told with a purpose. They must develop my viveka. What kind of viveka? See the definition of viveka given - that wisdom which is attained by bhakti, jñāna, vairāgya. This is a beautiful definition because only such a viveka is true viveka. If we say that a person is wise, then he must have bhakti (devotion), jñāna (knowledge) and vairāgya (dispassion). That alone is wisdom.

O' Lord, tell me the stories in such a way that I develop such a viveka. Bhagavān, how should I destroy this delusion, infatuation created by māyā? How to come out of it?

इह घोरे कलौ प्रायो जीवश्चासुरतां गतः । क्लेशाक्रान्तस्य तस्यैव शोधने किं परायणम् ॥ ६॥
iha ghore kalau prāyo jīva ś cāsuratām gataḥ । kleśākrāntasya tasyaiva śodhane kiṁ
parāyaṇam ॥ 6॥

O' Lord, 'ghora' Kaliyuga has started. So it is very clear that this happened in the beginning of Kali Yuga and the characteristics are visible.

जीवश्चासुरतां (jīva ś cāsuratām) the jīva's have become asurāḥs.

The definition of asurāḥ is असुषु रमन्ते इति असुराः (asuṣu ramante iti asurāḥ)

असुषु (asusū) means sense organs and those who revel in the sense organs are called asurāḥ. Asurāḥ are not those with horns or fangs. The real definition is the one who revels in sense pleasures. He is not bothered about anything else, he just indulges in sense pleasures, No discipline, only indulgence, no devotion, no meditation. Such a person is called asurāḥ.

You will see, what is being said here is happening in the world. Therefore everybody is miserable. Because we are living outside, while happiness is inside. So a person who is revelling in outer pleasures, will he get the inner bliss of the self? No. Everybody is, therefore, miserable.

O' Lord, how to come out of this misery? Please guide us.

श्रेयसां यदभवेच्छ्रेयः पावनानां च पावनम् । कृष्णप्राप्तिकरं शश्वत्साधनं तद्वदाधुना ॥ ७ ॥
śreyasāṁ yad bhavec chreyaḥ pāvanānāṁ ca pāvanam
kṛṣṇa-prāpti-karaṁ śaśvat sādhanam tad vadādhunā ॥ 7 ॥

O' Lord the one solution is कृष्णप्राप्तिकरं (kṛṣṇa-prāpti-karaṁ) Please tell us how to attain that Lord who is holier than the holiest and is the ultimate good for a person? How to attain that supreme truth, the supreme Lord? What is the permanent means of attaining it, O' Lord please explain to us.

चिन्तामणिर्लोकसुखं सुरद्रुः स्वर्गसम्पदम् । प्रयच्छति गुरुः प्रीतो वैकुण्ठं योगिदुर्लभम् ॥ ८ ॥
cintāmaṇir loka-sukhaṁ sura-druḥ svarga-sampadam I prayacchatī guruḥ prīto
vaikuṇṭhaṁ yogi-durlabham ॥ 8 ॥

Lord, with cintāmaṇi (pārasmaṇi), any metal becomes gold. With cintāmaṇi I can get this worldly wealth. If I have Kalpavṛkṣa, I can get svarga sukha. But when the Guru is pleased, he can give me Vaikuṇṭha. Vaikuṇṭha we think is the abode of Vishnu etc, But कुण्ठं (kuṇṭha) means limitations, suffering, misery. वि (vi) means freedom. So वैकुण्ठं (vaikuṇṭha) is that state of infinite bliss.

Only by Guru's grace and blessings can a person can get the permanent state of bliss. So O' Guru, in these lines, please answer. Sūta Ṛṣi was extremely pleased listening to these questions and he started answering.

सूत उवाच

प्रीतिः शौनक चित्ते ते ह्यतो वच्मि विचार्य च । सर्वसिद्धान्तनिष्पन्नं संसारभयनाशनम् ॥ ९ ॥
sūta uvāca
prītiḥ śaunaka citte te hy ato vacmi vicārya ca I sarva-siddhānta-niṣpannam
saṁsāra-bhaya-nāśanam ॥ 9 ॥

Sūta Ṛṣi was extremely pleased seeing Śaunaka Ṛṣi's desire to know, his love, his devotion and his purity of mind. So he said, O' Śaunaka, I can very clearly see that your heart is very pure and therefore whatever I say will definitely benefit you.

Have you seen a calf drinking milk from the cow? When the mother cow sees the calf it is said, her heart becomes filled with affection for the baby and then she releases the milk. Without the calf if you directly go to milk the cow, you won't get anything. Therefore before milking the cow, people bring the calf first. The moment the calf comes, the cow releases milk. In the same way, an efficient śiṣya is like this calf. Through their sweet words and humble attitude, their love and reverence and devotion and faith, they bring out this milk of knowledge from the Guru. This is what we see here as the glory of Śaunaka Ṛṣi. Sūta Ṛṣi was extremely happy and he said yes, I will give you that which is the essence of all the philosophies. These will destroy all the fears in this saṁsāra.

भक्त्योघवर्धनं यच्च कृष्णसन्तोषहेतुकम् । तदहं तेऽभिधास्यामि सावधानतया शृणु ॥ १० ॥
bhakty-ogha-vardhanam yac ca kṛṣṇa-santoṣa-hetukam । tad ahaṁ te 'bhidhāsyāmi
sāvadānatayā śṛṇu ॥ 10 ॥

I will tell you the means which will increase the flow of bhakti within you. That by which Bhagavān will be pleased with you; and your heart will be surging with the emotion of devotion. That is what Śrīmad Bhāgavatam is.

कालव्यालमुखग्रासत्रासनिर्णाशहेतवे । श्रीमद्भागवतं शास्त्रं कलौ कीरेण भाषितम् ॥ ११ ॥
Kāla-vyāla-mukha-grāsa-trāsa-nirṇāśa-hetave । Śrīmad -Bhāgavatam śāstraṁ kalau
kīreṇa bhāṣitam ॥ 11 ॥

For this purpose, Śrīmad Bhāgavatam Śāstram has been given by Śuka Brahma Ṛṣi in kali yuga.

काल व्याल मुख ग्रास त्रास निर्णाश हेतवे (Kāla-vyāla-mukha-grāsa-trāsa-nirṇāśa-hetave) means, for the purpose of complete destruction of affliction and suffering for a person who has been caught in the jaws of a python or a serpent called time or death.

This is the definition of us. What a construction! See the beauty of Sanskrit. The one who is suffering in the jaws of this python called time. We are all slowly getting digested inside the tummy of काल व्याल (kāla-vyāla). We are all at various stages of digestion and all of us have at the back of mind only one fear, consciously or unconsciously - the fear of death. They say all the other fears are based on this fear. Like the fear of darkness, fear of height etc all fears are based on this fear of death. As long as we are identified with the body, nobody can get rid of this fear of death.

This is a general biography of us. Śrīmad Bhāgavatam Śāstram has the ability to free us from all kinds of fears, including the fear of death. Remember Bhāgavatam Śāstram is not to get rid of death, it is to get rid of the fear of death. The physical body has to die but with this knowledge of Bhāgavatam, this fear of death will go away.

How does Bhāgavatam Śāstram remove the fear of death? By making you realise that you are not the body. You are the consciousness which has no death. Every verse of Bhāgavatam is saturated with Vedāntic knowledge.

For this purpose, Bhāgavatam Śāstram has come into existence. It was composed by this mahātmā.

एतस्मादपरं किञ्चिन्मनःशुद्ध्यै न विद्यते । जन्मान्तरे भवेत्पुण्यं तदा भागवतं लभेत् ॥ १२॥
etasmād aparaṁ kiñcin mānaḥ-śuddhyai na vidyate | janmāntare bhavet puṇyaṁ tadā
Bhāgavatam labhet ॥ 12॥

There is no other better means for purifying the mind and gaining this knowledge. This is the best means. But to get this, you need to be extremely fortunate. You should have done puṇyas for very many births only then Bhāgavatam will be available for you. This is a fact also. Not everybody is attracted to Bhāgavatam. A lot of puṇyas one must have done only then you feel attracted. Feeling attracted, is the proof that you have done a lot of puṇya. The mind is pure.

What is the proof that an iron piece is pure? When that iron piece feels the pull towards the magnet, it is the proof that the iron piece is pure. An iron covered by rust doesn't feel the pull. In the same way, a mind which is very impure doesn't feel the pull towards scriptures, towards Satsang, towards spiritual path. The puṇyas from so many births express as attraction towards this path, attraction towards God, attraction towards mahātmās, attraction towards scriptures. Now to prove this, Sūta Ṛṣi tells a story that highlights how Bhāgavatam Śāstra is not available even for devatās. So he tells a story.

परीक्षिते कथां वक्तुं सभायां संस्थिते शुके । सुधाकुम्भं गृहीत्वैव देवास्तत्र समागमन् ॥ १३॥
parīkṣite kathāṁ vaktuṁ sabhāyāṁ saṁsthite śuke | sudhā-kumbhaṁ gṛhītvāiva
devās tatra samāgaman ॥ 13॥

When Śuka Brahma Ṛṣi was going to give this knowledge to Parīkṣit, just at that time, devatās came with a pot filled with सुधाकुम्भं (sudhā-kumbhaṁ) amṛutam.

शुकं नत्वावदन् सर्वे स्वकार्यकुशलाः सुराः । कथासुधां प्रयच्छस्व गृहीत्वैव सुधामिमाम् ॥ १४॥
śukaṁ natvā avadan sarve sva-kārya-kuśalāḥ surāḥ | kathā-sudhāṁ prayacchasva
gṛhītvāiva sudhām imām ॥ 14॥

These devatās who were very selfish made a request. O' Śuka Brahma Ṛṣi we have brought this Sudhā-kumbham - the pot of nectar. Why don't you keep this nectar because after all, Parīkṣit is scared of takshaka. If you drink this nectar he will be saved. So take this Sudhā-kumbham and give us this Kathāmṛta. The nectar which you are going to give him. One is Kathā-sudhā, the other is svargasudha. Give us that Kathā-sudhā and take this, it is enough for takshaka.

What did Śuka Brahma Ṛṣi do?

क्व सुधा क्व कथा लोके क्व काचः क्व मणिर्महान् । ब्रह्मरातो विचार्यैवं तदा देवान् जहास ह ॥ १६ ॥
kva sūdhā kva kathā loke kva kācaḥ kva maṇir mahān | brahma-rāto vicāryaivam tadā
devān jahāsa ha ॥ 16 ॥

Śuka Brahma Ṛṣi laughed at them. Where is this Kathā-sudhā and where is this svargasudha? There is no comparison. It is like telling, O Śuka Brahma Ṛṣi take these glass pieces and give your precious gems and jewels. There is no comparison!

When you drink Svargasudha, you become immortal. But remember, you go to Svarga Loka and everytime you go and enjoy, you use up the puṇya and when the puṇya is over you come back. Punarapi jananam, punarapi maraṇam

What about this kathasudha? Bhāgavata knowledge is such that it can make you immortal. Where is the comparison? You are giving me something cheap and you want the best? Śuka Brahma Ṛṣi laughed at them and sent them back.

अभक्तांस्तांश्च विज्ञाय न ददौ स कथामृतम् । श्रीमद्भागवती वार्ता सुराणामपि दुर्लभा ॥ १७ ॥
abhaktāms tāms ca vijñāya na dadau sa kathāmṛtam | Śrīmad -bhāgavatī vārtā
surāṇām api durlabhā ॥ 17 ॥

Understanding that these are abhaktas - selfish indulgent people unfit for this katha, he did not give them. Therefore, even for devatās this katha is durlabha.

This verse also simultaneously explains how before sharing something you have to attract the attention, grab the attention of the listeners. This is one of the responsibilities of a teacher. See how beautifully this is presented.

This knowledge is therefore not available even for devatās.

I will tell you yet another story. Listen to that

राज्ञो मोक्षं तथा वीक्ष्य पुरा धातापि विस्मितः । सत्यलोके तुलां बद्ध्वा तोलयत्साधनान्यजः ॥ १८ ॥
rājño mokṣam tathā vīkṣya purā dhātāpi vismitaḥ | satyaloke tulām baddhvā atalayat
sāadhanāny ajaḥ ॥ 18 ॥

When Brahmā ji saw Śuka Brahma Ṛṣi giving this Bhāgavata katha to a king and in seven days, this man would be liberated, attain Samādhi, Brahmā ji was astonished. In seven days! People take birth after birth to get liberated and he is doing it in seven days!

He was astonished. Remember Parīkṣit was to be bitten by a serpent. According to dharma Śāstra all such deaths which happen in an inauspicious way, the gati is never sadgatiḥ. There is a verse which is not in this Śāstra, but it says

विद्युत् चौरान्न शस्त्राग्नि गजसिंहादिभिर्भयम् । विषादि निर्हेतुभ्यश्च मृतो न लभते गतिम् ॥

vidyut-caurān na śastrāgni gaja-sirṁhādibhir bhayam viṣādi-nirhetubhyaś ca mṛto na labhate gatim

Such people who have inauspicious death- death by lightening, burnt in fire, killed by weapon, bitten by snake, killed by elephant, killed by lions and wild animals or killed by the fall of a wall, poison of a snake etc. In this way people who die are not going to get Svarga gati. This is a general rule, of course exceptions are there. I have mentioned this because Parīkṣit is dying because of a snake. So Brahmā ji was amazed.

Parīkṣit will be bitten by a snake. Such people don't get even Svarga gati and this person will attain that state of mukti only. So Brahmā ji was amazed. He took a beam balance, put all scriptures on one side, and Śrīmad Bhāgavatam on the other and weighed. This Bhāgavatam weighed much heavier in comparison to all others.

लघून्यन्यानि जातानि गौरवेण इदं महत् । तदा ऋषिगणाः सर्वे विस्मयं परमं ययुः ॥ १९॥
laghūny anyāni jātāni gauraveṇa idaṁ mahat । tadā ṛṣi-gaṇāḥ sarve viśmāyāṁ
paramaṁ yayuḥ

मेनिरे भगवद्रूपं शास्त्रं भागवतं कलौ । पठनाच्छ्रवणात्सद्यो वैकुण्ठफलदायकम् ॥ २०॥
menire bhagavadrūpaṁ śāstraṁ Bhāgavataṁ kalau ।
paṭhanācchravaṇātsadyo vaikunṭhaphaladāyakam ॥ 20 ॥

All the Ṛṣis seeing this, were amazed.

All concluded that this scripture is the greatest and by its study, by listening, it will give you Vaikunṭha . Therefore this scripture is great. Here it says, Bhāgavatam is literally the form of the Lord. This story will come later also.

So Bhagavān was going to leave this body as everything was accomplished for this avatāra - All the Yadavas were killed, Kauravas were gone, all wicked people were destroyed. So when he was waiting to leave the body, Uddhava comes, He says Bhagavān, kali yuga is going to come and this is the time you are leaving? This is the time we want you. Bhagavān says Uddhava, I will infuse all my powers into Bhāgavatam. So it is said, Bhagavān entered into Bhāgavatam. Therefore all the Vaishnavas and great devotees believe that Bhāgavatam is the physical form of the Lord.

Therefore the Purana āchāryas have written a verse. Now these are all based on śraddhā. It says, the Prathama skanda of Bhāgavatam is the lotus feet of the Lord. Dvitiya skanda is the knee, third skanda is the thigh, fourth canto is the hip, Naval region is the fifth canto, hridayam is 6th canto, chest is the seventh canto, neck is the eight canto. Shoulders are the ninth canto and tenth canto is the face, where all the līlās of Bhagavān Śrī Kṛṣṇa come. The unique feature of the face is that all the jñāna indriyas are here. Eleventh is the head, Twelfth is the crown. This way Bhāgavata Śāstram is the physical form of the Lord.

Now comes a symbolic story. There is a story at the superficial level but there is a deep symbolic message.

सप्ताहेन श्रुतं चैतत्सर्वथा मुक्तिदायकम् । सनकाद्यैः पुरा प्रोक्तं नारदाय दयापरैः ॥ २१ ॥
saptāhenā śrutam caitat sarvathā muktidāyakam | sanakādyaiḥ purā proktam
nāradāya dayāparaiḥ || 21 ||

यद्यपि ब्रह्मसम्बन्धाच्छ्रुतमेतत्सुरर्षिणा । सप्ताहश्रवणविधिः कुमारैस्तस्य भाषितः ॥ २२ ॥
yadyapi brahmasambandhāc chrutam etat surarṣiṇā | saptāhaśravaṇavidhiḥ kumārais
tasya bhāṣitaḥ || 22 ||

So this knowledge Bhahmā ji gave to Narada Ṛṣi. From Sanakādi Ṛṣis, Narada Ṛṣi learnt how this could be done in seven days. Sanakādi Ṛṣis are the mind born children of Bhahmā ji. (Sanaka, Sanandana, Sanātana:, and Sanat kumāra).

These Sanakādi Ṛṣis take the form of small children, all the time, all the way chanting Bhagavān's name only. They pass time by listening to satsang from one another. Brahmā ji wanted them to get married but they were not interested. That story will come later. These Ṛṣis gave Bhāgavatam to Narada Ṛṣi.

Śaunaka Ṛṣi said please don't go so fast tell us how for seven days they told this to Narada Ṛṣi because Narada Ṛṣi can never stay in one place and constantly keeps roaming around. So staying in a place for seven days is too much for him. Please tell us where and how exactly this happened? This story you must narrate in detail.

शौनक उवाच

लोकविग्रहमुक्तस्य नारदस्यास्थिरस्य च ।विधिश्चैव कुतः प्रीतिः संयोगः कुत्र तैः सह ॥ २३ ॥

śaunaka uvāca

lokavigrahamuktasya nāradasyāsthirasya ca | vidhiśrave kutaḥ prītiḥ saṁyogaḥ kutra
taiḥ saha || 23 ||

The way Narada is described here is very interesting. लोकविग्रहमुक्तस्य (lokavigrahamuktasya)

In Sanskrit the word play is amazing. One meaning of this term is the one who creates a quarrel लोकः (loka) world; विग्रहः (vigraha) quarrel; मुक्त (mukta) amongst people. This point has to be clearly understood because Narad ji when he makes two people quarrel it is like taking two stones and rubbing with each other. So in the process, both of them get polished. All those pebbles get rounded. So all the egoistic sharp edges get polished. You will find in life there will be someone who is creating trouble for you. Just think, meditate upon that person. Understand that Narad ji is in full play. It could be anyone and that person will not go away, he will be there. That person is deliberately planted in your life for your own spiritual upliftment. In this way when you see, spiritual progress becomes very fast. That person forces you to bring all the poisons hidden in your heart. Just like when you press an orange, orange juice comes

out, press an apple, apple juice comes out. That person presses your heart and so much filth comes out. That person is God-sent for your upliftment, for your spiritual progress. If you treat a person in this way, your progress will be very fast.

That element is called the Narada element. Another meaning of लोकविग्रहमुक्तस्य (lokavigrahamuktasya) is a person who is free from all attachments. So, O' R̥ṣi please tell us where and how this happened.

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Session 2

[Chapter 1: Verse 24 - 69]

सूत उवाच

अत्र ते कीर्तयिष्यामि भक्तियुक्तं कथानकम् । शुकेन मम यत्प्रोक्तं रहः शिष्यं विचार्य च ॥ २४ ॥
Sūta uvāca

atra te kīrtayiṣyāmi bhaktiyuktaṁ kathānakam | śukena mama yat proktaṁ rahaḥ
śiṣyaṁ vicārya ca || 24 ||

I will tell you the story where Sanakādi Ṛṣis met Narad ji. In fact, this story was told to me secretly by Śuka Brahma Ṛṣi himself because he loved me very much as his śiṣya. I'll tell you the story.

एकदा हि विशालायां चत्वार ऋषयोऽमलाः । सत्सङ्गार्थं समायाता ददृशुस्तत्र नारदम् ॥ २५ ॥
ekadā hi viśālāyāṁ catvāra ṛṣayo 'malāḥ | satsaṅgārthaṁ samāyātā dadṛśus tatra
nāradam || 25 ||

One day, all the four Sanakādi Ṛṣis (mind born children of Bhahmā ji) gathered in a place called Viśālapurī (near Badri) for Satsaṅga. They were constantly chanting the name of the Lord. They were so pure hearted and their mind, ever in Bhagavān. At that time they saw Narad Ṛṣi and asked:

कुमारा ऊचुः

कथं ब्रह्मन् दीनमुखः कुतश्चिन्तातुरो भवान् । त्वरितं गम्यते कुत्र कुतश्चागमनं तव ॥ २६ ॥
kumārā ūcuḥ

kathaṁ brahman dīnamukhaḥ kutaś cintāturo bhavān | tvaritaṁ gamyate kutra kutaś
cāgamaṇaṁ tava || 26 ||

O' Narada, what happened to you? You look very sad. Why are you so anxious, worried, tensed, stressed? You look very disturbed. It seems like you are going to some place urgently so tell me where are you coming from and where are you going?

इदानीं शून्यचित्तोऽसि गतवित्तो यथा जनः । तवेदं मुक्तसङ्गस्य नोचितं वद कारणम् ॥ २७ ॥
idānīm śūṇyacitto 'si gatavitto yathā janah | tavedaṁ muktasaṅgasya nocitaṁ vada
kāraṇam || 27 ||

You look like a person with a blank face, just like someone who has lost all his wealth. For someone like you this state of mind is not acceptable. You are a person who is always cheerful, chanting Narayana Narayana etc. But now you look very sad. This is not the way you are. What happened, tell us.

नारद उवाच

अहं तु पृथिवीं यातो ज्ञात्वा सर्वोत्तमामिति । पुष्करं च प्रयागं च काशीं गोदावरीं तथा ॥ २८ ॥
nārada uvāca

aham tu prthivīm yāto jñātvā sarvottamām iti | puṣkaram ca prayāgam ca kāśīm
godāvarīm tathā ॥ 28 ॥

हरिक्षेत्रं कुरुक्षेत्रं श्रीरङ्गं सेतुबन्धनम् । एवमादिषु तीर्थेषु भ्रममाण इतस्ततः ॥ २९ ॥

harikṣetram kurukṣetram śrīraṅgam setubandhanam | evamādiṣu tīrtheṣu
bhramamāṇa itas tataḥ ॥ 29 ॥

O' Rṣi I am coming after visiting some tīrthakṣetras - Pushkara, Prayag, Kashi (Varanasi), and Godavari, Harikshetra (Haridwar), Kurukshetra, Sri Rangam, Setu Bandhanam. I went there for some peace of mind.

न क्वचित् सुखमाप्नोमि मनसः सन्ततिं विना । कलिकालमहाघोरदोषेणावृतचेतसाम् ॥ ३० ॥
na kvacit sukham āpnomi manasaḥ santatiṁ vinā |
kalikāla-mahāghora-doṣeṇāvṛta-cetasām ॥ 30 ॥

None of these places, I found peace. We usually go to tīrthakṣetras to get peace of mind and Narada Rṣi says, no where I found peace. The whole earth is affected by Kali yuga. Now see the lakshana of Kali yuga and as we are describing these, there is something at Adibhautika level (outer) and something at Adhyatmika level. Now see the description of what is seen in Kali yuga.

सत्यं नास्ति तपः शौचं दया दानं न विद्यते । उदरम्भरिणो जीवा वराकाः कूटभाषिणः ॥ ३१ ॥
satyaṁ nāsti tapaḥ śaucaṁ dayā dānaṁ na vidyate | udarambhariṇo jīva varākāḥ
kūṭabhāṣiṇaḥ ॥ 31 ॥

See the description of kali yuga. There is no truth, no austerity, discipline, sense control, mind control. No outer or inner purity, no compassion and for them charity does not exist. The only goal of life is how to fill one's belly. (refers to material welfare and wellbeing). There is absolutely no interest in spiritual welfare. Everybody is focussed only on one thing, how to take care of one's own material welfare.

Their attention is upon silly things. Such a great opportunity is given to them, they are born as a human being and human birth is considered to be a very precious and a rare birth. With this birth you can attain all the Devi sampath, all virtues of life, viveka, vairāgya, śamādi-ṣaṭka-sampatti, mumukṣutvam. All those virtues you can gain such a person can even become one with God! Such a choice is available but human beings are not even aware of it and they live like ordinary animals.

Therefore, they are ready to follow any path by hook or crook and generally they follow an unrighteous path. By all illegal and immoral ways, they earn wealth and compromise with all higher values of life that take care of material progress.

मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः । पाखण्डनिरताः सन्तो विरक्ताः सपरिग्रहाः ॥ ३२ ॥
mandāḥ sumandamatayo mandabhāgyā hy upadrutāḥ | pākhaṇḍa-niratāḥ santo
viraktāḥ sa-parigrahāḥ || 32 ||

Beautiful names are given to all of us - very very lazy. And it starts from never wanting to get up early in the morning. What was written five thousand years back is true. Machines are doing everything so there is no exercise. Farming is done by a machine. Mixer, grinder, mopping, cleaning everything by a machine. Therefore, physically, मन्दाः (mandāḥ) lazy people who can't think. The ability to discriminate is not there.

The use of buddhi is to do viveka, discriminate between what is good and bad, what is permanent and impermanent, what I should do and what I should not do. What is the highest goal of life? This is why buddhi is used. What are the most important questions in life? Where have I come from? What is the purpose of life? Why am I living my life? What do I have to achieve in life? What is the highest in life? What is permanent, what is impermanent? How can I gain permanent peace? Who is God? When these questions are asked we are making use of our buddhi in the right way. But now, how are we using our buddhi? How to make a lot of money? How to indulge more. Never thinking of the bigger picture.

Very unfortunate ones. Destiny is something which is independent of our present actions. If destiny is coming to be bad then all my actions are bad. This person does all wicked crooked things thinking that this will give me happiness, not knowing the law of karma which is, whatever you do will come back to you. So he does all wicked things in life for happiness and in return gets only sorrow. Sorrow is self created. He thinks that the world is giving sorrow, people are giving sorrow, situations are giving sorrow. He does all wrong things to escape from sorrow, to gain happiness but instead finds himself entering more and more sorrow. Hence मन्दभाग्या mandabhāgyā.

ह्युपद्रुताः (hy upadrutāḥ) means highly distracted. That person can't sit quietly in a place and concentrate because the mind is running in a hundred thousand directions and we have all these electronic gadgets that train the mind in getting distracted. Everytime we get addicted to gadgets, unconsciously we are training our mind in agitation. Because constantly the images are changing and as the images are changing, the mind has to process it. So the mind is trained to constantly change from one state to another. Unknowingly we train our mind for agitation and when we sit for meditation it is not quiet, it is constantly in turmoil.

So this is the condition of a person in Kali yuga in general. Of course exceptions are there.

पाखण्डनिरताः (pākhaṇḍa-niratāḥ) in general people are atheists, non believers of God. As kali yuga progresses, these things will be more and more prominent. Over time you will see all these characteristics very clearly, in your own mind and in society. More and more, people are trying to hoard, aggrandise. The tendency to renounce is not there because according to them happiness is coming from the outer world.

Hence the belief that possession of things, beings and situations from the outer world will make me happy.

अट्टशूला जनपदाः शिवशूला द्विजातयः । कामिन्यः केशशूलिन्यः सम्भवन्ति कलाविह ॥ ३६ ॥
aṭṭaśūlā janapadāḥ śivaśūlā dvijātayah | kāmīnyah keśaśūlīnyah sambhavanti kalau
iha || 36 ||

In Kali yuga, people will start selling food. You will say what is so great about it? Can you imagine how much we have degraded? It is very normal for us but in that age it was a wonder, it was a shock, you are selling food! Food is something to be given free. Somebody is hungry and you charge for it? Maha pāpam. That is the meaning.

Brahman's will start charging for teaching Vedas. How much Pure those days must be? You are never supposed to charge money for teaching something. Guru Dakshina is fine but not charging fees. That is how the gurukula used to run. Women will sell their bodies in prostitution for wealth. This is what is going to happen in Kali yuga. Husbands and wives will constantly fight with each other. Therefore, these are the characteristics of kali yuga.

एवं पश्यन् कलेर्दोषान् पर्यटन्नवनीमहम् । यामुनं तटमापन्नो यत्र लीला हरेरभूत् ॥ ३७ ॥
evaṃ paśyan kaler doṣān paryaṭann avanīm āham | yāmunam taṭam āpanno yatra līlā
harer abhūt || 37 ||

In this way, wherever I went, I saw the same thing, the evils of Kali. Finally I came to the banks of Yamuna, where Bhagavān had himself taken birth and done so much līlās. So I went there.

तत्राश्चर्यं मया दृष्टं श्रूयतां तन्मुनीश्वराः । एका तु तरुणी तत्र निषण्णा खिन्नमानसा ॥ ३८ ॥
tatrāścaryam mayā dṛṣṭam śrūyatām tan muniśvarāḥ | ekā tu taruṇī tatra niṣaṇṇā
khinna-mānasā || 38 ||

When I went to the banks of Yamuna I witnessed a wonder. A young lady was there, who was very sad and she was not alone.

वृद्धौ द्वौ पतितौ पार्श्वे निःश्वसन्तावचेतनौ । शुश्रूषन्ती प्रबोधन्ती रुदती च तयोः पुरः ॥ ३९ ॥
vr̥ddhau dvau patitau pārsve niḥśvasantāv acētanau | śuśrūṣantī prabodhayantī rudatī
ca tayoh purah || 39 ||

She was not old and next to her were two old men with all grey hair. They were lying down by her side, breathing heavily and unconscious. The lady was young but the two men were old. She was trying to wake them up and was constantly crying.

दश दिक्षु निरीक्षन्ती रक्षितारं निजं वपुः । वीज्यमाना शतस्त्रीभिर्बोध्यमाना मुहुर्मुहुः ॥ ४० ॥
daśa dikṣu nirīkṣantī rakṣitāraṃ nijam vapuḥ | vījyamānā śata-strībhir bōdhyamānā
muhur muhuh || 40 ||

She was looking here and there for some protection, some solace and was not alone. There were a hundred other ladies who were fanning her and were trying to console her.

दृष्ट्वा दूराद्गतः सोऽहं कौतुकेन तदन्तिकम् । मां दृष्ट्वा चोत्थिता बाला विह्वला चाब्रवीद्वचः ॥ ४१ ॥
dr̥ṣṭvā dūrād gataḥ so 'haṁ kautukena tad-antikam | māṁ dr̥ṣṭvā cotthitā bālā vihvalā
cābravīd vacaḥ || 41 ||

Seeing this strange sight I was very curious. So I went there and the moment the lady saw me she stood up and spoke these words.

बालोवाच

भो भोः साधो क्षणं तिष्ठ मच्चिन्तामपि नाशय । दर्शनं तव लोकस्य सर्वथाघहरं परम् ॥ ४२ ॥
Bālā uvāca

bho bhoḥ sādho kṣaṇaṁ tiṣṭha mac-cintām api nāśaya | darśanaṁ tava lokasya
sarvathā agha-haraṁ param || 42 ||

The young lady said, O' sadhu, please stop, to relieve my anguish. The vision of great saints like you is indeed highly purifying.

बहुधा तव वाक्येन दुःखशान्तिर्भविष्यति । यदा भाग्यं भवेद्भूरि भवतो दर्शनं तदा ॥ ४३ ॥
bahudhā tava vākyaena duḥkha-śāntir bhaviṣyati | yadā bhāgyaṁ bhaved bhūri
bhavato darśanaṁ tadā || 43 ||

Please give me some words of consolation so I will have some peace of mind. It's indeed a great fortune that we are able to see great sages like you. Please help me out.

नारद उवाच

कासि त्वं काविमौ चेमा नार्यः काः पद्मलोचनाः । वद देवि सविस्तारं स्वस्य दुःखस्य कारणम् ॥ ४४ ॥
nārada uvāca

kāsi tvaṁ kau imau cemā nāryaḥ kāḥ padma-locanāḥ | vada devi savistāraṁ svasya
duḥkhasya kāraṇam || 44 ||

O' devi who are you, who are these two old people, and who are all these ladies, what is happening and why are you sad? Please tell me in detail.

बालोवाच

अहं भक्तिरिति ख्याता इमौ मे तनयौ मतौ । ज्ञानवैराग्यनामानौ कालयोगेन जर्जरौ ॥ ४५ ॥
bālā uvāca

ahaṁ bhaktir iti khyātā imau me tanayau matau | jñāna-vairāgya-nāmānau
kāla-yogena jarjarau || 45 ||

My name is Bhakti, and these two old men are my sons, Jñāna and Vairāgya. She is young and the children are old and they have become old because of time.

So now there is a story but don't think of it as a mere story. When Bhagavān Veda Vyāsa is telling a story, beware, there is a purpose. So, you have to do reflection, how is this applicable?

गङ्गाद्याः सरितश्चेमा मत्सेवार्थं समागताः । तथापि न च मे श्रेयः सेवितायाः सुरैरपि ॥ ४६ ॥
gaṅgādyāḥ saritaś cemā mat-sevārthaṁ samāgatāḥ | tathāpi na ca me śreyaḥ
sevitāyāḥ surair api || 46 ||

These ladies are sacred rivers like Ganga etc. Though they are trying their best to console me even then my mind is not consoled. I am worried for my children.

इदानीं शृणु मद्वार्ता सचित्तस्त्वं तपोधन । वार्ता मे वितताप्यस्ति तां श्रुत्वा सुखमावह ॥ ४७ ॥
idānīm śṛṇu mad-vārtāṁ sa-cittas tvam tapo-dhana | vārtā me vitatāpy asti tām śrutvā
sukham āvaha || 47 ||

Please carefully listen to my story.

उत्पन्ना द्रविडे साहं वृद्धिं कर्णाटके गता । क्वचित्क्वचिन्महाराष्ट्रे गुर्जरे जीर्णतां गता ॥ ४८ ॥
utpannā draviḍe sāhaṁ vṛddhiṁ karṇāṭake gatā | kvacit kvacin mahārāṣṭre gurjare
jīrṇatām gatā || 48 ||

I was born in Dravida Desha south India, generally we can say Tamil Nadu / Kerala. In Karnataka I really became strong, prosperous and healthy. In some places in Maharashtra I was truly honored but in Gujarat I became old and weak.

तत्र घोरकलेर्योगात्पाखण्डैः खण्डिताङ्गका । दुर्बलाहं चिरं याता पुत्राभ्यां सह मन्दताम् ॥ ४९ ॥
tatra ghora-kaler yogāt pākhaṇḍaiḥ khaṇḍitāṅgakā |
durbalāhaṁ ciraṁ yātā putrābhyāṁ saha mandatām || 49 ||

Because of ghora Kali, because of Pakhandis. Literally my limbs felt chopped, I became weak, my children became weak. This term Pakhandis comes again and again in Bhāgavatam. What does it mean? One meaning is not believing in God. But there is one more meaning, it means hypocrisy. Who is the greatest enemy of a religion? The greatest enemy is not the non-believers of that religion, it is the believers who are hypocritical.

This has to be properly understood. Outside they show that they follow this religion but they do exactly the opposite of what the religion says. They are the greatest enemy of any religion and bring a bad name to that religion. Bhakti mata says it is these Paakhandis who have literally killed me. They appear like Bhaktas but do everything that the Bhaktas are not supposed to do and bring a very bad name to the whole spiritual path, the entire religion. This is what we see everywhere in all religions.

Look at Hinduism, who is the greatest enemy? People talk about conversion etc but actually speaking why is it that people are getting converted to other religions? We alone are responsible. The so-called representatives of the religion are responsible.

Think of it, who practiced untouchability? The so-called Brahmanas. They are supposed to be upholders of a religion but they said we Brahmanas are superior and you are untouchables, don't come anywhere near. They were not even allowed to enter temples or take water from the common wells. They were not allowed to bathe in the ponds etc. Imagine, that was the way we treated people of lower caste. So who was the greatest enemy of the Hindu religion? Hindus themselves.

Now a person who is not finding peace and solace in their religion, why should he stick to that religion? If I am getting peace and solace in some other religion, why should I stay in this religion? Brahmanas are supposed to be living on alms, that is what the scriptures have said. They have to teach free, and whatever others give out of joy that alone they are supposed to take. He is not even allowed to fix a price for it. That is how scriptures have asked Brahmanas to live. And what would these Brahmanas do? They would scare people. They would go to Puranas etc. Generally they would go to Garuda Purana, after death etc. They would scare the person describing some 28 hells. Our mistake is we never studied our scriptures, so anyone can fool us. A person with no knowledge can be easily exploited. His ignorance can easily be exploited. Because he has never read Bhagavad Gītā, hasn't gone to any Satsang and is only busy making money.

Finally, when such a time comes, they exploit the ignorant people in the name of religion. So what I am trying to say here is, the greatest enemy of a religion are the so-called representatives of the religion, who do exactly the opposite of what they are supposed to do. That is how all regions get a bad name. Even in Islam. And who is getting the bad name? The sacred Quran. The religion came to exist for a purpose, an auspicious purpose. But when people started living contrary to dharma, they brought a bad name to the prophet, to the religion. Whatever is said here, is right. So what is Bhakti mata saying? I was destroyed by Paakhandis- people who pose themselves as Bhaktas and do everything against what a bhakta is supposed to do. A bhakta should be an embodiment of all noble virtues. An embodiment of forgiveness, compassion, humility etc. So whatever is in Bhāgavatam we should analyse.

वृन्दावनं पुनः प्राप्य नवीनेव सुरुपिणी । जाताहं युवती सम्यक्प्रेष्ठरूपा तु साम्प्रतम् ॥ ५० ॥
vr̥ndāvanam punaḥ prāpya navīneva surūpiṇī | jātāhaṁ yuvatī samyak preṣṭha-rūpā tu
sāmpratam || 50 ||

From there (Gujarat) I ran away to Vrindavan.

इमौ तु शयितावत्र सुतौ मे क्लिश्यतः श्रमात् । इदं स्थानं परित्यज्य विदेशं गम्यते मया ॥ ५१ ॥
imau tu śayitāv atra sutau me kliśyataḥ śramāt | idaṁ sthānaṁ parityajya videśaṁ
gamyate māyā || 51 ||

In Vrindavan, I regained my vitality but my children remained the same. O'Ṛṣi therefore I am planning to go to some other place

जरठत्वं समायातौ तेन दुःखेन दुःखिता । साहं तु तरुणी कस्मात्सुतौ वृद्धाविमौ कुतः ॥ ५२ ॥

jaraṭhatvaṃ samāyātau tena duḥkhena duḥkhitā | sāhaṃ tu taruṇī kasmāt sutau
vṛddhāv imau kutaḥ || 52 ||

I am extremely sad that my children have to go through this. But O' Rṣi please tell me, how can this happen - the mother is young and the children are old?

त्रयाणां सहचारित्वाद्वैपरीत्यं कुतः स्थितम् । घटते जरठा माता तरुणौ तनयाविति ॥ ५३ ॥
trayaṇāṃ sahaçāritvād vaiparītyaṃ kutaḥ sthitam | ghaṭate jaraṭhā mātā taruṇau
tanayāv iti || 53 ||

The normal sequence is that the mother gets old and the children remain young. Even though we are all staying together, how is this happening? I am not able to understand.

अतः शोचामि चात्मानं विस्मयाविष्टमानसा । वद योगनिधे धीमन् कारणं चात्र किं भवेत् ॥ ५४ ॥
ataḥ śocāmi cātmānaṃ vismāyāviṣṭa-mānasā |vada yoga-nidhe dhīman kāraṇaṃ
cātra kiṃ bhavet || 54 ||

So I am grieving, amazed at what was happening, O' Sage O' wise one please guide me.

As a great saint, Narad ji meditated for sometime to know what was happening. He immediately understood the reason. Narad ji spoke.

नारद उवाच

शृणुष्ववहिता बाले युगोऽयं दारुणः कलिः । तेन लुप्तः सदाचारो योगमार्गस्तपांसि च ॥ ५५ ॥
nārada uvāca
śṛṇuṣvāvahitā bāle yugo 'yaṃ dāruṇaḥ kaliḥ | tena luptaḥ sadācāro yoga-mārgas
tapāṃsi ca || 57 ||

O' Devi, listen carefully. This yuga is a dreadful Kali Yuga. Here all good things for the time being look unavailable. All those spiritual paths have become hidden. Interestingly what is said here is, it is not absent, it is there but it is not publicly available. All paths are there- Bhakti Yoga, Karma Yoga, Jñāna Yoga, Ashtanga Yoga etc but they are not available easily for the public. It is present in rare pockets, rare corners but not available in public. Isn't it true? In the school and colleges it is not available, that is what is said here. The best things are not available, if you want to get it you will need to go to some āśrama, some organisation. These paths are always there in the three yugas but in Kali yuga they become unmanifest, latent and not available easily.

जना अघासुरायन्ते शाठ्यदुष्कर्मकारिणः । इह सन्तो विषीदन्ति प्रहृष्यन्ति ह्यसाधवः । धत्ते धैर्यं तु यो
धीमान् स धीरः पण्डितोऽथवा ॥ ५८ ॥

janā aghāsurāyante śāṭhya-duṣkarma-kāriṇaḥ | iha santo viṣīdanti prahrṣyanti hy
asādhavaḥ || dhatte dhairyaṃ tu yo dhīmān sa dhīraḥ paṇḍito 'thavā || 58 ||

Therefore, the general tendency for human beings is, they become sinners because right guidance is not there.

So, sinful tendency becomes natural, sensual tendency becomes natural and people think this is the way to be happy. They become stubborn. The only joy they know is boosting their ego. Pamper the ego, boost the ego, and feel nice, this is real happiness and they will do all evil acts thinking this will give them happiness. All this is because the right guidance is not available.

In kali yuga you may have a tendency to think that all wicked people are enjoying life and all good people are suffering. Actually this is not the case but due to our ignorance, we tend to think this way. Very rare, few people know that only the bad people always suffer and good people enjoy life. Those who have attended satsang know the truth, wise people know the truth, enlightened masters know the truth and people associated with the path know the reality but those are very very rare. The general tendency is to think that good people are suffering and bad people are enjoying life. It is all because of the lack of right understanding and they cannot be blamed. With every passing year you will see an increase in inauspiciousness. That is Kali yuga. Remember Kali Yuga has just started. It is only 5000 years and the total span is 432,000 years.

न त्वामपि सुतैः साकं कोऽपि पश्यति साम्प्रतम् । उपेक्षितानुरागान्धैर्जर्जरत्वेन संस्थिता ॥ ६० ॥
na tvām api sutaiḥ sākaṁ ko 'pi paśyati sāmpraṁ | upekṣitānurāgāndhair
jarjaratvena saṁsthitā || 60 ||

O' Devi what is happening now is that you people are totally ignored. The reason jñāna and vairāgya are lying down like this is because nobody cares for them. People have become blind due to attachment to worldly things. So jñāna and vairāgya have become so old. Whatever you ignore starts decaying- be it your garden, kitchen. It is true with inner values also. You ignore something, it starts decaying. So O'Devi people have started ignoring you and that is why this decay is seen.

But Narad ji, I became young?

वृन्दावनस्य संयोगात्पुनस्त्वं तरुणी नवा । धन्यं वृन्दावनं तेन भक्तिर्नृत्यति यत्र च ॥ ६१ ॥
vṛndāvanasya saṁyogāt punas tvaṁ taruṇī navā | dhanyaṁ vṛndāvanaṁ tena bhaktir
nṛtyati yatra ca || 61 ||

That is because you were in Vrindavan and there people still have some bhakti therefore you are young. But even in Vrindavan there is no love for jñāna and vairāgya so they are still old. That is the glory of Vrindavan because here bhakti dances everywhere.

अत्रेमौ ग्राहकाभावान्न जरामपि मुञ्चतः । किञ्चिदात्मसुखेनेह प्रसुप्तिर्मन्यतेऽनयोः ॥ ६२ ॥
atremau grāhakābhāvān na jarām api muñcataḥ | kiñcid ātma-sukhena iha prasuptir
manyate 'nayoḥ || 62 ||

These two jñāna and vairāgya at the moment are experiencing some atma sukha. That is why they are not dying, they are still alive. Therefore they appear to be unconscious now.

Now Bhakti Mata asks a question but to understand it we need to know a little bit of the story from Canto 1.

During the rule of King Parīkṣit, he sees one strange incident. A very low caste person wearing the dress of a king, looking like a clown with a sword in hand was torturing a cow and a bull. The cow was urinating out of fear and it was extremely weak and crying. The bull was white in colour with three broken legs and standing on only one leg. Parīkṣit sees this and becomes very angry. How dare you! These are helpless creatures.

Everything is symbolic in Bhāgavatam. So who is this cow? The cow is none other than mother Earth - गौ (Go) has two meanings- one is cow and other is earth. This inferior person wearing the dress of a king is a shudra.

What does wearing the dress of a king mean? In kali yuga, shudras are going to become the king. A shudra is a person with no thinking ability, no executing ability, no money-making ability. Such a useless person will become a king. We can just observe.

In Vedic times this was not the case. Only a Kshatriya was supposed to be a king. A person with leadership qualities, with executive qualities who can lead and guide men. Very courageous and valorous. Such a person is alone supposed to be a king. And to guide him, they would have Raj-Gurus who were all brāhmaṇas who were wise people, pure hearted people who knew what is dharma and what is adharma. In those times, the kingdom was ruled by a king who was guided by brāhmaṇas. And there was peace and prosperity everywhere.

Power must be well guided by wisdom. This combination is necessary. Mere wisdom will, power is needed; and power alone will not do, guidance is necessary.

Therefore brāhmaṇas and Kṣatriyas should combine and with this combination there, is peace and prosperity. That is why in olden times there was no voting system. We may say democracy but in a society 90% people are tamasic people. Few are rajasik, very very rare few are sattvik. In such a society if you have a voting system, who will win? A shudra will choose another shudra only. So see, what was written in Bhāgavatam we see it live. So what will this person do? He will destroy the earth, cut trees and pollute the air.

So Parīkṣit saw this clown wearing the dress of a king and torturing the cow. Meaning, he will destroy mother earth for the sake of wealth. According to him, wealth is everything. He thinks all problems can be solved if there is a lot of money. This is an immature way of thinking. Such a person will destroy the earth for the sake of some

money. It is exactly like the person who cuts the same branch that he is sitting on. So the cow was very weak.

The bull represents Dharma. It was standing on one leg. That is also very significant. Dharma stands on 4 legs- tapas (austerity), pavitrata (purity), daya (compassion) and satyam (truth). In kali yuga, tapas, pavitrata and daya are gone. What is left is satyam. Satyam is something which you cannot destroy 'satyam eva jayate'. Therefore this bull was standing on one leg.

It is at this time that Parīkṣit comes and sees this fellow, who is none other than Kali. The embodied form of kali yuga. And Parīkṣit said how dare you torture these helpless animals, I am going to kill you. The moment Kali saw Parīkṣit, he fell at the feet of Parīkṣit pleading to not kill him. Out of compassion Parīkṣit let him stay. So, Kali said, "I will go away from the kingdom but where will I stay?" Parīkṣit said you can stay in these 5 places: gambling, houses of prostitution, wealth, slaughterhouse, alcohol. These are the places where you can intensely see the effects of Kali. That is why a wise person should keep away from these 5 places. The clear effect of kali yuga you can see there. So the point is Parīkṣit let Kali go.

Now Bhakti mata's question is, Why did Parīkṣit leave Kali? If that day Parīkṣit had killed Kali this problem wouldn't have surfaced.

नारद उवाच

यदा मुकुन्दो भगवान् क्षमां त्यक्त्वा स्वपदं गतः । तद्दिनात्कलिरायातः सर्वसाधनबाधकः ॥ ६६ ॥

nārada uvāca

yadā mukundo Bhagavān kṣmāṃ tyaktvā sva-padaṃ gataḥ | tad-dināt kalir āyātaḥ
sarva-sādhana-bādhakaḥ || 66 ||

When Lord Mukunda (Kṛṣṇa) abandoned the Earth and went to His divine abode, from that day Kali entered the world.

दृष्टो दिग्विजये राज्ञा दीनवच्छरणं गतः । न मया मारणीयोऽयं सारङ्ग इव सारभुक् ॥ ६७ ॥
dr̥ṣṭo digvijaye rājñā dīnavac caraṇaṃ gataḥ | na māyā mārāṇīyo 'yaṃ sāraṅga iva
sāra-bhuk || 67 ||

When Parīkṣit was going to conquer the world- digvijaya, he saw this incident of Kali torturing a cow and bull. When Kali pleaded, Parīkṣit felt I should not kill him सारङ्ग इव सारभुक् (sāraṅga iva sāra-bhuk) Parīkṣit saw a unique feature in Kali. Just like a bee takes honey from flowers without disturbing it, in the same way, Parīkṣit had the ability to see the essence of a thing, the goodness in everything. He found, though all these things are true, kaliyuga is extremely beneficial for spiritual people.

यत्फलं नास्ति तपसा न योगेन समाधिना । तत्फलं लभते सम्यक्कलौ केशवकीर्तनात् ॥ ६८ ॥
yat phalaṃ nāsti tapasā na yogena samādhinā | tat phalaṃ labhate samyak kalau
keśava-kīrtanāt || 68 ||

This yuga has a unique feature- that which is not gained by tapas, yoga or samādhi in other yugas is easily attained by chanting Lord's name and kirtan in kali yuga. This is one great blessing Bhagavān has given us in kali yuga,

एकाकारं कलिं दृष्ट्वा सारवत्सारनीरसम् । विष्णुरातः स्थापितवान् कलिजानां सुखाय च ॥ ६९ ॥
ekākāraṁ kaliṁ dr̥ṣṭvā sāravat sāra-nīrasam | viṣṇurātaḥ sthāpitavān kali-jānām
sukhāya ca || 69 ||

For the welfare and wellbeing of the people born in kali yuga, seeing this one great thing about Kali yuga, he allowed Kali to survive. So in this yuga, just chant Bhagavān's name because nothing else is possible. No dhyana, no tapas is possible. One thing which is possible is chanting Bhagavān's name. And Bhagavān is so compassionate that anyone who chants Bhagavān's name in this Yuga can get an easy moksha.

That is one great benefit of this age. Seeing this great benefit, Parīkṣit allowed Kali to survive. In all other yugas - Satya, Treta, Dvapara, the environment was conducive for sadhana. But in this age the environment is absolutely unconducive. Therefore Bhagavān out of infinite compassion has kept this one good thing in Kali yuga. If you chant Bhagavān's name from the depth of your heart, Moksha is immediate. And from various angles if you think, this should be true. Maximum suffering is in Kali yuga. Especially when there is a lot of extrovertedness, indulgence, there is a lot of suffering. One thing is, when we truly suffer, remembering God becomes very easy. So from various angles if you think, it has to be true.

When we don't suffer we generally take everything light. Our seriousness in sadhana also becomes very mild. When you suffer, surrender becomes very easy, introspection and chanting the name of the Lord becomes very easy. So it has to be true.

In other yugas, the purity of mind was so intense that they could just memorise vedas. Even pen and paper was not there. Now we find it hard to even memorise one verse! If a mother has two children, one healthy and one is weak, who will she pay more attention to? So Bhagavān's extra compassion is there for people born in Kali Yuga. If somebody takes a little bit of Bhagavān's name Bhagavān says in spite of all these distractions he has taken this name that itself is great. So Bhagavān has special love for people born in kali yuga. In other yugas people had a lot of abilities. But in this yuga if you surrender to God, chant Bhagavān's name, the results are much much more.

In Kali yuga the amount of information explosion is unbelievable. So your knowledge is growing very fast, everything else also should also be fast. Maturity also should be fast because you know so many things. You have not gone through but somebody has gone through, you know it. That knowledge should make you mature. So growth is very fast here. Therefore, a little sadhana will give you amazing results. Seeing this Parīkṣit thought I should not kill Kali as it is very beneficial for spiritual people. ###

Session 3

[Chapter 1 Verse 70 - Chapter 2 Verse 72]

Now a very beautiful discussion comes - why is it, that despite so many sadhanas available in Kali yuga, none are effective? What is the problem with Kali yuga? We have a few verses which are very beautiful.

कुकर्माचरणात्सारः सर्वतो निर्गतोऽधुना । पदार्थाः संस्थिता भूमौ बीजहीनास्तुषा यथा ॥ ७० ॥
kukarmācaraṇāt sārāḥ sarvato nirgato 'dhunā | padārthāḥ saṁsthitā bhūmau
bīja-hīnāstuṣā yathā || 70 ||

Everything becomes essence-less in Kali yuga. It is because of कुकर्माचरणा (kukarmācaraṇāt) There is something to be done, but if it is done in the wrong way, the effect is nullified, the benefit goes away.

Some examples are given:

For example, Satsang is a very good means to make spiritual progress, but what happens in Kali yuga?

विप्रैर्भागवती वार्ता गेहे गेहे जने जने । कारिता कणलोभेन कथासारस्ततो गतः ॥ ७१ ॥
viprair bhāgavatī vārtā gehe gehe jane jane | kārītā kaṇa-lobhena kathā-sāras tato
gataḥ || 71 ||

In kaliyuga, how do people do katha and satsang? Brahmanas do Bhagwat katha only but the problem is, they do this with a greed for money. So the benefit goes away.

Katha and satsang should be done with the attitude of devotion. So the speaker should speak with devotion and should have only one intention in mind- whoever are the seekers let them grow spiritually. They should grow in jñāna and vairāgya. With this pure intention the speaker must speak. The speaker must speak as a part of Sadhana. I am speaking, I am explaining this for my own spiritual growth and the spiritual growth of the listeners. With this pure intention, when katha is done, when satsang is done, then both of them are benefitted. In kali yuga, when people do Bhāgavata Katha, but the purpose of doing it is only greed for money, then the benefit is not achieved.

Similarly visiting places of pilgrimage is a very effective means of purification but what happens in Kali yuga is

अत्युग्रभूरिकर्माणो नास्तिका रौरवा जनाः । तेऽपि तिष्ठन्ति तीर्थेषु तीर्थसारस्ततो गतः ॥ ७२ ॥

atyugra-bhūri-karmāṇo nāstikā rauravā janāḥ | te 'pi tiṣṭhanti tīrtheṣu tīrtha-sāras tato
gataḥ || 72 ||

When you visit holy places, there is usually a history of the tīrthakṣetras. You should read the history and with that sanctified mind, we should go there. Generally in these places there are sadhus, sanyasis, saints and sages. So you go to them, serve them, listen to them, and spend time in satsang. But the problem in Kali yuga the places of pilgrimage are occupied by नास्तिका (nāstikā) and रौरवा (rauravā)- atheists and people who do criminal activities and are fit only for hell, such uncultured inferior people occupy these holy places.

Whom are they referring to? It can be the pujaris. They are the priest class but their intention is money. Whoever is a rich person, quick darshan, comfortable and proper darshan. Look at what is written here- they are the people only fit for hell. How does it matter if they know the Veda mantras by heart? If your intention is impure, karma is impure and such a karma is called pāpa karma. The result of pāpa karma is only hell.

Another class may be the people sitting in front of the temples, the beggars etc. by looking at them only you realise- they make the mind impure. In those days, beggars would never sit around near the temple. The temple is meant for a purpose. People go there for peace of mind, prayers, meditation etc. the sanctity of a temple should be maintained. That is not a place for beggars to beg.

One more category is there, nowadays these places of pilgrimage have become a centre for a lot of money because people give a lot of dakshina. So the politicians start coming there. They don't have any śraddhā, bhakti but they see that a lot of money is coming to the temple, so they put one representative there to ensure that all the money is taken away.

Such people when they occupy the tīrthakṣetras, the sanctity of the place goes away. This is what happens in kali yuga.

कामक्रोधमहालोभतृष्णाव्याकुलचेतसः । तेषु तिष्ठन्ति तपसि तपःसारस्ततो गतः ॥ ७३ ॥
kāma-krodha-mahā-lobha-tṛṣṇā-vyākula-cetasah | te 'pi tiṣṭhanti tapasi tapaḥ-sāras
tato gataḥ || 73 ||

Any kind of austerity done with lust, anger, greed and a mind disturbed by various kinds of cravings. With such disturbed mind, if you do any sadhana, you will not get any result and this is what happens in Kaliyuga.

मनसश्चाजयाल्लोभाद्दम्भात्पाखण्डसंश्रयात् । शास्त्रानभ्यसनाच्चैव ध्यानयोगफलं गतम् ॥ ७४ ॥
manasaś cājayāl lobhād dambhāt pākhaṇḍa-saṁśrayāt | śāstrānabhyasanāc caiva
dhyāna-yoga-phalaṁ gatam || 74 ||

ध्यानयोगफलं गतम् (dhyāna-yoga-phalaṁ gatam) If you do meditation with an indisciplined impure mind, meditation will have no result. When the mind is attached to something of the world, the mind will go only to such things, beings and situations.

Such a mind is not available for dhyanam. If meditation is done just to show off hypocrisy, it has no result.

Without any faith in God if you sit for meditation, that meditation is not going to give you any results.

People who have no idea about the scriptures and without the study of scriptures if you are sitting and meditating, what will you meditate on? So, the right understanding of the scriptures and study of the scriptures is absolutely essential. Dhyanam doesn't mean just close your eyes and sit and watch your breath. Proper understanding has to be there and this is what happens in Kali yuga. People sit for meditation without proper preparation or right knowledge and therefore they don't get proper results of meditation.

In this way every sadhana gets impacted. Sadhana by itself is perfect but when you are doing the sadhana without understanding properly, you don't get the result.

So this is the state of affairs in Kaliyuga.

अयं तु युगधर्मो हि वर्तते कस्य दूषणम् । अतस्तु पुण्डरीकाक्षः सहते निकटे स्थितः ॥ ७७ ॥
ayaṁ tu yuga-dharmo hi vartate kasya dūṣaṇam | atas tu puṇḍarīkākṣaḥ sahate
nikaṭe sthitaḥ || 77 ||

This is 'yuga' dharma. It's the nature of the Kali yuga and nothing can be done. No body can be blamed, Bhagavān is there very very close to us, just tolerating. The lotus eyed one, the most compassionate Bhagavān is also helpless. This person never turns to him, has no faith in him and he is suffering, Bhagavān is also helpless.

As long as the devotee never turns to Bhagavān, Bhagavān cannot do anything. This is the helplessness of Bhagavān. Exactly like when a person is drowning, you want to help the person but you are helpless if that person doesn't give the hand. You want to help but the person also should co-operate with you.

In the same way Bhagavān with his infinite compassion is ever ready to help everyone but the problem is this person has no faith in God. That is the nature of kali yuga. That is why the person is suffering and the Bhagavān being the sakṣi is helplessly looking at him suffering.

There is so much suffering in kali yuga but Bhagavān is helpless because people have no faith.

When Bhakti mata heard all this, she was so happy. She said:

भक्तिरुवाच

सुरर्षे त्वं हि धन्योऽसि मद्भाग्येन समागतः । साधूनां दर्शनं लोके सर्वसिद्धिकरं परम् ॥ ७९ ॥
bhaktir uvāca

surarṣe tvaṃ hi dhanyo 'si mad-bhāgyena samāgataḥ | sādḥūnāṃ darśanaṃ loke
sarva-siddhi-karaṃ param || 79 ||

O' Deva Ṛṣi, I am so blessed that I came in contact with you. The very vision of saintly people fulfills all our desires.

जयति जगति मायां यस्य कायाध्वस्ते वचनरचनमेकं केवलं चाकलय्य । ध्रुवपदमपि यातो यत्कृपातो
ध्रुवोऽयं सकलकुशलपात्रं ब्रह्मपुत्रं नतास्मि ॥ ८० ॥

jayati jagati māyāṃ yasya kāyād āvaste vacana-racanam ekaṃ kevalaṃ cākalayya |
dhruva-padam api yāto yat-kṛpāto dhruvo 'yaṃ sakala-kuśala-pātraṃ brahma-putraṃ
natāsmi || 80 ||

My prostration to you O' Brahmaputra, who is an embodiment of all auspiciousness. No wonder listening to you, Prahalada was able to cross over māyā and Dhruva was able to go to Dhruva loka. You are such an amazing person!

॥ द्वितीयोऽध्यायः - २ ॥

नारद उवाच

वृथा खेदयसे बाले अहो चिन्ताऽस्तुरा कथम् । श्रीकृष्णचरणाम्भोजं स्मर दुःखं गमिष्यति ॥ १ ॥
nārada uvāca

vṛthā khedayase bāle aho cintāturā katham | śrī-kṛṣṇa-caraṇāmbhojaṃ smara
duḥkhaṃ gamiṣyati || 1 ||

Narad ji said, Bhakti devi, all your sorrows are misplaced. Give up all your sorrows, worries, anxieties. What you have to do is just remember the lotus feet of the Lord and all your sorrows will end. This is the only thing you need to do. You are miserable because you have forgotten the Lord.

O' Bhakti mata you are not an ordinary lady. Now Narada Ṛṣi with his insight is clearly able to see who this Bhakti mata is. Narada Ṛṣi tells something that even Bhakti mata doesn't know about herself.

त्वं तु भक्तिः प्रिया तस्य सततं प्राणतोऽधिका । त्वयाऽऽहूतस्तु भगवान् याति नीचगृहेष्वपि ॥ ३ ॥
tvaṃ tu bhaktiḥ priyā tasya satataṃ prāṇato 'dhikā | tvayāhūtas tu Bhagavān yāti
nīca-grheṣv api || 3 ||

O' Bhakti, do you know who you are? You are extremely dear to the Lord. Infact Bhagavān loves you much more than his own life (प्राणतोऽधिका). If you call Bhagavān, He will even go to the house of a person who is very inferior. That much he loves you. What this means is if a maha paapi also calls Bhagavān with extreme devotion, he experiences Bhagavān in his heart. See how beautifully it is put. Bhagavān loves you so much that if you call Bhagavān remaining in an inferior person's house, Bhagavān will come rushing. That much he loves you.

You know why he loves you so much? Listen...

सत्यादित्रियुगे बोधवैराग्यौ मुक्तिसाधकौ । कलौ तु केवला भक्तिर्ब्रह्मसायुज्यकारिणी ॥ ४ ॥
satyādi-triyuge bodha-vairāgyau mukti-sādhakau | kalau tu kevalā bhaktir
brahma-sāyujya-kāriṇī ॥ 4 ॥

In all other yugas (Satya, Treta, Dvapara) jñāna and vairāgya were the means for mukti. But in kali yuga, only bhakti can lead you to the supreme truth.

इति निश्चित्य चिद्रूपः सद्रूपां त्वां ससर्ज ह । परमानन्दचिन्मूर्तिः सुन्दरीं कृष्णवल्लभाम् ॥ ५ ॥
iti niścitya cid-rūpaḥ sad-rūpāṁ tvāṁ sasarja ha | paramānanda-cin-mūrtiḥ sundarīm
kṛṣṇa-vallabhām ॥ 5 ॥

Knowing this, Bhagavān created you specifically for kali yuga. He created you from his own image, from his own nature (sat chit ananda). Therefore you are so beautiful and so dear to Bhagavān. Bhakti is that emotion that is created by Bhagavān himself out of his own nature.

बद्ध्वाञ्जलिं त्वया पृष्टं किं करोमीति चैकदा । त्वां तदाऽऽजापयत्कृष्णो मदभक्तान् पोषयेति च ॥ ६ ॥
baddhvāñjaliṁ tvayā pṛṣṭaṁ kiṁ karomīti caikadā | tvāṁ tadājjāpayat kṛṣṇo
mad-bhaktān poṣayeti ca ॥ 6 ॥

When you were created by the Lord, you stood in front of the Lord and asked what am I supposed to do, what is my role, why did you create me? Then Bhagavān said, nourish my devotees. Bring my devotees to me. Nourish their heart with devotion.

अङ्गीकृतं त्वया तद्वै प्रसन्नोऽभूद्धरिस्तदा । मुक्तिं दासीं ददौ तुभ्यं ज्ञानवैराग्यकाविमौ ॥ ७ ॥
aṅgīkṛtaṁ tvayā tad vai prasanno 'bhūd dharis tadā | muktiṁ dāsīm dadau tubhyaṁ
jñāna-vairāgyakāv imau ॥ 7 ॥

And when Bhagavān saw how you readily agreed without questioning or complaining, seeing your loving obedience, Bhagavān was so happy that he gave 2 capable sons, jñāna and vairāgya and one servant maid to you. He gave Mukti (liberation) as your daasi. See how beautifully the highest philosophies are put in a story. They are all subjective truths.

पोषणं स्वेन रूपेण वैकुण्ठे त्वं करोषि च । भूमौ भक्तविपोषाय छायारूपं त्वया कृतम् ॥ ८ ॥
poṣaṇaṁ svena rūpeṇa vaikunṭhe tvāṁ karoṣi ca | bhūmau bhakta-vipoṣāya
chāyā-rūpaṁ tvayā kṛtaṁ ॥ 8 ॥

So your permanent residence is in Vaikuṇṭha only. There you remain nourishing all the devotees. But to nourish devotees who are living upon Earth, you took the form of a shadow and you came here. So this form is not a real one but a shadow.

O' Bhakti Mata you say you were born in Dravida and raised in Karnataka, you don't know who you are. Your real abode is Vaikuṇṭha . This is just a shadow. But you have come here to nourish the devotees living here.

मुक्तिं ज्ञानं विरक्तिं च सह कृत्वा गता भुवि । कृतादिद्वापरस्यान्तं महानन्देन संस्थिता ॥
९ ॥muktiṁ jñānaṁ viraktiṁ ca saha kṛtvā gatā bhuvi | kṛtādi-dvāparasya antaṁ
mahānandena saṁsthitā ॥ 9 ॥

In Satya, Treta, Dwaapar yuga you lived very happily along with your children and your daasi. All of you were very happy. But when Kaliyuga came, mukti became very weak and firm because of this atheism etc. And she took permission from you and immediately went back to Vaikuṇṭha . But whenever you remember she comes back. Now you three are here and this is the condition of jñāna and vairāgya and this is your condition.

उपेक्षातः कलौ मन्दौ वृद्धौ जातौ सुतौ तव । तथापि चिन्तां मुञ्ज त्वमुपायं चिन्तयाम्यहम् ॥ १२ ॥
upekṣātaḥ kalau mandau vṛddhau jātau sutau tava | tathāpi cintāṁ muñca tvam
upāyaṁ cintayāmy aham ॥ 12 ॥

In Kali yuga, people have completely ignored jñāna and vairāgya. That is why they are old, infirm, weak, unconscious. But then, don't worry, I will do something. What is needed is, bhakti has to be intensified. Therefore, I take this as my mission in life.

*कलिना सदृशः कोऽपि युगो नास्ति वरानने । तस्मिंस्त्वां स्थापयिष्यामि गेहे गेहे जने जने ॥ १३ ॥
kalinā sadṛśaḥ ko 'pi yugo nāsti varānane | tasmims tvāṁ sthāpayiṣyāmi gehe gehe
jane jane ॥ 13 ॥

There is no other age superior to Kali. In this age, spiritual progress is fast. Therefore I will establish you in every house, in the heart of everyone I will establish you. This, I promise.

अन्यधर्मास्तिरस्कृत्य पुरस्कृत्य महोत्सवान् । तदा नाहं हरेर्दासो लोके त्वां न प्रवर्तये ॥ १४ ॥
anya-dharmāṁs tiraskṛtya puraskṛtya mahotsavān | tadā nāhaṁ harer dāso loke tvāṁ
na pravartaye ॥ 14 ॥

I am not a Hari dasa (a true devotee of God) if I don't do this. Therefore, every other activity I will keep aside and I will take establishing devotion in the hearts of everyone as my main mission. Because I understand that if Bhakti is there, everything is there. So, the one thing to be done is inculcating devotion in the hearts of all towards God. This will solve all problems.

त्वदन्विताश्च ये जीवा भविष्यन्ति कलाविह । पापिनोऽपि गमिष्यन्ति निर्भयं कृष्णमन्दिरम् ॥ १५ ॥
tvad-anvitāś ca ye jīvā bhaviṣyanti kalau iha | pāpino 'pi gamiṣyanti nirbhayaṁ
kṛṣṇa-mandiram ॥ 15 ॥

O Bhakti when you are there united with an individual, even the biggest sinner will go to the abode of God without any fear. That is the glory of Bhakti.

येषां चित्ते वसेद्भक्तिः सर्वदा प्रेमरूपिणी । न ते पश्यन्ति कीनाशं स्वप्नेऽप्यमलमूर्तयः ॥ १६ ॥
yeṣāṁ citte vased bhaktiḥ sarvadā prema-rūpiṇī | na te paśyanti kīnāśaṁ svapne'py
amala-mūrtayah || 16 ||

Those people who have Bhakti in their heart they will never have to encounter Yamaraj. This means, the fear of death will completely go away. For those who have purified their heart with Bhakti, even in their dream they will have no fear.

न प्रेतो न पिशाचो वा राक्षसो वासुरोऽपि वा । भक्तियुक्तमनस्कानां स्पर्शने न प्रभुर्भवेत् ॥ १७ ॥
preto na piśāco vā rākṣaso vāsuro 'pi vā | bhakti-yukta-manaskānāṁ sparśane na
prabhur bhavet || 17 ||

All the preta, pishach, rakshasa, asurāḥ etc can't even touch a person whose heart is filled with bhakti.

नृणां जन्मसहस्रेण भक्तौ प्रीतिर्हि जायते । कलौ भक्तिः कलौ भक्तिर्भक्त्या कृष्णः पुरः स्थितः ॥ १९ ॥
nrṇāṁ janma-sahasreṇa bhaktau prītiḥ hi jāyate | kalau bhaktiḥ kalau bhaktiḥ bhaktyā
kṛṣṇaḥ puraḥ sthitaḥ || 19 ||

Actually only after a lot of punya is done in thousands of births, this bhakti emerges in the heart of a person. Therefore in this kali yuga just like you clearly see a person standing in front, in the same way a person who has bhakti in his heart sees Bhagavān, experiences Bhagavān very very clearly.

अलं व्रतैरलं तीर्थैरलं योगैरलं मखैः । अलं ज्ञानकथालापैर्भक्तिरेकैव मुक्तिदा ॥ २१ ॥
alam vratair alam tīrthair alam yogair alam makhaiḥ | alam jñāna-kathālāpair bhaktir
ekaiva muktidā || 21 ||

Enough of all other sadhanas. Enough of vows, tīrthas, yogas, ritualistic practices, and all these dry knowledge discussions. Only Bhakti will give mukti.

And when Narad ji was praising Bhakti, what happened to Bhakti?

सूत उवाच
इति नारदनिर्णीतं स्वमाहात्म्यं निशम्य सा । सर्वाङ्गपुष्टिसंयुक्ता नारदं वाक्यमब्रवीत् ॥ २२ ॥

sūta uvāca |
iti nārada-nirṇītaṁ sva-Māhātmyam niśamya sā | sarvāṅga-puṣṭi-saṁyuktā nāradaṁ
vākyam abravīt || 22 ||

When she heard her glory, all her limbs became firm, beautiful. She came back to her true self. She was so happy then she said...

भक्तिरुवाच

अहो नारद धन्योऽसि प्रीतिस्ते मयि निश्चला । न कदाचिद्विमुञ्जामि चित्ते स्थास्यामि सर्वदा ॥ २३ ॥
bhaktir uvāca |
aho nārada dhanyo 'si prītis te mayi niścalā | na kadācid vimuñjāmi citte sthāsyāmi
sarvadā || 23 ||

O' Narada Rṣi you have so much of love for me, I will ever remain in your heart, I will never leave your heart this is my promise. But please do something also.

कृपालुना त्वया साधो मदबाधा ध्वंसिता क्षणात् । पुत्रयोश्चेतना नास्ति ततो बोधय बोधय ॥ २४ ॥
krpālunā tvayā sādho mad-bādhā dhvaṁsitā kṣaṇāt | putrayoś cetanā nāsti tato
bodhaya bodhaya || 24 ||

You have destroyed all my afflictions in a moment's notice. I am ok now and have come back to my original self, but my two children are lying down there unconscious. Please do something.

सूत उवाच

तस्या वचः समाकर्ण्य कारुण्यं नारदो गतः । तयोर्बोधनमारेभे कराग्रेण विमर्दयन् ॥ २५ ॥
sūta uvāca |
tasyā vacaḥ samākarnya kāruṇyaṁ nārado gataḥ | tayoṛ bodhanam ārebhe karāgreṇa
vimardayan || 25 ||

Listening to these words of Bhakti mata Narada ji was filled with compassion for these two. So he tried to wake them up by tapping on them to wake them up.

मुखं संयोज्य कर्णान्ते शब्दमुच्चैः समुच्चरन् । ज्ञान प्रबुद्ध्यातां शीघ्रं रे वैराग्य प्रबुद्ध्याताम् ॥ २६ ॥
mukhaṁ saṁyojya karṇānte śabdham uccaiḥ samuccaran | jñāna prabuddhyatām
śīghraṁ re vairāgya prabuddhyatām || 26 ||

He kept his mouth near the ear of jñāna and vairāgya and loudly said, O jñāna get up, O vairāgya get up quickly. No effect.

वेदवेदान्तघोषैश्च गीतापाठैर्मुहुर्मुहुः । बोध्यमानौ तदा तेन कथञ्चिच्चोत्थितौ बलात् ॥ २७ ॥
veda-vedānta-ghoṣaiś ca Gītā-pāṭhair muhur muhuḥ | bodhyamānau tadā tena
kathañcic cotthitau balāt || 27 ||

He started chanting Veda mantras, Upaniṣad mantras, Bhagavad Gītā again and again to forcefully awaken them. At that time they came back to consciousness. With great effort they got up.

नेत्रैरनवलोकन्तौ जृम्भन्तौ सालसावुभौ । बकवत्पलितौ प्रायः शुष्काष्टसमाङ्गकौ ॥ २८ ॥
netrair anavalokantau jṛmbhantau sālāsāv ubhau | baka-vat palitau prāyaḥ
śuṣka-kāṣṭha-samāṅgakau || 28 ||

But though they were able to sit, they were not even able to open their eyes. Because of extreme laziness, and tamas, they were very sleepy and kept yawning. Their hair was as white as a crane bird and the body had become stiff like dry wood.

क्षुत्क्षामौ तौ निरीक्ष्यैव पुनः स्वापपरायणौ । ऋषिश्चिन्तापरो जातः किं विधेयं मयेति च ॥ २९ ॥
kṣut-kṣāmau tau nirīkṣyaiva punaḥ svāpa-parāyaṇau | ṛṣiś cintā-paro jātaḥ kiṁ
vidheyam mayeti ca || 29 ||

Both were extremely exhausted, tired and weak because of hunger and thirst. And they again went back to sleep. Narad ji wondered what can I do?

अहो निद्रा कथं याति वृद्धत्वं च महत्तरम् । चिन्तयन्निति गोविन्दं स्मारयामास भार्गव ॥ ३० ॥
aho nidrā katham yāti vṛddhatvaṁ ca mahattaram | cintayann iti govindaṁ smārayām
āsa bhārgava || 30 ||

Narad ji got worried. He was anxious, how to make them get up? I have done whatever I knew. When he was totally helpless he remembered the Lord, the ultimate refuge for everyone. “Bhagavān, save me. What am I supposed to do”? All Mahatmas, whenever they are in trouble always remember the Lord. You will always find, whenever this verse comes that a devotee from the depth of the heart is remembering the Lord, something will happen in the next verse itself. And this is true in our life also. But what is the mistake that we do? We delay this. We think I can solve the problem and then when we are stuck from all directions that is the time when we remember God.

व्योमवाणी तदैवाभून्मा ऋषे खिद्यतामिति । उद्यमः सफलस्तेऽयं भविष्यति न संशयः ॥ ३१ ॥
vyoma-vāṇī tadaivābhūn mā ṛṣe khidyatām iti | udyamaḥ saphalas te 'yaṁ bhaviṣyati
na saṁśayaḥ || 31 ||

At that time came a voice from heaven. Hey Ṛṣi, don't be distressed, don't worry. Definitely you will succeed.

एतदर्थं तु सत्कर्म सुरर्षे त्वं समाचर । तत्ते कर्माभिधास्यन्ति साधवः साधुभूषणाः ॥ ३२ ॥
etad-arthaṁ tu sat-karma surarṣe tvaṁ samācara | tat te karmābhidhāsyanti
sādhavaḥ sādhu-bhūṣaṇāḥ || 32 ||

For this purpose, you have to do one satkarma/good karma. The sages will guide you in this. They are the very ornaments amongst the sages and they will guide you.

सत्कर्मणि कृते तस्मिन् सनिद्रा वृद्धतानयोः । गमिष्यति क्षणाद्भक्तिः सर्वतः प्रसरिष्यति ॥ ३३ ॥
sat-karmaṇi kṛte tasmin sanidrā vṛddhatānayoḥ | gamiṣyati kṣaṇād bhaktiḥ sarvataḥ
prasariṣyati || 33 ||

The moment you do this satkarma, jñāna and vairāgya will come back to their normal self, old age, weakness, sleep will go away and bhakti will be spread all over. But you have to do one 'sad' karma and the sages will tell you what it is.

इत्याकाशवचः स्पष्टं तत्सर्वैरपि विश्रुतम् । नारदो विस्मयं लेभे नेदं ज्ञातमिति ब्रुवन् ॥ ३४ ॥
ity ākāśa-vacaḥ spaṣṭam tat sarvair api viśrutam | nārado vismāyāṁ lebhe nedam
jñātam iti bruvan || 34 ||

Everyone heard this aakashwani clearly. It is not only Narad ji who heard it. But then Narad ji was completely confused.

नारद उवाच

अनयाऽऽकाशवाण्यापि गोप्यत्वेन निरूपितम् । किं वा तत्साधनं कार्यं येन कार्यं भवेत्तयोः ॥ ३५ ॥
nārada uvāca |
anayā 'kāśa-vāṇyāpi gopyatvena nirūpitam | kiṁ vā tat sādhanam kāryam yena
kāryam bhavet tayoh || 35 ||

क्व भविष्यन्ति सन्तस्ते कथं दास्यन्ति साधनम् । मयात्र किं प्रकर्तव्यं यदुक्तं व्योमभाषया ॥ ३६ ॥
kva bhaviṣyanti santaḥ te katham dāsyanti sādhanam | māyātra kiṁ prakartavyam yad
uktaṁ vyoma-bhāṣayā || 36 ||

Narad ji was now confused. What is that satkarma and who are those sages and what is sadhana they are going to give? What am I supposed to do? Nothing is mentioned. So there was not a lot of clarity in this message and Narad ji was completely confused. In that confusion Narad ji decided to go to all the tīrthakṣetras .

सूत उवाच

तत्र द्वावपि संस्थाप्य निर्गतो नारदो मुनिः । तीर्थं तीर्थं विनिष्क्रम्य पृच्छन्मार्गं मुनीश्वरान् ॥ ३७ ॥
sūta uvāca |
tatra dvāv api saṁsthāpya nirgato nārado muniḥ | tīrtham tīrtham viniṣkramya prcchan
mārga muniśvarān || 37 ||

You find saints and sages in tīrthakṣetras so therefore Narad ji thought let me go to the various tīrthakṣetras and ask sages.

He left the three of them there and went to tīrthakṣetras thinking maybe some sage would come and say, I was waiting for you and give the information about the satkarma.

वृत्तान्तः श्रूयते सर्वैः किञ्चिन्निश्चित्य नोच्यते । असाध्यं केचन प्रोचुर्दुर्जयमिति चापरे
। मूकीभूतास्तथान्ये तु कियन्तस्तु पलायिताः ॥ ३८ ॥
vṛttāntaḥ śrūyate sarvaiḥ kiñcin niścitya nocyate | asādhyaṁ kecana procuḥ durjñeyam
iti cāpare | mūkī-bhūtās tathānye tu kiyantas tu palāyitāḥ || 38 ||

He went to these tīrthakṣetras and mentioned this to all the sages there. Some of them said it is impossible, some remained quiet, some others felt their ego hurt and fled.

हाहाकारो महानासीत्त्रैलोक्ये विस्मयावहः । वेदवेदान्तघोषैश्च गीतापाठैर्विबोधितम् ॥ ३९ ॥
hāhākāro mahān āsīt trailokye vismāyāvahaḥ | veda-vedānta-ghoṣais ca Gītā-pāṭhair
vibodhitam || 39 ||

And there was a commotion in the three worlds. This was shocking, unbelievable. Vedānta has been chanted, Gītā chanting is over, Upaniṣad chanting over, even then jñāna and vairāgya did not get up. This was shocking news in the three worlds.

भक्तिज्ञानविरागाणां नोदतिष्ठत्त्रिकं यदा । उपायो नापरोऽस्तीति कर्णे कर्णेऽजपञ्जनाः ॥ ४० ॥
bhakti-jñāna-virāgāṇāṁ nodatiṣṭhat trikaṁ yadā | upāyo nāparo 'stīti karṇe karṇe
'japan janāḥ || 40 ||

If this is the case, then I don't think there is any other way. In this way all the people were whispering.

योगिना नारदेनापि स्वयं न ज्ञायते तु यत् । तत्कथं शक्यते वक्तुमितरैरिह मानुषैः ॥ ४१ ॥
yoginā nāradenāpi svayaṁ na jñāyate tu yat | tat katham śakyate vaktum itarair iha
mānuṣaiḥ || 41 ||

If sākṣāt Narad ji is not able to decipher what this ākāśavāṇī is, who else is left? Because Narada Ṛṣi is considered to be one of the greatest devotees of the Lord. He himself is confused, not able to understand the ākāśavāṇī then who can help him? This way people were talking to each other, saying this is impossible.

ततश्चिन्तातुरस्सोऽथ बदरीवनमागतः । तपश्चरामि चात्रेति तदर्थं कृतनिश्चयः ॥ ४३ ॥
tataś cintātur as so 'tha badarī-vanam āgataḥ | tapaś carāmi cātreti tad-arthaṁ
kṛta-niścayaḥ || 43 ||

तावद्दर्श पुरतः सनकादीन्मुनीश्वरान् । कोटिसूर्यसमाभासानुवाच मुनिसत्तमः ॥ ४४ ॥
tāvad dādarśa purataḥ Sanakādin muniśvarān | koṭi-sūrya-samābhāsān uvāca
muni-sattamaḥ || 44 ||

This way Narad Ṛṣi was narrating everything to Sanakādi Ṛṣis. He has come from all the tīrthakṣetras and was rushing to another place, at that time Sanakādi Ṛṣis asked. Narad ji said I am really worried and had decided to do tapas at Badrikashrama. It is at this time that I met all of you.

Narad ji then said, O' Ṛṣi please guide me if you can because you are not ordinary people. You are all extremely wise, well learned. Though you look like small children

of 5 years, you are the most ancient. Always remaining in Vaikuṇṭha , always engaged in singing the glories of the Lord, intoxicated by the Rasa of the amruta of līlā. They would always discuss the līlās of the Lord and that is for them amruta and they thoroughly relish it, enjoy it and thus get intoxicated by it. In life you have only one thing, to do Bhagavān's katha Shravanam - abidance in the Self. Everytime they know THAT Lord as the self. Ever remembering God with the mind ever rooted in God. That is their state.

हरिः शरणमेवं हि नित्यं येषां मुखे वचः । अतः कालसमादिष्टा जरा युष्मान्न बाधते ॥ ४८ ॥
hariḥ śaraṇam evaṁ hi nityaṁ yeṣāṁ mukhe vacaḥ | ataḥ kāla-samādiṣṭā jarā yuṣmān
na bādhatē || 48 ||

All the time upon your tongue is Hari Sharanam. You constantly do the japa of the Lord, always meditating upon the immortal Lord, therefore this old age doesn't affect you. You meditate upon the immortal, you become immortal.

येषां भूभङ्गमात्रेण द्वारपालौ हरेः पुरा । भूमौ निपतितौ सदयो यत्कृपातः पुरं गतौ ॥ ४९ ॥
yeṣāṁ bhrū-bhaṅga-mātreṇa dvāra-pālau hareḥ purā | bhūmau nīpatitau sadyo
yat-kṛpātaḥ puram gatau || 49 ||

Such is your glory that once just by the twist of your eyebrow. A little anger of yours and two guardians of Vaikuṇṭha - jaya and vijaya had to come to this world and become asurāḥs. You can imagine how great devotees they were, that the devotion became complete hatred and they had to take three births. Hiranyākṣa, Hiranyakaśipu; Rāvaṇa, Kumbhakarna; śiśupāla, Dantavakra. But finally with your grace they went back. Such is your glory, such is your power.

अहो भाग्यस्य योगेन दर्शनं भवतामिह । अनुग्रहस्तु कर्तव्यो मयि दीने दयापरैः ॥ ५० ॥
aho bhāgyasya yogena darśanaṁ bhavatām iha | anugrahas tu kartavyo mayi dīne
dayāparaiḥ || 50 ||

I am so fortunate I met such sages. Therefore, please bless me. O' compassionate ones, please bless this helpless one.

अशरीरगिरोक्तं यत्तत्किं साधनमुच्यतां । अनुष्ठेयं कथं तावत्प्रब्रुवन्तु सविस्तरम् ॥ ५१ ॥
aśarīra-giroktaṁ yat tat kiṁ sādhanam ucyatām | anuṣṭheyam katham tāvat
prabrūvantu savistaram || 51 ||

Please tell me what does that aakashavani mean and what is the sadhana to be done? Please guide me. How can I bring these jñāna vairāgya back?

कुमारा ऊचुः

मां चिन्तां कुरु देवर्षे हर्षं चित्ते समावह । उपायः सुखसाध्योऽत्र वर्तते पूर्व एव हि ॥ ५३ ॥
kumārā ūcuḥ |

mā cintām kuru devarṣe harṣaṁ citte samāvaha | upāyaḥ sukha-sādhya 'tra vartate
pūrva eva hi || 53 ||

O' R̥ṣi, don't worry the solution is very simple. In fact you already know it also. Because Narad ji you are not an ordinary person.

अहो नारद धन्योऽसि विरक्तानां शिरोमणिः सदा श्रीकृष्णदासानामग्रणीर्योगभास्करः ॥ ५४ ॥
aho nārada dhanyo 'si viraktānāṁ śiromaṇiḥ | sadā śrī-kṛṣṇa-dāsānām agrāṇīr
yoga-bhāskaraḥ ॥ 54 ॥

O' Narada you are indeed blessed as you are a crest jewel amongst all the dispassionate ones. Your name comes first as the devotee of Bhagavān and the Sun in the path of yoga. When the sun rises, you don't see anything else in the sky. You don't see the moon, you don't see the stars. The sun dominates the sky. In the same way in the path of yoga you are like Bhaskara - the sun.

त्वयि चित्रं न मन्तव्यं भक्त्यर्थमनुवर्तिनि । घटते कृष्णदासस्य भक्तेः संस्थापना सदा ॥ ५५ ॥
tvayi citraṁ na mantavyaṁ bhakty-arthaṁ anuvartini | ghaṭate kṛṣṇa-dāsasya bhakteḥ
saṁsthāpanā sadā ॥ 55 ॥

Therefore there is absolutely no wonder that you are putting forth effort in establishing devotion in the heart of others. No wonder that you are worried about the welfare of others because such is your nature. The more and more the heart becomes pure, the more you want to do good to others. That is the sign of purity of mind. For an impure mind the person thinks of only his welfare. But a pure mind thinks of the welfare of all and suffers for the welfare of all. There is absolutely no wonder that you are running around for the welfare of all.

ऋषिभिर्बहवो लोके पन्थानः प्रकटीकृताः । श्रमसाध्याश्च ते सर्वे प्रायः स्वर्गफलप्रदाः ॥ ५६ ॥
ṛṣibhir bahavo loke panthānaḥ prakāṭī-kṛtāḥ | śrama-sādhyaś ca te sarve prāyaḥ
svarga-phala-pradāḥ ॥ 56 ॥

In this world there are so many sadhanas mentioned by so many R̥ṣis but a lot of effort is involved and at most only get svarga.

वैकुण्ठसाधकः पन्था स तु गोप्यो हि वर्तते । तस्योपदेष्टा पुरुषः प्रायो भाग्येन लभ्यते ॥ ५७ ॥
vaikuṇṭha-sādhakaḥ paṁthā sa tu gopyo hi vartate | tasyopadeṣṭā puruṣaḥ prāyo
bhāgyena labhyate ॥ 57 ॥

But the path to liberation remains a secret only. A person who can lead us to that path of liberation is indeed rare. You need to have a lot of bhagyam; the person must be really fortunate to get such a person.

सत्कर्म तव निर्दिष्टं व्योमवाचा तु यत्पुरा । तदुच्यते शृणुष्वद्या स्थिरचित्तः प्रसन्नधीः ॥ ५८ ॥
sat-karma tava nirdiṣṭaṁ vyoma-vācā tu yat purā | tad ucyate śṛṇuṣv ādya sthira-cittaḥ
prasanna-dhīḥ ॥ 58 ॥

We will tell you about the satkarma that you heard from the divine voice from the sky. Listen carefully.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे । स्वाध्यायज्ञानयज्ञाश्च ते तु कर्मविसूचकाः ॥ ५९ ॥
dravya-yajñās tapo-yajñā yoga-yajñās tathāpare | svādhyāya-jñāna-yajñās ca te tu
karma-visūcakāḥ || 59 ||

The first three quarters of this verse are the same as Chap 4 - Bhagavad Gītā.

All the sadhanas mentioned in this world are danam, various austerities, yoga paths, chanting scriptures are all different forms of sacrifices are karmas that will not remove the ego. The more you do, the more you think I am a great devotee. So what is happening? Your own sadhana is binding you. The sense of individuality is not gone. No doubt it is a sadhana but the real problem still remains. The ego still remains.

सत्कर्मसूचको नूनं ज्ञानयज्ञः स्मृतो बुधैः । श्रीमद्भागवतालापः स तु गीतः शुकादिभिः ॥ ६० ॥
sat-karma-sūcako nūnaṁ jñāna-yajñāḥ smṛto budhaiḥ | Śrīmad -bhāgavata-ālāpaḥ sa
tu Gītāḥ śukādibhiḥ || 60 ||

There can be only one satkarma, which is the highest satkarma. Wise people are unanimous in this satkarma and that is jñāna yagna. This is that satkarma that the ākāśavānī said. Because all the problems in life are due to ignorance and it comes in the form of ignorance of one's own self. If ignorance of one's own self is the problem, what should be the solution? Knowledge of one's ownself. That should be that satkarma.

How to do jñāna yagna?

jñāna Yajna should be done using Śrīmad Bhāgavatam.

भक्तिज्ञानविरागाणां तद्घोषेण बलं महत् । व्रजिष्यति द्वयोः कष्टं सुखं भक्तेर्भविष्यति ॥ ६१ ॥
bhakti-jñāna-virāgāṇāṁ tad-ghoṣeṇa balaṁ mahat | vrajiṣyati dvayoh kaṣṭaṁ sukhaṁ
bhakter bhaviṣyati || 61 ||

When this jñāna yajna is done keeping Śrīmad Bhāgavatam as the text, it has tremendous power because it is filled with Bhakti, jñāna and vairāgya. All the problems of jñāna, vairāgya and Bhakti will be solved.

प्रलयं हि गमिष्यन्ति श्रीमद्भागवतध्वनेः । कलेर्दोषा इमे सर्वे सिंहशब्दाद्वृका इव ॥ ६२ ॥
pralayaṁ hi gamiṣyanti Śrīmad -bhāgavata-dhvaneḥ | kaler doṣā ime sarve
siṁha-śabdād vṛkā iva || 62 ||

Just like when a lion roars all the fox, hyenas run away, similarly when the 'dhvani' of Śrīmad Bhāgavatam roars, all evils of Kali will go away.

ज्ञानवैराग्यसंयुक्ता भक्तिः प्रेमरसावहा । प्रतिगेहं प्रतिजनं ततः क्रीडां करिष्यति ॥ ६३ ॥
jñāna-vairāgya-saṁyuktā bhaktiḥ prema-rasāvahā |
prati-gehaṁ prati-janaṁ tataḥ krīḍāṁ kariṣyati || 63 ||

Only then, united with the knowledge of renunciation carrying the nectar of love in complete devotion, will it be effectively done in every house, with every person.

नारद उवाच

वेदवेदान्तघोषैश्च गीतापाठैः प्रबोधितम् । भक्तिज्ञानविरागाणां नोदतिष्ठत्त्रिकं यदा ॥ ६४ ॥
nārada uvāca
vedavedāntaghoṣaiś ca gītāpāṭhaiḥ prabodhitam | bhakti-jñāna-virāgāṇāṁ nodatiṣṭhat
trikaṁ yadā || 64 ||

श्रीमद्भागवतालापात्तत्कथं बोधमेष्यति । तत्कथासु तु वेदार्थः श्लोके श्लोके पदे पदे ॥ ६५ ॥
śrīmadbhāgavatālpāt tat kathāṁ bodham eṣyati | tat kathāsu tu vedārthaḥ śloke śloke
pade pede || 65 ||

O' Rṣi, I don't understand. You said jñāna yajna will solve the problem. I have already chanted the Vedas and Vedānta, Bhagavad Gītā in fact Bhāgavatam is nothing but the essence of this Vedānta and Gītā only. What way is Bhāgavatam different? If the problem is not solved by Vedānta and Gītā how can it be solved by Bhāgavatam?

छिन्दन्तु संशयं ह्येनं भवन्तोऽमोघदर्शनाः । विलम्बो नात्र कर्तव्यः शरणागतवत्सलाः ॥ ६६ ॥
chindantu saṁśayaṁ hy enaṁ bhavanto 'moghadarśanāḥ | vilambo nātra kartavyaḥ
śaraṇāgata-vatsalāḥ || 66 ||

O Rṣi please clear this doubt of mine.

कुमारा ऊचुः

वेदोपनिषदां साराज्जाता भागवती कथा । अत्युत्तमा ततो भाति पृथग्भूता फलाकृतिः ॥ ६७ ॥
kumārā ūcuḥ |
vedopaniṣadāṁ sārāj jātā bhāgavatī kathā | atyuttamā tato bhāti prthag-bhūtā
phalākṛtiḥ || 67 ||

आमूलाग्रं रसस्तिष्ठन्नास्ते न स्वाद्यते यथा । स भूयः सम्पृथग्भूतः फले विश्वमनोहरः ॥ ६८ ॥
āmūlāgraṁ rasas tiṣṭhann āste na svādyate yathā | sa bhūyaḥ saṁprthag-bhūtaḥ
phale viśva-manoharaḥ || 68 ||

O' Rṣi what you are saying is right. Listen, I will give you an example. There is a mango tree and from that mango tree comes a very sweet juicy ripe mango. What is this mango? Nothing but the essence of the tree. So now if you say both are the same so I will cut a bark and eat it, will you get the taste of the mango? Therefore please understand that no doubt the essence of Bhāgavatam comes from Vedānta, it is

coming from Gītā but the presentation is very juicy, tasty, sweet. As far as the content is concerned, it is the same- the message of Vedānta, Bhagavad Gītā. But the way it is presented is exactly like a mango tree brings out its essence in such a way that the final product is so sweet. In the same way Bhāgavatam brings the same essence of the Vedas in a very attractive way through soul captivating stories. This is the difference.

यथा दुग्धे स्थितं सर्पिर्न स्वादायोपकल्पते । पृथग्भूतं हि तद्गव्यं देवानां रसवर्धनम् ॥ ६९ ॥
yathā dugdhe sthitam sarpir na svādāyopakalpate | pṛthag-bhūtam hi tad gavyam
devānām rasa-varadhanam || 69 ||

Just like you bring out the essence of the milk and finally you get ghee. It is ghee that you offer in the fire. This ghee the devatās love the most. You don't pour milk, you pour ghee. But actually ghee is nothing but the essence of milk only. See how the properties of milk change.

Another example given is the sugarcane. The essence of the sugarcane comes out as the sweet juice. In the same way Bhāgavatam is deliberately made sweet, deliberately made attractive so that through this sweet way of presentation and these soul stirring stories, Bhakti jñāna and vairāgya also gets in. That is how Bhāgavatam shastra is designed. The listener is listening for stories but unknowingly Bhakti jñāna and vairāgya also get in.

इक्षूणामादिमध्यान्तं शर्करा व्याप्य तिष्ठति । पृथग्भूता च सा मिष्टा तथा भागवती कथा ॥ ७० ॥
ikṣūṇām ādi-madhyāntam śarkarā vyāpya tiṣṭhati | pṛthag-bhūtā ca sā miṣṭā tathā
bhāgavatī kathā || 70 ||

idam Bhāgavatam nāma purāṇam brahma-sammitam | bhakti-jñāna-virāgāṇām
sthāpanāya prakāśitam || 71 ||
इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् । भक्तिज्ञानविरागाणां स्थापनाय प्रकाशितम् ॥ ७१ ॥

Therefore this Bhagavatha Purana is equivalent to Vedas but it is deliberately composed by Veda Vyāsa ji especially for the people of kali yuga. A lot of spoon feeding has to be done. Because their minds are distracted. Therefore keeping such people in mind, this Bhāgavatam has been composed.

So the satkarma to be done is jñāna yajna through Bhāgavatam.

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Session 4

[Story Analysis + Chapter 3 verse 1 - Chapter 4 Verse 33]

Now we will pause here and reflect upon the symbolic meaning of this story. Bhakti as young, jñāna vairāgya as old. All of us are going through a journey. This journey is from asat to sat

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मांमृतं गमय ॥
asato mā sad gamāyā | tamaso mā jyotir gamāyā | mṛtyor mā amṛtaṁ gamāyā ||

The journey is from darkness to light, ignorance to light, from imperfection to perfection, from jīva bhava to Brahma bhava. So this journey has so many stages and necessarily we have to go through these stages. That is how evolution happens. The initial stage in the human being stage is a stage of atheism. (Other stages are also there - stone, plant, animal, bird, insect stage and all that but we are not going into that).

In the human being stage, the first stage is a stage of atheism. The stage of 'I don't believe in God because I don't see God'. In the initial stage, we behave like a Pashu पश्यति इति पशुः (paśyati iti paśuḥ). What I see, is what I believe. See refers to the sense organs. What I see, what I hear etc. What sense organs perceive, that alone I consider true. This is the initial stage in the evolutionary process. You will find a majority of people in this world belong to this category. They don't even think of God. Believing in God is impossible because the senses cannot even perceive God.

So the first stage is atheism. What happens is, suffering is there in the world. And whenever there is suffering, you want to hold on to something because you get strength, solace and peace. Somehow this person comes in contact with religious people who say, God is there and through all suffering, hold on to God. Though you are not able to see God, He is there. Because of my imperfections, miseries and sufferings, I say, ok let me try and then what do I do? Because a majority of people I see going to church, temple etc so I also give it a try because I am miserable. A miserable person is ready to do anything to get out of misery so he gives a try to this concept called God.

Because he has tried everything in this world and nothing seems to be working, he goes to this as a final resort, and wonder of wonders, he finds that whenever he offers a prayer, that prayer is answered somehow. Mysteriously his problems are solved and this happens time and again. Slowly his faith in God starts becoming stronger and stronger. Bhagavān ensures that whatever he asks, is given because Bhagavān is also concerned about his welfare. Out of his infinite unconditional love, Bhagavān is just waiting for jīvatma to approach Him. So Bhagavān immediately fulfills his desire.

Just like we protect a small spark of fire in the beginning till it catches up, in the same way, Bhagavān protects the faith of the beginners. So then what happens is every time I am praying, I am getting a result. The faith in God grows, the relationship grows. This stage is called Sakama Bhakti.

Sakama Bhakti is when I love God because I get something from God. Whether that concept exists or not I don't know, but when I pray to God, he fulfills my desires and takes me away from all my sorrows. This stage is called sākāma bhakti. Am I loving God? Yes. Is there devotion for God? Yes, there is devotion. But do I know God? No. Am I truly loving God? No. I love God because I get something from God. What is the condition of jñāna and vairāgya there? Jñāna is there but we have to say it is an inferior jñāna. Jñāna is in the unconscious stage. God is there but who that God is, I don't know. At the most I can say that God is different from me. That much I know. It is not me, 100% I know. That is called inferior knowledge or dvaita jñāna. That God is there but somewhere, may be in the cloud, in heaven, in Vaikuntha, Kailasha, I don't know. He is there, He is all powerful and He is very different from me. This is called inferior knowledge or dvaita jñāna. This is a necessary stage of progress.

But slowly as I start holding on to God more, because in this world there are a lot of uncertainties. There are so many things, beings and situations that I love and I am attached to. But this world is an uncertain place and anytime my beloved can be under threat. Anytime a thing that I am attached to can be snatched away.

So slowly my hold upon this God becomes stronger and stronger as I become more and more aware of this uncertain, impermanent world. As I become more and more sensitive, my hold becomes stronger because this is the only place which is giving me solace, peace, whenever I have turned to this source. Slowly because I am turning towards God, the mind becomes purer and purer. And as the mind starts becoming purer and purer, I start getting a glimpse of the nature of God.

You will always find that when I get something from someone, I always want to maintain a good relationship with that someone. There is a person who is constantly giving me so many things so I don't want to spoil the relationship with that person. Because the moment I spoil the relationship, I don't feel like asking. Now, Bhagavān is very very intelligent, as he finds that the person is holding on to Him more and more and he has no other strength, no other solace, he starts putting conditions. If you are on the path of righteousness, then I am with you. The more and more you are holding on to God, the more God is putting conditions. And what is the only condition of the Lord, you must walk on the path of righteousness. You must walk the path of straight forwardness, of purity. You must walk the path of values in life.

As the mind becomes pure and pure he is clearly able to listen to that voice of God. Whenever he does something wrong, there is an intense pain of guilt. That guilt shows that God is not there with me. God is not pleased with me. Then slowly he starts doing everything to please that silent inner voice. Whenever he deviates from that voice, he is miserable like a fish out of water. So slowly what happens is, this person's life becomes a dharmic life, a disciplined life, a value based life. The mind becomes more

and more pure. And as the mind becomes more and more pure, Bhagavān understands that this person is fit to go to the next stage of evolution. This person is fit for the next stage of knowledge, the higher knowledge. The inferior knowledge was dvaita jñānam.

And now Bhagavān understands that the mind is pure and he should be exposed to advaita jñānam. Non dual. What is non- dual? Bhagavān is not someone different from me, away from me, he is my own self, the higher self. To know this, the mind has to be extremely pure. But this person through his sākāma bhakti has attained that purity, Bhagavān knows.

He knows because he is the all knowing, the inner witness, the antaḥ sākṣī. He knows everything about everyone. So once Bhagavān knows that this person is fit, then the person is exposed to a Guru from whom he is able to gain this knowledge, the higher knowledge. Advaita jñānam. Since his mind is pure, he is automatically attracted to this knowledge of Vedānta, he starts feeling a pull towards this knowledge. Now what happens is, as your knowledge about the higher becomes more and more clear, you will always realise that jñāna, bhakti and vairāgya are always together. As your understanding about God becomes clearer and clearer, that this God is not somewhere, somebody, but it is my own higher self. Once you start paying attention to that Self in you, as God in you, as the very substratum of the whole world, when your attention starts going towards your own self, you start experiencing the properties of the supreme self - Sat- Chit- Ānanda.

Sat is absolute, independent existence, Chit means pure consciousness, Ānand means bliss. So when your attention goes to the Self, after having done Shravanam-listening to scriptures, Mananam reflection of the scriptures, when you do this sadhana, the attention goes to the self in you.

When the attention goes to the self with this understanding that the self is nothing but Bhagavān himself, you start experiencing the properties of the Self. You start experiencing Ānand, bliss. When this experience of bliss takes the form of emotion that is called devotion.

When the right understanding of God expresses itself as emotion, that emotion is called devotion. So jñāna and bhakti are intimately connected. Jñāna is the right understanding of God, Bhakti is love for God. As your knowledge becomes superior, your bhakti also starts becoming of superior quality. And now what is happening is you are experiencing in yourself infinite bliss of the Self because that is the nature of the Self. When you start experiencing that bliss, you are completely content in that bliss, you are happy, you are peaceful and in that total contentment, absolute contentment, all the desires of the world disappear because every desire is a desire for happiness, for peace, security. And then I find that all these things are already there in me. It is my nature. It is the very nature of consciousness.

So when I find all that I desire in the Self, what happens to all the desires of the world? Those desires disappear. This is called vairāgya. Vairāgya means dispassion towards

the world, disinterest towards the world. Where is this disinterest coming from? Earlier I was interested in the world because the world could give me security, happiness, peace. Now I come to know that I don't need security, happiness, or peace because my nature itself is secure. It is (Sat) existence which can never become non-existent. The body may become non-existent but the consciousness can never become non-existent. So, whatever I desire, when I get it from the Self, my desire for the world vanishes. This state is called vairāgya. Disinterest in the world because of the uselessness of the world.

It all started from the right knowledge. First, there is the right understanding about the self. When there is the right understanding of the Self, naturally there will be an emotion rising towards the Self. The emotion of devotion. Naturally my attitude towards the world will be the attitude of dispassion. Such a person who has gained that absolute bliss through right understanding of the self, such a person is called a jīvanmukta and there our journey ends because we have reached our destination. The destination of perfection, the destination of bliss, the destination of God hood. This is the journey.

The first stage is atheism, second stage is sākāma bhakti, third stage is niṣkāma bhakti.

When it is said Bhakti is young, jñāna vairāgya are old:

That state is sākāma bhakti. In sākāma bhakti, bhakti is unhappy because it is of inferior quality. Actually speaking it is not bhakti at all. It is only the love of the world directed towards God. I want the world and because God can give me the world, worldly things, beings and situations, therefore I love God. Actually I don't love God. That is why this bhakti is inferior and 99.999% of the people belong to this category of sākāma bhakti only. They go to the temple because they want something from God. And when they get what they wanted, they again go to the temple to thank God.

All Tirupati rush is not niṣkāma bhakti, it is all sākāma bhakti only. In every temple thousands of people go not because they love God, but because they want something from God. This love is called, 'love because of' it is not 'love in spite of'. It is a conditional love. God gives me something, therefore I love God. When God stops giving me, I will stop loving Him. So what is the condition of jñāna? It is unconscious. It is old, it is inferior knowledge. What about vairāgya? Vairāgya is also full of rāga only. There is no vairāgya there. It is my rāga towards the world that is taking me to God. So actually there is an absence of vairāgya.

But slowly as I evolve in my bhakti, vairāgya follows. This is because I start following a discipline and wherever there is discipline, there is vairāgya. Bhagavān starts putting conditions - only if you walk on the righteous path I will help you. So I have to give up things which I like because it is not in tune with righteousness. So vairāgya starts developing. In the initial stages, Bhakti is young and sad, it is sākāma bhakti and jñāna is old. I cannot say jñāna is dead because at least I say, God is there. So I can say jñāna is there but in an unconscious state, in an old age state. This is the state of

sākāma bhakti. Therefore, if I have to establish bhakti in my heart, where do I start? That is why Narad ji said, Bhakti mata, I will establish you in the hearts of all, in all homes I will establish you.

Now if you have to establish bhakti, where do you start from? You have to start from jñāna, because the first thing that comes is not bhakti but jñāna. That is why the ākāśavāṇī said you will have to do satkarma then only you will be able to succeed in your endeavor. This has to be very clear. Only with knowledge, will bhakti come. The first step is the right knowledge, then only bhakti will come. Bhakti is an emotion and emotion must have the right understanding.

Even in this world, we see the same. For example, there is a mother who has just delivered a baby. The doctor shows 5 babies and says one amongst the new born babies is your child. So what is her condition? Will she have a lot of love? Nothing. But the moment the doctor says this one is your child she is filled with love. What did the doctor do? He gave knowledge. So what was the result of the jñānam? It is not bhakti, but it is love. Love towards the higher is bhakti. So then the mother's heart is filled with love for her child.

Earlier also, she was seeing the child, there was no love. But the moment the doctor said this is your child, with that knowledge, her heart is filled with love. So what comes first is always jñānam then only bhakti will come.

Love never comes first, it is always knowledge which comes first. First is the right understanding, then love. Emotion is an expression of understanding. As your understanding becomes better and better about God, you start loving God. First you know God then you love God.

Now you may think, if jñānam has to come first then jñānam should be the mother and bhakti the child? What is said here is first comes sākāma bhakti. This sākāma bhakti purifies the mind and makes the mind fit for the highest knowledge. Since bhakti prepares the mind for knowledge, we say bhakti is the mother. Sākāma bhakti is the mother. Remember always that the three- jñāna bhakti and vairāgya always remain together. If jñāna is inferior, bhakti and vairāgya will both be inferior. But as your understanding grows, with your study and reflection, as jñāna grows, bhakti has to grow, vairāgya has to grow. Therefore all these three remain together. And the highest state of jñāna equals the highest state of bhakti.

Knowledge brings in the right understanding. So the right way to bhakti is always through knowledge. It is this knowledge that elevates sākāma bhakti to niṣkāma bhakti. I love God because all my desires are fulfilled in God and that love is of the highest nature. Infinite love.

Now let us discuss this from another angle. Who do we love the most? The Upaniṣad says आत्मनस्तु कामाय सर्वं प्रियं भवति। (ātmanas tu kāmāyā sarvaṃ priyaṃ bhavati) I love myself the most in this world. Somebody else I love because that somebody contributes to my happiness. I love my child because the child is contributing to my

happiness but when the child grows up and doesn't listen to me then I kick the person out at times because the person is no longer contributing to my happiness.

So the truth is that I love myself the most. If this is the case, when will I love God the most? Only when God becomes myself. My own self and this is what happens in Advaita jñānam. God is my own higher nature which is Sat- Chit- Ānand. So my love for God becomes infinite and unconditional. That is Para bhakti. That is what Ramaṇa Maharṣi says.

भेदभावनात् सोऽहम् इत्यसौ, भावनाऽभिदा पावनी मता ॥ ८ ॥
(bheda-bhavanat so'ham ity-asau, bhavana-abhida pavanī mata)

There are two types of meditations. Bheda-bhāvanā means meditating upon God keeping Him different from me. Ramaṇa Maharṣi says abheda-bhāvanā is more purifying than bheda-bhāvanā. It is in stages. The first is bheda-bhāvanā meditation and the second is abheda-bhāvanā meditation. First is Bhagavān dasoham, you are different, I am different, I am jīvatma you are Paramātmā. I am mātā dasa you are mātā pati. In the beginning that is what is needed, but slowly as the mind becomes purer and purer, you have to go to the higher level of bhakti and that happens at the higher level of higher level of jñāna.

Here Narada Ṛṣi tells Bhakti mata, you belong to Vaikuṇṭha, only your shadow has come here. So Vaikuṇṭha is that state of perfect knowledge where jñāna, bhakti and vairāgya stay together. That state of perfection is Vaikuṇṭha. But now Narad Ṛṣi says, your shadow only has come. It is not only true with Bhakti it is true with all of us. Who are we, a mere shadow of who we truly are. This ego is a shadow. Aham Vritti is an ego. Ego is nothing but a wrong notion about myself. A wrong notion that I am this body. So what is the understanding of myself now? That I am this body. It is only a wrong notion and any wrong notion has no reality. It is just an imagination of the mind, it is just a shadow. We are all Vaikuṇṭha vāsīs imagining that we are Bhūloka vāsīs. It is just a figment of imagination. The truth is we are all Vaikuṇṭha vāsīs, we are all Sat-Chit- Ānand. This shadow example is very good because it is something which appears but actually it is not there. An appearance which has no existence in reality is called a shadow. In the same way, the ego in us, the wrong notion in us are all nothing but bundles of wrong notions in the mind. Who are we? Pure consciousness we are. This ego is a shadow of the supreme Self.

Another point, when do you have a shadow? When the light is obstructed, shadow is formed. In the same way, when the light of knowledge is obstructed the darkness of ignorance comes up. In that darkness of ignorance an entity comes up. The entity is called ego. In the light, shadow is never there. In the same way, in the light of knowledge ego is never there.

Another point, if there has to be a shadow, there has to be a real thing. Shadow by itself cannot exist. In the same way if there is a shadow of ego, there has to be a real thing. That real thing is the supreme Self. Now see Bhakti mata is in complete

delusion. She thinks I was born in Dravida desha, grew up in Karnataka etc, it is a wrong notion. It is our story also. We also say the same thing. Narad Ṛṣi with his insight says you don't belong here, you belong in Vaikuṇṭha. That is my real home. So this is our story.

There is another story that is going to come, a highly soul stirring story, but a symbolic story.

So now, let's continue with the story. See how Narad Ṛṣi was corrected with the Ākāśa vāṇī .

What did Narad Ṛṣi say? "I am going to establish devotion in the hearts of all." What did Ākāśa vāṇī say? Do jñāna yajna. Bhakti follows jñāna. That is why in Gītā it says

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति (4.38)
(na hi jñānena sadṛśaṁ pavitramiha vidyate | tatsvayaṁ yogasaṁsiddhaḥ kālenātmani vindati || BG 4.38)

Knowledge is glorified in Bhagavad Gītā. Once that right understanding comes everything follows. Put the horse before the cart- that is the meaning. Many people do the mistake of trying to develop bhakti without knowledge. Therefore listening to this Ākāśa vāṇī and the guidance from Sanakādi Ṛṣi's they all decide to conduct jñāna yajna based on Bhāgavatam.

तृतीयोऽध्यायः - ३

नारद उवाच

ज्ञानयज्ञं करिष्यामि शुकशास्त्रकथोज्ज्वलम् । भक्तिज्ञानविरागाणां स्थापनार्थं प्रयत्नतः ॥ १ ॥
nārada uvāca |
jñāna-yajñaṁ kariṣyāmi śuka-śāstra-kathojjvalam | bhakti-jñāna-virāgāṇāṁ
sthāpanārthaṁ prayatnataḥ || 1 ||

'O' Sanakādi Ṛṣi's whatever you said, I will definitely follow.

कुत्र कार्यो मया यज्ञः स्थलं तद्वाच्यतामिह । महिमा शुकशास्त्रस्य वक्तव्यो वेदपारगैः ॥ २ ॥
kutra kāryo māyā yajñaḥ sthalaṁ tad vācyatām iha | mahimā śuka-śāstrasya vaktavyo
veda-pāragaiḥ || 2 ||

O Ṛṣi please tell me where should we conduct this, what is the right place for this jñāna yajna.

कुमारा ऊचुः

शृणु नारद वक्ष्यामो विनम्राय विवेकिने । गङ्गाद्वारसमीपे तु तटमानन्दनामकम् ॥ ४ ॥
kumārā ūcuḥ |
śṛṇu nārada vakṣyāmo vinamrāya vivekine | gaṅgā-dvāra-samīpe tu taṭam
ānanda-nāmakam || 4 ||

O' R̥ṣi There is a beautiful place on the bank of Ganga and that place is called Ānanda.

नानाऋषिगणैर्जुष्टं देवसिद्धनिषेवितम् । नानातरुलताऽऽकीर्णं नवकोमलवालुकम् ॥ ५ ॥
nānā-ṛṣi-gaṇair juṣṭam deva-siddha-niṣevitam | nānā-taru-latā-ākīrṇam
nava-komala-vālukam ॥ 5 ॥

रम्यमेकान्तदेशस्थं हेमपद्मसुसौरभम् । यत्समीपस्थजीवानां वैरं चेतसि न स्थितम् ॥ ६ ॥
ramyam ekānta-deśa-stham hema-padma-su-saurabham | yat-samīpa-stha-jīva nām
vairam cetasi na sthitam ॥ 6 ॥

This place is beautiful because all these great R̥ṣi's are nearby. Many devatās and siddhas and so many spiritual aspirants are there. Also, there is a dense forest and there are beautiful creepers and there is a soft sandy beach on the banks of the river where we can sit.

It is a beautiful place and it is quiet so people should be able to concentrate. The whole place is fragrant with fully blossomed lotus. Even the beings who are generally enemical to each other, remain peaceful and in harmony with each other because of the power of the R̥ṣi's who are meditating. So they give up all animosity and engage in harmony. Therefore that place is the right place.

सूत उवाच

एवमुक्त्वा कुमारास्ते नारदेन समं ततः । गङ्गातटं समाजग्मुः कथापानाय सत्वराः ॥ १० ॥
sūta uvāca |
evam uktvā kumārās te nāradena samam tataḥ | gaṅgā-taṭam samājagmuḥ
kathā-pānāya satvarāḥ ॥ 10 ॥

All of them proceeded and the news spread everywhere that Sanakādi R̥ṣis were going to conduct the Bhāgavatam Saptaham.

यदा यातास्तटं ते तु तदा कोलाहलोऽप्यभूत् भूर्लोके देवलोके च ब्रह्मलोके तथैव च ॥ ११ ॥
yadā yātās taṭam te tu tadā kolāhalo 'py abhūt | bhūr-loke deva-loke ca brahma-loke
tathaiva ca ॥ 11 ॥

When they reached the river banks, there was big commotion not only in Bhūloka but Devaloka and Brahma loka also. News spread that there is a Saptaham going to happen and Sanakādi R̥ṣi's were going to do it.

श्रीमद्भागवतपीयूषपानाय रसलम्पटाः । धावन्तोऽप्याययुः सर्वे प्रथमं ये च वैष्णवाः ॥ १२ ॥
Śrīmad -bhāgavata-pīyūṣa-pānāya rasa-lampaṭāḥ |
dhāvanto 'py āyayuh sarve prathamam ye ca vaiṣṇavāḥ ॥ 12 ॥

People came running to book their seats because they wanted to drink this Amrutam from their ears. Addicted to this rasa, they came from all over the place, different worlds.

भृगुर्वसिष्ठश्च्यवनश्च गौतमो मेधातिथिर्देवलदेवरातौ । रामस्तथा गाधिसुतश्च शाकलो
मृकण्डपुत्रात्रिजिपिप्पलादाः ॥ १३ ॥
bhṛgur vasiṣṭhaś cyavanaś ca gautamo medhātithir devala-devarātau |
rāmas tathā gādhi-sutaś ca śākalo mṛkaṇḍu-putrātrija-pippalādāḥ ॥ 13 ॥

योगेश्वरौ व्यासपराशरौ च छायाशको जाजलिजहनुमुख्याः । सर्वेऽप्यमी मुनिगणाः सहपुत्रशिष्याः
स्वस्त्रीभिरायुरतिप्रणयेन युक्ताः ॥ १४ ॥
yogeśvarau vyāsa-parāśarau ca chāyā-śuko jājalī-jahnu-mukhyāḥ | sarve 'py amī
muni-gaṇāḥ saha-putra-śiṣyāḥ sva-strībhir āyayur ati-praṇayena yuktāḥ ॥ 14 ॥

A big list is given of who all came.

Bhrigu Ṛṣi, Guru Vasistha; Cyavana; Gautama, Medhātithi; Devala; Devarata, Parashurama, Vishvamitra, Chakala, Shakala; Markandeya; Dattatreya, Pippalada, Vyasa Ṛṣi, his father Parashar, Chayashuka, Jajali and jrahu
All of them gathered not alone, they came along with their children, their students and wives. Their whole family.

वेदान्तानि च वेदाश्च मन्त्रास्तन्त्राः समूर्तयः । दशसप्तपुराणानि षट्शास्त्राणि तथाऽऽययुः ॥ १५ ॥
vedāntāni ca vedāś ca mantrās tantrāḥ samūrtayaḥ | daśa-sapta-purāṇāni ṣaṭ-śāstrāṇi
tathā 'āyayuh ॥ 15 ॥

गङ्गाद्याः सरितस्तत्र पुष्करादिसरांसि च । क्षेत्राणि च दिशः सर्वा दण्डकादिवनानि च ॥ १६ ॥
gaṅgādyāḥ saritās tatra puṣkarādi-sarāṁsi ca | kṣetrāṇi ca diśaḥ sarvā
daṇḍakādi-vanāni ca ॥ 16 ॥

नगादयो ययुस्तत्र देवगन्धर्वदानवाः । गुरुत्वात्तत्र नायातान् भृगुः सम्बोध्य चानयत् ॥ १७ ॥
nagādayo yāyus tatra deva-gandharva-dānavāḥ | gurutvāt tatra nāyātān bhṛguḥ
sambodhya cānayāt ॥ 17 ॥

Veda, Vedānta, Mantra, tantra, 17 puranas, and all 6 Śāstras and their presiding deities, came in their human form. Sacred rivers and the presiding deity of all rivers, lakes, auspicious places like Kurukshetra, directions, forests, mountains, devatās, gandharvas, dānavas, saṁnyāsis, brahmachris Ṛṣi-gaṇas, all of them gathered there. There were some people who out of their bloated pride did not come. Bhrugu Ṛṣi went to their house, convinced them and brought them.

दीक्षिता नारदेनाथ दत्तमासनमुत्तमम् । कुमारं वन्दिता सर्वैर्निषेदुः कृष्णतत्पराः ॥ १८ ॥

dīkṣitā nāradenātha dattam āsanam uttamam | kumārā vanditā sarvair niṣeduh
kṛṣṇa-tat-parāḥ || 18 ||

Then a big elevated high asana was given to all the Sanakādi Ṛṣis so everybody could see them. All the attendees bowed down to them.

जयशब्दो नमःशब्दः शङ्खशब्दस्तथैव च । चूर्णलाजा प्रसूनानां निक्षेपः सुमहानभूत् ॥ २१ ॥
jaya-śabdo namaḥ-śabdaḥ śaṅkha-śabdas tathaiva ca | cūrṇa-lājā-prasūnānām
nikṣepaḥ sumahān abhūt || 21 ||

There was jaya jaya kāra, namah shabdha, shankh shabdha. Fragrant powder was sprayed of sandalwood, cardamom and clover. Flowers were showered.

विमानानि समारुह्य कियन्तो देवनायकाः । कल्पवृक्षप्रसूनैस्तान् सर्वास्तत्र समाकिरन् ॥ २२ ॥
vimānāni samāruhya kiyanto deva-nāyakāḥ | kalpa-vṛkṣa-prasūnais tām sarvāms tatra
samākiran || 22 ||

Devatās came in their vehicles and showered flowers of Kalpavṛkṣa (wish fulfilling tree)

कुमारा ऊचुः
अथ ते वर्ण्यतेऽस्माभिर्महिमा शुकशास्त्रजः । यस्य श्रवणमात्रेण मुक्तिः करतले स्थिता ॥ २४ ॥
kumārā ūcuḥ |
atha te varṇyate 'smābhir mahimā śuka-śāstra-jah | yasya śravaṇa-mātreṇa muktiḥ
karatale sthitā || 24 ||

Before telling the story, Sanakādi Ṛṣis glorified Bhāgavatam saying, this is a scripture where if you listen with faith and a pure heart and devotion, mukti will be like a fruit on your palm. How clearly you get it, that way you will get mukti also.

सदा सेव्या सदा सेव्या श्रीमद्भागवती कथा । यस्याः श्रवणमात्रेण हरिश्चित्तं समाश्रयेत् ॥ २५ ॥
sadā sevyaḥ sadā sevyaḥ Śrīmad bhāgavatī kathā | yasyaḥ śravaṇa-mātreṇa hariś
cittam samāśrayet || 25 ||

Merely by listening, you start experiencing the presence of the Lord in your heart. Such is the greatness of Bhāgavat katha.

कथा भागवतस्यापि नित्यं भवति यद्गृहे । तद्गृहं तीर्थरूपं हि वसतां पापनाशनम् ॥ २९ ॥
kathā bhāgavatasyāpi nityam bhavati yad grāhe | tad grāham tīrtha-rūpam hi vasatām
pāpa-nāśanam || 29 ||

That house where Śrīmad Bhāgavatam is chanted has to be considered at tīrtha rupam only as it destroys all sins and inauspiciousness.

न गङ्गा न गया काशी पुष्करं न प्रयागकम् । शुकशास्त्रकथायाश्च फलेन समतां नयेत् ॥ ३२ ॥

na gaṅgā na gayā kāśī puṣkaraṁ na prayāgakam | śuka-śāstra-kathāyāś ca phalena
samatāṁ nayet || 32 ||

You may go to so many tīrthakṣetras but nothing to match the parayanam of Śrīmad Bhāgavatam

श्लोकार्धं श्लोकपादं वा नित्यं भागवतोद्भवम् । पठस्व स्वमुखेनैव यदीच्छसि परां गतिम् ॥ ३३ ॥
śloka-ardhaṁ śloka-pādaṁ vā nityaṁ bhāgavatodbhavam | paṭhasva sva-mukhenaiva
yadīcchasi parāṁ gatim || 33 ||

If you want the highest state, chant in how much ever-time you have. Even if you chant half or ¼ shloka, the result is amazing. Chant daily.

यश्च भागवतं शास्त्रं वाचयेदर्थतोऽनिशम् । जन्मकोटिकृतं पापं नश्यते नात्र संशयः ॥ ३७ ॥
yaś ca bhāgavatam śāstraṁ vācayed arthato 'niśam | janma-koṭi-kṛtaṁ pāpaṁ
naśyate nātra saṁśayaḥ || 37 ||

The one who chants Bhāgavatam and listens to it, his sins done in crores of births get destroyed.

अन्तकाले तु येनैव श्रूयते शुकशास्त्रवाक् । प्रीत्या तस्यैव वैकुण्ठं गोविन्दोऽपि प्रयच्छति ॥ ४० ॥
antakāle tu yenaiva śrūyate śuka-śāstra-vāk | prītyā tasyaiva vaikunṭhaṁ govindo 'pi
prayacchati || 40 ||

Bhagavān gives the state of Vaikuṇṭha to the person who in his last moments listens to Bhāgavata Shastra.

And what happens to those who don't listen to it?

आजन्ममात्रमपि येन शठेन किञ्चित् चित्तं विधाय शुकशास्त्रकथा न पीता ।
चाण्डालवच्च खरवद्बत तेन नीतं मिथ्या स्वजन्म जननीजनिदुःखभाजा ॥ ४२ ॥
ājanma-mātram api yena śaṭhena kiñcit cittaṁ vidhāya śuka-śāstra-kathā na pītā |
cāṇḍāla-vac ca khara-vad bata tena nītaṁ mithyā sva-janma
jananī-jani-duḥkha-bhājā || 42 ||

The ones who have never listened to the Bhāgavata Shastra because of their bloated pride, have lived the life of a chandala or the life of a donkey.

Throughout life you have carried the burden of house etc means having lived a life of a donkey. The life has gone to waste and the only contribution he has given to the world is, the labor pain given to his mother.

जीवच्छवो निगदितः स तु पापकर्मा येन श्रुतं शुककथावचनं न किञ्चित् ।
धिक् तं नरं पशुसमं भुवि भाररूपं एवं वदन्ति दिवि देवसमाजमुख्याः ॥ ४३ ॥

jīva cchavo nigaditaḥ sa tu pāpa-karmā yena śrutaṁ śuka-kathā-vacanaṁ na kiñcit |
dhik taṁ naraṁ paśu-samaṁ bhuvi bhāra-rūpaṁ evaṁ vadanti divi
deva-samāja-mukhyāḥ || 43 ||

A person who doesn't pay attention to all these scriptures is like a living corpse. Nothing but a two legged animal, just a burden for this earth. Thus, say the wise sages. It is not only about Bhāgavatam it is about scriptures. This is the way they describe any person who does not live a spiritual life. The point is this, you have come here for a purpose. Anyone who lives in this world without striving for that purpose has lived in vain. This is to shake us up. Live your life ensuring that you are going towards that goal of liberation, the goal of Paramātmā Prāpti. That is why all such hammering statements are there.

चतुर्थोऽध्यायः- 4

अत्र ते कीर्तयिष्याम इतिहासं पुरातनम् । यस्य श्रवणमात्रेण पापहानिः प्रजायते ॥ १५॥
atra te kīrtayiṣyāma itihāsaṁ purātaṇam | yasya śravaṇa-mātreṇa pāpa-hāniḥ
prajāyate || 15 ||

In the glorification of Bhāgavatam there is a very famous ancient story. Now comes a beautiful story full of spiritual message.

तुङ्गभद्रातटे पूर्वमभूत्पत्तनमुत्तमम् । यत्र वर्णाः स्वधर्मेण सत्यसत्कर्मतत्पराः ॥ १६॥
tuṅgabhadra-taṭe pūrvam abhūt pattana-m uttamam | yatra varṇāḥ sva-dharmeṇa
satya-sat-karma-tat-parāḥ || 16 ||

On the banks of Tungabhadra river, there was a beautiful city. The people living there were very religious, doing their Svadharma based on their Varanāśramaa doing Satkarma.

आत्मदेवः पुरे तस्मिन् सर्ववेदविशारदः । श्रौतस्मार्तेशु निष्णातो द्वितीय इव भास्करः ॥ १७॥
ātma-devaḥ pure tasmin sarva-veda-viśāradaḥ | śrauta-smārteṣu niṣṇāto dvitīya iva
bhāskaraḥ || 17 ||

In that city, there lived a Brāhmaṇa, Atmadeva. He had studied all Vedas. He was highly learned and scholarly and an expert in all vedic rituals.

भिक्षुको वित्तवाँल्लोके तत्प्रिया धुन्धुली स्मृता । स्ववाक्यस्थापिका नित्यं सुन्दरी सुकुलोद्भवा ॥ १८॥
bhikṣuko vittavāṅ loka tat-priyā dhundhulī smṛtā | sva-vākya-sthāpikā nityaṁ sundarī
su-kulodbhavā || 18 ||

Though he was a brāhmaṇa, he was very rich. As he was an expert in all rituals, people used to give dāna , dakṣiṇā etc. but he lived on alms. He never demanded money from anyone. But people used to give him. Therefore, he was very rich. He had a wife and her name was Dhundhuli. Her nature was such that she wanted others to

always follow her instructions. She was very beautiful, born in a very good family. She always wanted to know what was happening in others houses. She was cruel and very very talkative. As far as household things are concerned, she was very efficient at everything. She was however very miserly and loved fighting with others.

एवं निवसतोः प्रेम्णा दम्पत्यो रममाणयोः । अर्थाः कामास्तयोरासन्न सुखाय गृहादिकम् ॥ २० ॥
evam nivasatoḥ premṇā dāmpatyō ramamāṇayoḥ | arthāḥ kāmās tayor āsan sukhāya
grhādikam || 20 ||

They both lived a very happy life and they had a house, all comforts and everything that they needed. But they were not happy because they did not have a child.

पश्चाद्धर्माः समारब्धास्ताभ्यां सन्तानहेतवे । गोभूहिरण्यवासांसि दीनेभ्यो यच्छतस्तदा ॥ २१ ॥
paścād dharmāḥ samārabdhās tābhyāṁ santāna-hetave | go-bhū-hiraṇya-vāsāṁsi
dīnebhyo yacchatas tadā || 21 ||

As the years passed, they were getting old and were getting worried. If at a young age we don't have a child, when will we have a child? So they started doing a lot of charity etc to get a child. They gave cows, land, clothes, gold to poor people so that with the punya a child would be born to them.

धनार्धं धर्ममार्गेण ताभ्यां नीतं तथापि च । न पुत्रो नापि वा पुत्री ततश्चिन्तातुरो भृशम् ॥ २२ ॥
dhanārdham dharma-mārgeṇa tābhyāṁ nītaṁ tathāpi ca | na putro nāpi vā putrī tatas
cintāturo bhr̥śam || 22 ||

Almost half of their wealth they gave in charity but nothing happened- neither a son nor a daughter. So Atmadeva was very sad.

एकदा स द्विजो दुःखादगृहं त्यक्त्वा वनं गतः । मध्याह्ने तृषितो जातस्तडागं समुपेयिवान् ॥ २३ ॥
ekadā sa dvijō duḥkhād gr̥haṁ tyaktvā vanaṁ gataḥ | madhyāhne tṛṣitō jātas taḍāgaṁ
samupeyivān || 23 ||

One day he was so depressed, he thought what is the purpose of living? Let me end my life. He left his home and went into a deep forest. By the time he reached the forest it was afternoon, he was tired and thirsty. He saw a lake and went there.

पीत्वा जलं निषण्णस्तु प्रजादुःखेन कर्षितः । मुहूर्तादपि तत्रैव सन्न्यासी कश्चिदागतः ॥ २४ ॥
pītvā jalaṁ niṣaṇṇas tu prajā-duḥkhena kārṣitaḥ | muhūrtād api tatraiva saṁnyāsi
kaścid āgataḥ || 24 ||

He drank some water and was sitting there. After sometime he saw a Sanyasi coming there.

दृष्ट्वा पीतजलं तं तु विप्रो यातस्तदन्तिकम् । नत्वा च पादयोस्तस्य निःश्वसन् संस्थितः पुरः ॥ २५ ॥

dr̥ṣṭvā pīta-jalāṁ taṁ tu vipro yātas tad-antikam |
natvā ca pādayos tasya niḥśvasan saṁsthitaḥ puraḥ || 25 ||

Atmadeva waited for the sage to finish drinking water and then approached him. He prostrated onto that Sanyasi and then started deep breathing, sighing and then broke down, started unconsolably crying.

यतिरुवाच

कथं रोदिषि विप्र त्वं का ते चिन्ता बलीयसी । वद त्वं सत्वरं मह्यं स्वस्य दुःखस्य कारणम् ॥ २६ ॥
yatir uvāca |
katham rodiṣi vipra tvaṁ kā te cintā baliyasī | vada tvaṁ satvaraṁ mahyaṁ svasya
duḥkhasya kāraṇam || 26 ||

What happened, asked the sage. What makes you grieve- tell me the reason

ब्राह्मण उवाच

किं ब्रवीमि ऋषे दुःखं पूर्वपापेन सञ्चितम् । मदीयाः पूर्वजास्तोयं कवोष्णमुपभुञ्जते ॥ २७ ॥
brāhmaṇauvāca |
kiṁ bravāmi ṛṣe duḥkhaṁ pūrva-pāpena sañcitam | madīyāḥ pūrvajāś toyam
kavoṣṇam upabhuñjate || 27 ||

O' Sage, I think I have done a lot of bad deeds in the past because of which all the pāpa karma phala are coming to me.

मददत्तं नैव गृह्णन्ति प्रीत्या देवा द्विजादयः । प्रजादुःखेन शून्योऽहं प्राणांस्त्यक्तुमिहागतः ॥ २८ ॥
mad-dattaṁ naiva gr̥hṇanti prītyā devā dvij-ādayaḥ | prajā-duḥkheṇa śūnyo 'haṁ
prāṇāṁś tyaktum ihāgataḥ || 28 ||

Whatever I offer unto the Gods, they don't receive it because I am such a sinner. So, all the sāna dharma I am doing is giving no results. I don't have a child and that is eating me from within. Therefore, I have come here to put an end to my life.

धिग्जीवितं प्रजाहीनं धिग्गृहं च प्रजां विना । धिग्धनं चानपत्यस्य धिक्कुलं सन्ततिं विना ॥ २९ ॥
dhig jīvitaṁ prajāhīnaṁ dhig gr̥haṁ ca prajāṁ vinā | dhig dhaṇaṁ cānapatyasya dhik
kulaṁ santatiṁ vinā || 29 ||

A life without a child is cursed. A house without a child is cursed. That wealth is cursed where there is no child. That lineage is also cursed where there is no child.

पाल्यते या मया धेनुः सा वन्ध्या सर्वथा भवेत् । यो मया रोपितो वृक्षः सोऽपि वन्ध्यत्वमाश्रयेत् ॥ ३० ॥
pālyate yā māyā dhenuḥ sā vandhyā sarvathā bhavet | yo māyā ropito vṛkṣaḥ so 'pi
vandhyatvam āśrayet || 30 ||

Such a sinner I am, that when I bring a cow to my home to raise it, that cow becomes barren. When I plant a tree, that tree becomes barren. Such a big sinner I am!

यत्फलं मद्गृहायातं तच्च शीघ्रं विनश्यति । निर्भाग्यस्यानपत्यस्य किमतो जीवितेन मे ॥ ३१ ॥
yat phalaṁ mad-gṛhāyātaṁ tac ca śīghraṁ vinaśyati | nirbhāgyasyānapatyasya kim
ato jīvitena me || 31 ||

What is the purpose of living in this world? The fruit which I bring home, within a few moments starts decaying. Therefore I think I am a very inauspicious being. That is why all these inauspicious things are happening to me.

Remember what was said earlier? He is a scholar, has read all the Vedas and look at the way he is talking! What does it mean? It means that mere scholarly knowledge is of no use. He is in extreme depression.

इत्युक्त्वा स रुरोदोच्चैस्तत्पार्श्वं दुःखपीडितः । तदा तस्य यतेश्चित्ते करुणाभूद्गरीयसी ॥ ३२ ॥
ity uktvā sa rurodoccais tat-pārśvaṁ duḥkha-pīḍitaḥ tadā tasya yateś citte
karuṇābhūd garīyasī || 32 ||

Saying this, Atmadeva started crying loudly and bitterly and the Sanyasi felt very sympathetic.

तद्भालाक्षरमालां च वाचयामास योगवान् । सर्वं ज्ञात्वा यतिः पश्चाद्विप्रमूचे सविस्तरम् ॥ ३३ ॥
tad-bhālākṣara-mālāṁ ca vācayām āsa yogavān | sarvaṁ jñātvā yatiḥ paścād vipram
ūce savistaram || 33 ||

The Sanyasi had the ability to read the lines on the forehead. Reading them he said:

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Session 5

[Chapter 4 verse 34- 79]

यतिरुवाच

मुञ्चाज्ज्ञानं प्रजारूपं बलिष्ठा कर्मणो गतिः ।विवेकं तु समासाद्य त्यज संसारवासनाम् ॥ ३४॥
yatir uvāca |

muñcājñānaṁ prajā-rūpaṁ baliṣṭhā karmaṇo gatiḥ | vivekaṁ tu samāsādya tyaja
saṁsāra-vāsanām || 34 ||

शृणु विप्र मया तेऽद्य प्रारब्धं तु विलोकितम् । सप्तजन्मावधि तव पुत्रो नैव च नैव च ॥ ३५॥
śṛṇu vipra māyā te 'dya prārabdhaṁ tu vilokitam | sapta-janmāvadhi tava putro naiva
ca naiva ca || 35 ||

O' Brahmin, I can clearly see your future. The prārabdha is very strong in your case, and for the next 7 births there is no child. But don't grieve and give up this insistence that I must have a child and only then I'll be happy.

It is nothing but a false notion that unless you have a child you will be happy. This is nothing but a samsara vasana. Develop the right understanding about life. Happiness has nothing to do with whether you are a householder or a sanyasi. Happiness is something to do with your state of mind. If the mind is peaceful you are happy. So, stop depending on all these worldly things, beings and situations for happiness.

Happiness has nothing to do with all this. Therefore develop the right understanding. Now you say that you don't have a child therefore you are miserable. Listen:

सन्ततेः सगरो दुःखमवापाङ्गः पुरा तथा । रे मुञ्चाद्य कुटुम्बाशां सन्न्यासे सर्वथा सुखम् ॥ ३६॥
santateḥ sagaro duḥkhaṁ avāpāṅgaḥ purā tāthā | re muñcādya kuṭumbāśāṁ
sannyāse sarvathā sukham || 36 ||

You say that I don't have a child, therefore I am miserable. Look at the condition of Sagara Maharaj. Sagara Maharaj was a king in Sūryavaṁśa He had 60,000 children So, Sagara's children were called Saagara.

The king was doing Aśvamedha yajña to conquer the world. So any one who does this yajña can get even the stature of Indra. So, Indra was terrified and he stole the horse that was being used for the yaga. He stole it and tied it near the āśrama of Kapila muni who was meditating in paatala loka. Sagara asked his children to find the horse and so his 60,000 children started searching everywhere. They could not find the horse and started digging the earth. Where the earth was dug, we now have the ocean. Therefore, this ocean is called Saagara. Finally they reached patala loka, found the horse outside Kapila muni āśrama and they saw Kapila muni meditating there. So they

assumed that Kapila muni must have stolen this horse. They went to attack Kapila muni. Kapila muni just took some water, chanted a few words and threw it on them, and they all turned into ashes. Poor Sagara Maharaj was very very sad. He now had a desire that where my children have died someone should offer the final rites and give them Sadgati. For that Ganga is needed. So he told another son Asamanjas. He could not do, nor could the son of Asamanjas. Finally the great grandson Bhagiratha brought Ganga.

The point is Sagara Maharaj has 60,000 children and he was so miserable because of his children. So don't think that all those who have children are very happy. Sometimes children can be the cause of headache and misery.

Another example given is of Anga. Anga's son was Vena and that story comes in Bhāgavatam. Vena was a very wicked king who would not allow any good thing to happen in the kingdom. Finally the Ṛṣi's cursed him and killed him. So if you think children are happiness, then these people were miserable. When Anga saw such a wicked son, he left everything and went to the forest to become a hermit.

Therefore give up this desire for having a big family, children and grandchildren. Whatever God is doing for you, he is a well wisher so cheerfully accept the choiceless conditions. This is the way to peace. In fact you should consider yourself to be blessed because now that you have no children you can study scriptures, meditate upon God, a lot of time is there. In fact you can take Sanyasa also. No one will stop you, no family responsibilities.

ब्राह्मण उवाच

विवेकेन भवेत् किं मे पुत्रं देहि बलादपि । नो चेत्यजाम्यहं प्राणांस्त्वदग्रे शोकमूर्च्छितः ॥ ३७ ॥
brāhmaṇauvāca |

vivekena bhavet kiṁ me putraṁ dehi balād api | no cet tyajāmy ahaṁ prāṇāṁs
tvad-agre śoka-mūrcchitaḥ || 37 ||

What is the use of viveka? I don't want your words of wisdom. By whatever means please bless me with a child. Else, I will give up my body in front of you I will die. The sorrow is so much that the sorrow will take away my life. In front of you I will just collapse dead.

पुत्रादिसुखहीनोऽयं सन्न्यासः शुष्क एव हि । गृहस्थः सरसो लोके पुत्रपौत्रसमन्वितः ॥ ३८ ॥
putrādi-sukha-hīno 'yaṁ saṁnyāsaḥ śuṣka eva hi | gr̥hasthaḥ saraso loke
putra-pautra-samanvitaḥ || 38 ||

saṁnyāsa is very dry. What kind of life is it without a wife, children and grandchildren? All the time alone, such a boring life. All these are different understandings at the different stages of life. For a majority of the people this is the philosophy. Life is dry when alone, meaningless without money.

Grahasta jīva na is full of nectar- one must have children, grandchildren and a lot of noise. That is joy.

इति विप्राग्रहं दृष्ट्वा प्राब्रवीत्स तपोधनः । चित्रकेतुर्गतः कष्टं विधिलेखविमार्जनात् ॥ ३९ ॥
iti viprāgraham dr̥ṣṭvā prābravīt sa tapo-dhanah | citraketur gataḥ kaṣṭam
vidhi-lekha-vimārjanāt || 39 ||

Again the sanyasi out of compassion tried to put some sense. See, don't try to escape your Prarabdha through unnatural ways. You will suffer. If according to Prabdhha you have no child, accept that, it is good for you. Look at what happened to Chitraketu.

This is another story in Bhāgavatam. Chitraketu was a prosperous king with many queens and no children. He went to Ṛṣi Angiras and forced him to give a child. Then Ṛṣi took a fruit, chanted some mantra, infused some power and gave him a fruit. He said, give this fruit to your beloved queen but let me tell you a child will be born and he will be a source of your happiness and your sorrow. King was not bothered about all that. He just took the fruit and gave it to his favorite queen. When you are blind with desire, the brain is paralyzed. That queen gave birth to a baby boy and there was celebration throughout the kingdom. Now the king was more attached to this queen and other queens felt they were ignored by the king. All these queens gathered together feeling as if they were just servants of that queen.

All the tragedy is because the child is born so we have to finish the child. So all the queens gathered together and administered poison to that baby. The queen was waiting for the child to get up and then she literally falls unconscious seeing the child dead.

The news spreads, the king comes and he also laments. The whole kingdom is plunged in sorrow. At that time, Ṛṣi Angiras and Narad ji come there. They tried to put some sense in the king but the king was not in a position to listen. Finally, Narad ji with his yogic power brings back the jīvātmā and makes it enter the body. Now the child comes back and there is a discourse given by the child. The child says, thousands and thousands of births I have already taken and in all these births, I had umpteen number of fathers and mothers. O' Ṛṣi, tell me who is my real father and mother?

Then starts a discourse. Just as two logs of wood come together in a river and then drift away, in the same way so many jīvātmas come together in the name of some relationship. Sometimes you are together, sometimes you go away. How can you say this relationship is eternal? Even in this world you see, a cow is born and then the cow is sold to another person and someone else becomes the owner. In the same way the relationships in this world have absolutely no basis. This way the child gave words of wisdom. As Chitraketu was listening, he develops intense vairāgya, and all his attachments go away. After that, he fixes his mind upon Bhagavān and gets liberated.

Chitraketu became miserable because he tried some unnatural way trying to defeat Prarabdha and ended up in extreme sorrow. O' Atmadeva I am telling you, don't do

any such thing. Whatever God has given, cheerfully accept the situation. But Atmadeva is not at all in the mood to listen.

तस्याग्रहं समालोक्य फलमेकं स दत्तवान् । इदं भक्षय पत्न्या त्वं ततः पुत्रो भविष्यति ॥ ४१ ॥
tasyāgraham samālokya phalam ekaṁ sa dattavān | idaṁ bhakṣaya patnyā tvaṁ
tataḥ putro bhaviṣyati || 41 ||

When the sage realised that Atmadeva continued to be adamant, he took a fruit, chanted some mantras, infused some power and gave it to Atmadeva and said give this to your wife and ask her to eat it. You will definitely have a son but then listen to these conditions:

सत्यं शौचं दया दानमेकभक्तं तु भोजनम् । वर्षावधि स्त्रिया कार्यं तेन पुत्रोऽतिनिर्मलः ॥ ४२ ॥
satyaṁ śaucaṁ dayā dānam eka-bhaktaṁ tu bhojanam | varṣāvadhi striyā kāryaṁ
tena putro 'ti-nirmalaḥ || 42 ||

If your wife remains very pure in this one year then the child will be a very good child. Now this discipline is not only for Dhunduli but for every mother to be.

Satyaṁ- speak the truth, Shauchaṁ Be Pure (outer and inner), Daya: Compassion; Danaṁ Charity; Eat only once. The lady has to follow this for one full year till the child is in the womb. The child who is going to be born will be extremely pure, noble, virtuous.

एवमुक्त्वा ययौ योगी विप्रस्तु गृहमागतः । पत्न्याः पाणौ फलं दत्वा स्वयं यातस्तु कुत्रचित् ॥ ४३ ॥
evam uktvā yayau yogī vipras tu gr̥ham āgataḥ | patnyāḥ pāṇau phalaṁ datvā svayaṁ
yātas tu kutracit || 43 ||

Saying thus, the sage handed the fruit to Atmadeva and left. Atmadeva took the fruit and went to his wife. He gave the fruit and told her all that happened and asked her to eat the fruit. But a big mistake he made. He should have ensured that his wife ate the fruit. He did not do that.

तरुणी कुटिला तस्य सख्यग्रे च रुरोद ह । अहो चिन्ता ममोत्पन्न फलं चाहं न भक्षये ॥ ४४ ॥
taruṇī kuṭilā tasya sakhy-agre ca ruroda ha | aho cintā mamotpannā phalaṁ cāhaṁ na
bhakṣaye || 44 ||

This lady was very crooked. When her friend came, she started crying. A big trouble has come to me, I am not going to eat this fruit.

फलभक्षेण गर्भः स्याद्गर्भेणोदरवृद्धिता । स्वल्पभक्षं ततोऽशक्तिर्गृहकार्यं कथं भवेत् ॥ ४५॥
phala-bhakṣeṇa garbhaḥ syād garbheṇodara-vṛddhitā | svalpa-bhakṣam tato 'śaktir
gr̥ha-kāryam katham bhavet || 45 ||

By eating the fruit, I will become pregnant, my stomach will bulge out. It will be very uncomfortable and moreover it is said I should eat only once. I will not have any energy to work. How will I be able to do household chores?

दैवादधाटि व्रजेदग्रामे पलायेद्गर्भिणी कथम् । शुकवन्निवसेद्गर्भस्तं कुक्षेः कथमुत्सृजेत् ॥ ४६॥
daivād dhāṭi vrajed grāme palāyed garbhīṇī katham | śuka-vānnivased garbhas taṁ
kukṣeḥ katham utsrjet || 46 ||

Suppose there is an attack by a robber then with this garbha how will I run? And what if the child turns out like Sukha brahma Ṛṣi who never came out of the womb and for 12 years was inside the womb of the mother!

तिर्यक्चेदागतो गर्भस्तदा मे मरणं भवेत् । प्रसूतौ दारुणं दुःखं सुकुमारी कथं सहे ॥ ४७॥
tiryak ced āgato garbhas tadā me maraṇam bhavet | prasūtau dāruṇam duḥkham
sukumārī katham sahe || 47 ||

And at the time of delivery if the child becomes inverted, then I will die. At the time of delivery there is also extreme pain. How will I, who is so tender-hearted, go through the labour pain? So in all ways this is a very painful affair.

मन्दायां मयि सर्वस्वं ननान्दा संहरेत्तदा । सत्यशौचादिनियमो दुराराध्यः स दृश्यते ॥ ४८॥
mandāyām mayi sarvasvaṁ nanāndā saṁharet tadā | satya-śaucādi-niyamo durārādhyḥ sa dr̥śyate || 48 ||

Naturally, being pregnant, I will not be able to move around fast and my sister in law will exploit the situation, take away all that we have. And for me to anyways follow all these strict instructions will be impossible.

लालने पालने दुःखं प्रसूतायाश्च वर्तते । वन्ध्या वा विधवा नारी सुखिनी चेति मे मतिः ॥ ४९॥
lālāne pālāne duḥkham prasūtāyāś ca vartate | vandhyā vā vidhavā nārī sukhinī ceti
me matiḥ || 49 ||

And if the child is born, the child will become unclean and you have to clean it. In the middle of the night he will cry and your whole routine is gone. It is very difficult and painful. In my view, it is better to be barren or widower. They are the happiest.

एवं कुतर्कयोगेन तत्फलं नैव भक्षितम् । पत्या पृष्टं फलं भुक्तं भुक्तं चेति तयेरितम् ॥ ५०॥
evaṁ kutarka-yogena tat-phalam naiva bhakṣitam | patyā pr̥ṣṭam phalam bhuktaṁ
bhuktaṁ ceti tayā īritam || 50 ||

In this way, giving all kinds of fallacious logic. She did not eat the fruit. But when Atmadeva asked if she ate, she said she ate it. In spite of living with her for so many years he could not understand her nature.

एकदा भगिनी तस्यास्तद्गृहं स्वेच्छयाऽऽगता । तदग्रे कथितं सर्वं चिन्तेयं महती हि मे ॥ ५१ ॥
ekadā bhaginī tasyās tad-grhaṁ svecchayā 'gatā | tad-agre kathitaṁ sarvaṁ cinteyaṁ
mahatī hi me || 51 ||

One day her sister came to visit her, she narrated the whole story

दुर्बला तेन दुःखेन ह्यनुजे करवाणि किम् । साब्रवीन्मम गर्भोऽस्ति तं दास्यामि प्रसूतिः ॥ ५२ ॥
durbalā tena duḥkhena hy anuje karavāṇi kim | sābravīn mama garbho 'sti taṁ
dāsyāmi prasūtiḥ || 52 ||

She said what am I supposed to do? I have also told my husband that I have eaten. He will be expecting a child, what can I do? The sister said, don't worry. I already have a child growing in me. When it is born I will give it to you. You just say it is your child.

तावत्कालं सगर्भेव गुप्ता तिष्ठ गृहे सुखम् । वित्तं त्वं मत्पतेर्यच्छ स ते दास्यति बालकम् ॥ ५३ ॥
tāvat-kālaṁ sagarbheva guptā tiṣṭha gr̥he sukham | vittaṁ tvaṁ mat-pater yaccha sa
te dāsyati bālakam || 53 ||

Till then you pretend that you are pregnant. Once my child comes, I will give it to you then you say it is your child. But what about your husband? You give my husband money so he is happy. This way the deal was finalised.

षाण्मासिको मृतो बाल इति लोको वदिष्यति । तं बालं पोषयिष्यामि नित्यमागत्य ते गृहे ॥ ५४ ॥
ṣaṇmāsiko mṛto bāla iti loko vadiṣyati | taṁ bālāṁ poṣayiṣyāmi nityam āgatya te gr̥he
|| 54 ||

Another thing is there, so many people have seen you pregnant and they will ask what about your child, what will you say?

I will say my child was still born. And I will come to your house everyday to feed this child. The world will think it is your child and as far as feeding is concerned I will come and feed.

फलमर्पय धेन्वै त्वं परीक्षार्थं तु साम्प्रतम् । तत्तदाचरितं सर्वं तथैव स्त्रीस्वभावतः ॥ ५५ ॥
phalam arpayā dhenvai tvaṁ parīkṣārthaṁ tu sāmpratam | tat tad ācaritaṁ sarvaṁ
tathaiva strī-svabhāvataḥ || 55 ||

What should we do with this fruit? Let us test. Maybe it's fake. Let's give this fruit to that cow. So they gave the fruit to the cow.

अथ कालेन सा नारी प्रसूता बालकं तदा । आनीय जनको बालं रहस्ये धुन्धुलीं ददौ ॥ ५६ ॥
atha kālena sã nārī prasūtā bālakam tadā | ānīya janako bālam rahasye dhundhulīm
dadau || 56 ||

Over a period of time the sister gave birth to a child and the sister and husband came and handed the child to Dhundhuli.

तया च कथितं भर्त्रे प्रसूतः सुखमर्भकः । लोकस्य सुखमुत्पन्नमात्मदेवप्रजोदयात् ॥ ५७ ॥
tayā ca kathitaṁ bhartre prasūtaḥ sukham arbhakaḥ | lokasya sukham utpannam
ātma-deva-prajo-dayāt || 57 ||

Then Atmadeva was informed, “Your wife has delivered a child and the delivery was a comfortable delivery”.

ददौ दानं द्विजातिभ्यो जातकर्म विधाय च । गीतवादित्रघोषोऽभूत्तद्वारे मङ्गलं बहु ॥ ५८ ॥
dadau dānaṁ dvijātibhyo jāta-karma vidhāya ca | Gītā-vāditra-ghoṣo 'bhūṭ tad-dvāre
maṅgalaṁ bahu || 58 ||

Atmadeva was very happy. No only that, he was also a very honored person in the society because he was a brāhmaṇa and people had a lot of respect. So they were also very happy that finally Atmadev got a son. Atmadev invited so many Brahmins, he gave a lot of charity etc, ceremonies were done for the child and there was a lot of celebration all around.

भर्तुरग्रेऽब्रवीद्वाक्यं स्तन्यं नास्ति कुचे मम । अन्यस्तन्येन निर्दुग्धा कथं पुष्णामि बालकम् ॥ ५९ ॥
bhartur agre 'bravīd vākyaṁ śtanyaṁ nāsti kuce mama | anya-śtanyena nirdūgdhā
kathaṁ puṣṇāmi bālakam || 59 ||

Dhundhali told her husband, the child is born but in my breast there is no milk and I don't want to give the milk of cow etc. My sister also had a baby and her baby died but she also has milk. Let her stay with us and she will feed the child.
Atmadev readily agreed.

पतिना तत्कृतं सर्वं पुत्ररक्षणहेतवे । पुत्रस्य धुन्धुकारीति नाम मात्रा प्रतिष्ठितम् ॥ ६१ ॥
patinā tat kṛtaṁ sarvaṁ putra-rakṣaṇa-hetave | putrasya dhundhukārīti nāma mātṛā
pratiṣṭhitaṁ || 61 ||

Atmadeva for the sake of the child did everything and accepted all conditions And finally Dhundhuli. named the child Dhundhukari.

त्रिमासे निर्गते चाथ सा धेनुः सुषुवेऽर्भकम् । सर्वाङ्गसुन्दरं दिव्यं निर्मलं कनकप्रभम् ॥ ६२ ॥
tri-māse nirgate cātha sã dhēnuḥ suṣuve 'rbhakaṁ | sarvāṅga-sundaraṁ divyaṁ
nirmalaṁ kanaka-prabham || 62 ||

After three months, wonder of wonders, the cow also gave birth and everybody was amazed that this child was not a calf. It was a human baby. And the child was

beautiful! See, all the tapas were done by the cow. All limbs were beautiful, divine, pure, bright as gold.

दृष्ट्वा प्रसन्नो विप्रस्तु संस्कारान् स्वयमादधे । मत्वाऽऽश्चर्यं जनाः सर्वे दिदृक्षार्थं समागताः ॥ ६३ ॥
dr̥ṣṭvā prasanno vipras tu saṁskārān svayam ādadhe | matvāścaryam janāḥ sarve
didṛkṣārtham samāgatāḥ || 63 ||

Seeing this, Atmadeva was so happy. He performed all the samskaras for the child himself. People started coming from everywhere, the cow gave birth to a human child! The child was also very divine.

भाग्योदयोऽधुना जात आत्मदेवस्य पश्यत । धेन्वा बालः प्रसूतस्तु देवरूपीति कौतुकम् ॥ ६४ ॥
bhāgyodayo 'dhunā jāta ātma-devasya paśyata | dhenvā bālāḥ prasūtas tu deva-rūpīti
kautukam || 64 ||

People started saying, Atmadev's real bhagya has come now. He is so fortunate and this child is very divine.

न जातं तद्रहस्यं तु केनापि विधियोगतः । गोकर्णं तु सुतं दृष्ट्वा गोकर्णं नाम चाकरोत् ॥ ६५ ॥
na jātam tad-rahasyam tu kenāpi vidhi-yogataḥ | gokarṇam tu sutam dr̥ṣṭvā
gokarṇam nāma cākarot || 65 ||

The real secret, nobody knew except Dhundhuli and the sister. The child had a unique feature. His ear was like the ear of a cow. Looking at this unique feature, Atmadev named him Gokarna. गोकर्णं Gokarna (Go means ear, कर्ण means cow)

कियत्कालेन तौ जातौ तरुणौ तनयावुभौ । गोकर्णः पण्डितो ज्ञानी धुन्धुकारी महाखलः ॥ ६६ ॥
kiyat-kālena tau jātau taruṇau tanayāv ubhau | gokarṇaḥ paṇḍīto jñānī dhundhukārī
mahā-khalāḥ || 66 ||

As the years passed, the two children started growing. As they started growing, they started exhibiting their true characteristics. Gokarna became a gyani, a wise person, a yogi, an embodiment of all virtues. Dhundukari became evil.

स्नानशौचक्रियाहीनो दुर्भक्षी क्रोधवर्धितः । दुष्परिग्रहकर्ता च शवहस्तेन भोजनम् ॥ ६७ ॥
snāna-śauca-kriyā-hīno durbhakṣī krodha-varḍhitaḥ | duṣparigraha-kartā ca
śava-hastena bhojanam || 67 ||

Dhundukari was very dirty- never had a bath, no cleanliness. He would eat whatever he got- vegetarian or non vegetarian. If somebody corrected him, he would shout back. All kinds of filthy things he would gather and collect. He would collect ammunition and weapons.

चौरः सर्वजनद्वेषी परवेश्मप्रदीपकः । लालनायार्भकान् धृत्वा सद्यः कूपे न्यपातयत् ॥ ६८ ॥
cauraḥ sarva-jāna-dveṣī para-veśma-pradīpakaḥ | lālanāyārbhakān dhṛtvā sadyaḥ
kūpe nyapātayat || 68 ||

He would steal things from others houses, Everybody in the city hated him. They would wonder how come Atmadev had such a son! Nobody could believe it. Those times houses had thatched roofs. He would set fire on them. He would take small children and throw them in a well.

हिंसकः शस्त्रधारी च दीनान्धानां प्रपीडकः । चाण्डालाभिरतो नित्यं पाशहस्तः श्वसङ्गतः ॥ ६९ ॥
himsakaḥ śastra-dhārī ca dīnāndhānān prapīḍakaḥ | cāṇḍālābhirato nityaṁ
pāśa-hastaḥ śva-saṅgataḥ || 69 ||

He had a very criminal and violent nature. He would trouble the innocent. He was always surrounded by uncultured people. He was a gang leader and some group of uncultured people around him. A pack of dogs were always with him.

तेन वेश्याकुसङ्गेन पित्र्यं वित्तं तु नाशितम् । एकदा पितरौ ताड्य पात्राणि स्वयमाहरत् ॥ ७० ॥
tena veśyā-ku-saṅgena pitryaṁ vittaṁ tu nāśitam | ekadā pitarau tāḍya pātrāṇi
svayam āharat || 70 ||

He would visit the houses of prostitutes. He would steal all the money from home and this way whatever Atmadev had earned, everything was gone. Finally there was nothing else left to give, so he started stealing the vessels. One day when the parents caught him and stopped him, he gave a beating to both of them and took the vessels and went away.

तत्पिता कृपणः प्रोच्चैर्धनहीनो रुरोद ह । वन्ध्यत्वं तु समीचीनं कुपुत्रो दुःखदायकः ॥ ७१ ॥
tat-pitā kṛpaṇaḥ proccair dhana-hīno ruroda ha | vandhyatvaṁ tu samīcīnaṁ kuputro
duḥkha-dāyakaḥ || 71 ||

Atmadeva was so miserable and helpless in front of his own son. By then the son had completely ruined that house, all wealth was gone. Atmadev had literally become a popper and he started crying loudly. He said it was far better not to have a child.

क्व तिष्ठामि क्व गच्छामि को मे दुःखं व्यपोहयेत् । प्राणांस्त्यजामि दुःखेन हा कष्टं मम संस्थितम् ॥
७२ ॥
kva tiṣṭhāmi kva gacchāmi ko me duḥkhaṁ vyapohayet | prāṇāṁs tyajāmi duḥkhena
hā kaṣṭaṁ mama saṁsthitam || 72 ||

Where will I stay? Where will I go? Who will put an end to this suffering of mine? I think far better is to put an end to my life. This Atmadev was miserable. Remember he was honoured and respected in the society. Now honour, money, peace of mind, everything had gone. This is called suffering.

Atmadev was miserable and he was ready for knowledge. This is called vairāgya. This is called mumukṣutvam. The desire to be free from this misery. A mumukṣu is like a person who has his jata on fire. That desire a person should have for God. Then he is liberated. So to show that, all these things have been described. When the person becomes fit, Guru comes.

Guru was Gokarna. At his own home the Guru was there. When Atmadeva did not know what to do and was thinking of committing suicide, at that time Gokarna came to his father.

तदानीं तु समागत्य गोकर्णो ज्ञानसंयुतः । बोधयामास जनकं वैराग्यं परिदर्शयन् ॥ ७३ ॥
tadānīm tu sāmāgatya gokarṇo jñāna-samyutaḥ | bodhayām āsa janakaṁ vairāgyaṁ
paridarśayan || 73 ||

Atmadeva was prepared for knowledge. Remember when the Sanyasi came earlier to give knowledge he was not prepared. Now he was prepared, he was available. Now Gokarna gives some words of wisdom.

असारः खलु संसारो दुःखरूपी विमोहकः । सुतः कस्य धनं कस्य स्नेहवान् ज्वलतेऽनिशम् ॥ ७४ ॥
asāraḥ khalu saṁsāro duḥkha-rūpī vimohakaḥ | sutaḥ kasya dhanam kasya snehavān
jvalate 'niśam || 74 ||

This samsara is essenceless. This world is nothing but duḥkhālayam. It is deluding. The truth of the world is, any person attached to anything in this world burns every moment. And the intensity of burning is directly proportional to the attachment. We may think attachment is happiness. Reflect on your life. That person who you are most attached to will give you maximum tears. The more you are attached, the more you suffer. Father thinks a little. Who does this wealth belong to? Nobody belongs to anyone. There is a big delusion that wealth is the source of happiness. Listen:

न चेन्द्रस्य सुखं किञ्चिन्न सुखं चक्रवर्तिनः । सुखमस्ति विरक्तस्य मुनेरेकान्तजीविनः ॥ ७५ ॥
na cendrasya sukhaṁ kiñcin na sukhaṁ cakravartinaḥ | sukham asti viraktasya muner
ekānta-jīvinaḥ || 75 ||

Who is the happiest in the world? Deluded may think Indra is the happiest one. No, he is miserable. Not happy is the ruler of the world. The grass looks green on the other side but everybody is miserable.

Then who is happy? Really happy is one who is free from any kind of attachment. His attachment is only to God, the ultimate reality. Such a renunciate, such a muni (those in constant contemplation upon God). A person who lives in ekanta (A person who has just that one goal - Ek anta in life, the ultimate goal) The one who is living for God, keeping God as his highest priority, performing all duties and responsibilities as a worship of the Lord, to please God, such a person is called an ekanta jivi. He may be

a householder or a sanyasi, it doesn't matter. What alone is important is the understanding that God alone is permanent. Everything else is impermanent.

The one who lives in this world with this understanding alone is happy. Those who depend on the world for happiness are all miserable. Father, understand this, your misery is because of this attachment. You depended on your son for happiness and your son cheated you. You depended on wealth for happiness, all the wealth also is gone. You depended on your family life for happiness, and this is the reason for your misery. Father, understand. Suicide is not going to solve the problem. That is escapism only. You think you will solve the problem by suicide? Next birth again you will be born because the lesson was not learnt. The law of life is, if a lesson is not learnt it will keep repeating again and again. So better learn the lesson, evolve and move forward. Don't try to escape.

मुञ्चाज्ञानं प्रजारूपं मोहतो नरके गतिः । निपतिष्यति देहोऽयं सर्वं त्यक्त्वा वनं व्रज ॥ ७६ ॥
muñcājñānaṁ prajā-rūpaṁ mohato narake gatiḥ | nipatiṣyati deho 'yaṁ sarvaṁ
tyaktvā vanaṁ vraja || 76 ||

Give up this ignorance. Remember this man has studied all scriptures but wisdom did not come. There is a huge difference between studying all the scriptures, doing all rituals, chanting mantras versus wisdom. Just because a pujari is able to chant mantras and do all puja beautifully well doesn't mean that the person is wise. That is a part of his profession. There are so many things said in the story that are not written. Only when you go on reflecting all this comes. Earlier it was said Atmadeva was like a second 'sun', expert on all rituals. But look at his condition. Mere learning to chant mantras or doing all this hima etc will not make you wise. He was an expert in Karma Kanda, what we are discussing is jñāna. Karma kanda will not give you jñāna. That is the message here. So give up this attachment. If you continue, naraka will be your destiny.

Naraka is right here. When a person is suffering, he may be in a seven star hotel, but he is in hell only. Because we are where our thoughts are. We live in our thoughts. If those thoughts are miserable, pain giving, full of suffering, we are in hell. This body is going to fall someday or the other. So don't be so attached to the body and the body related relationships. This body itself will not go with you, what to talk of other relationships that are connected with this body? So, stop this attachment. At this time he was 60 years old (this reference will come later). Go away from home now. Go to some forest. This is the time for Vanaprastha, Enough of this grahasta āśrama.

तद्वाक्यं तु समाकर्ण्य गन्तुकामः पिताब्रवीत् । किं कर्तव्यं वने तात तत्त्वं वद सविस्तरम् ॥ ७७ ॥
tad-vākyaṁ tu samākaraṇya gantukāmaḥ pitābravīt | kiṁ kartavyaṁ vane tāta tattvaṁ
vada savistaram || 77 ||

अन्धकूपे स्नेहपाशे बद्धः पङ्कुरहं शठः । कर्मणा पतितो नूनं मामुद्धर दयानिधे ॥ ७८ ॥
andha-kūpe sneha-pāṣe baddhaḥ paṅkura ahaṁ śaṭhaḥ | karmaṇā patito nūnaṁ mām
uddhara dayānidhe || 78 ||

Atmadev addresses his son as 'Hey Dayanidhe'! O' ocean of compassion! Not putra. Look at my condition, completely caught by the chords of attachment. Fallen in this dry dark well, absolutely helpless, don't know how to come out. I am a fool, an ignorant person, completely lame, handicapped because of sorrow. That inability to think is called being lame. Just like, when a leg is not there, physical movement is impossible, in the same way, when peace of mind is not there, we lose freedom of thinking. Especially during deep sorrow, the mind becomes paralysed. O' dear son, O' embodiment of compassion, please guide me. You said I should go to the forest. Please tell me what I should do after going to the forest? Tell me in detail. I am ready to do anything that you say.

See, this is the glory of suffering. You become humble, you become down to earth. You become a perfect recipient for knowledge- just like a dry sponge that absorbs the water of knowledge.

That is why Bhagavān has kept suffering in the world. Just see the transition of Atmadev. How he was earlier. He used to say what is the use of viveka? And now he is craving for that wisdom.

Don't think this is Atmadev's story. It is the story of each and everyone of us. Now you see why Kali yuga is a very great blessing? That is why it is said there is no other yuga than Kali yuga and Parikshit allowed kali to survive. Because in Kaliyuga, spiritual progress is very fast! Look at Atmadev, what a transformation. In 20 years, this man completely changed!

sādhana-catuṣṭaya-sampanna. The greatest virtue is mumukṣutvam. The rest everything will fall in place. The desire to come out of that misery. That is what we see in Atmadeva. That is why Kali yuga is a blessed age because in every family something like this happens. When there is a lot of suffering, quickly the mind goes to God and surrender happens.

The next two verses are power packed with Vedantic knowledge.

गोकर्ण उवाच

देहेऽस्थिमांसरुधिरेऽभिमतिं त्यज त्वं जायासुतादिषु सदा ममतां विमुञ्च
पश्यानिशं जगदिदं क्षणभङ्गनिष्ठं वैराग्यरागरसिको भव भक्तिनिष्ठः ॥ ७९ ॥

gokarṇa uvāca |

dehe 'sthi-māṁsa-rudhira 'bhimatiṁ tyaja tvam | jāyā-sutādiṣu sadā mamatām
vimuñca | paśyāniśaṁ jagad idaṁ kṣaṇa-bhaṅga-niṣṭhaṁ | vairāgya-rāga-rasiko
bhava bhakti-niṣṭhaḥ || 79 ||

Beautiful two verses which are also a beautiful guideline for all the vānaprasthīs, those for whom the children have grown up and you don't know what to do, this is what you are supposed to do:

Give up extreme attachment, infatuation, identification with the body. This body which is filled with all impure things like bones, flesh, blood. This body which is so impure, you are not this. You are the observer of this body. This knowledge must get firmly rooted in you. This knowledge will perish today or tomorrow whether you like it or not. Before it perishes, dis-identify yourself from this body. Not only this body, but everything attached to this body.

Give up the feeling of 'myself' towards wife, son, family members etc, all of them are related to this body. Give up this attachment. It is not said, give up your family members. It is said to give up your attachment to family members. Be very clear. The problem is not family or family members. The problem is my unhealthy attachment with my family members.

Always at the back of the mind, remember everyday that this world is impermanent. Nothing in this world is impermanent. Every moment change and destruction is happening.

Change is the changeless law of this universe. Always remember this world is impermanent. Many times we get so busy with the worldly life that all these things we forget, we ignore and when suddenly something happens, and we collapse. This collapsing is because we ignore the reality of life. Remember reality will never give you sorrow. Peace and reality go together; ignoring reality and sorrow go together. They are all the words of wisdom because these are the solid realities of life.

Your attitude towards the world should be dispassion - Vairāgya. Externally, fulfill all responsibilities, serve everybody, love everyone but at the back of the mind always remember everything is impermanent. This is the healthy detachment we have to cultivate. But then leaving the world is not possible unless you hold on to something higher. Hold the higher and leave the lower. Mere vairāgya no one can practice. So what is that higher which we have to hold on to? Develop love and Bhakti towards the Lord. Hold on to the Lord only then you will have the strength to leave the world, the attachment to the world. This has to be clearly understood. When we devote more and more time for God, when we grow in our devotion for God, all our physical, psychological, emotional, spiritual needs are fulfilled. That is the beauty.

Many times we are attached to the family, because there is a deep desire to be loved. I want love, I want to be loved. That is the psychological desire, it is an emotional desire. But the moment you connect to God, what happens is this desire is fulfilled. I am able to experience the love from God, I am able to love God. Then the dependence on the world for love drops automatically.

This is healthy spiritual progress. Suppression, running away, escapism is not going to work, Sanyasa is not going to work. If all these things have to work, there is only one way, develop love for God.

Develop love for God by developing the right understanding of God. And how do you develop this understanding- through study groups, study of scriptures. Never forget this.

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Session 6

[Chapter 4 verse 80 - Chapter 5 verse 76]

धर्मं भजस्व सततं त्यज लोकधर्मान् सेवस्व साधुपुरुषान् जहि कामतृष्णाम् ।
अन्यस्य दोषगुणचिन्तनमाशु मुक्त्वा सेवाकथारसमहो नितरां पिब त्वम् ॥ ८० ॥

dharmam bhajasva satatam tyaja loka-dharmān | sevasva sādhu-puruṣān jahi
kāma-trṣṇām | anyasya doṣa-guṇa-cintanam āśu muktva
sevā-kathā-rasa-maho nitarām piba tvam || 80 ||

How should we live our life? Give up the way in which worldly people generally live their life. They are so attached to their house, their family, their children. All the time the mind is filled with worry, anxiety. This is called लोकधर्मा.

The only joy they know is the egoistic joy, I am a great person. Give it up. The right way of living is performing duties as a worship of the Lord, for the purification of the mind. There is a purpose in life. The purpose is to reach God. Purification is the purpose of life, even the duties that we are performing in the world, should also be done as a worship of the Lord. This goal should be clearly kept in mind. Serve the saintly ones, gain knowledge from the wise people and remember all the sufferings are from the sufferings of my mind. Life must be lived purifying. Don't waste time discussing the defects of others. Mind your own business.

We are all suffering from our own negatives of the mind. Lust, greed, anger, jealousy, anger- we don't have to give certificates to anyone. Our job in this world is only to purify our own selves, to mind our own business. This world is a hospital and we are all sick people. The sickness we are suffering from are the negativities because of which we are all suffering. Life must be lived to serve the negativities. Don't waste your time discussing the defects of others. Because in this world we are all at different stages of evolution. Everyone is moving towards God, consciously or unconsciously.

Some are at a very low level, some at a very high level. Kama krodha. lobha moha mada matsarya are all the illnesses we are suffering from. So, what should a sick person do? I have come to this world for a purpose. Let us be very clear on that purpose. I have not come to settle here. Nobody can settle in this impermanent world.

We have come for a very sacred purpose which is to know our true self or to reach God. He is the infinite source of existence, consciousness bliss. There alone we will find absolute peace and fulfillment. All this worldly drama is only to purify my mind so that we are fit enough to reach the kingdom of God. This way, let us be focussed on the purpose for which we have come to this world.

Treat those at a very low level with forgiveness and compassion. At some point I was also at such a low level and after so many births, refinement has happened and so I find myself at a higher level. So what should be my attitude towards people who are gross, uncultured, sensuous? Forgiveness , compassion. This must be our attitude.

What should be my attitude towards people who are more evolved? Learn from them, serve them. This way we must live and thus, use body, mind, intellect. At the physical level, karma yoga, serving others. At the mind level, noble thoughts and noble emotions of devotion etc. At the intellectual level, clear understanding about the purpose of life, and nature of God. In this way we must live a pure life. So father, this is what you have to do after going to the forest. Thus Gokarna instructed his father.

एवं सुतोक्तिवशतोऽपि गृहं विहाय यातो वनं स्थिरमतिर्गतषष्टिवर्षः ।
युक्तो हरेरनुदिनं परिचर्ययासौ श्रीकृष्णमाप नियतं दशमस्य पाठात् ॥ ८१ ॥

evam suta-ukti-vaśato 'pi grham vihāya yāto vanam sthira-matir gata-ṣaṣṭi-varṣaḥ |
yukto harer anudinaṁ paricaryayāsau śrī-kṛṣṇam āpa niyataṁ daśamasya pāṭhāt || 81

॥

For Atmadev, these words from his son were filled with spiritual wisdom. They were nectarian and he strictly followed it. By that time Atmadev had crossed 60. He spent his time, ever-meditating on the Lord and did the study of the 10th canto of Śrīmad Bhāgavatam. And thus finally attained that supreme state. So at the age of 60 he started, and how quickly he reached. Why was it? Because mumukṣutvam was so intense because of the suffering. Suffering is a great blessing in disguise. Others will not know but Bhagavān has put this suffering for a purpose. For our fast spiritual progress. A person who suffers becomes humble, introspective and he holds on to God very strongly, he will be compassionate, forgiving. So there are a lot of blessings in this and so the Lord has put suffering into this world and this is how Atmadev attained that supreme state.

इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये
विप्रमोक्षो नाम चतुर्थोऽध्यायः ॥ ४ ॥
iti śrī-padma-purāṇe uttara-khaṇḍe Śrīmad -bhāgavata-māhātmye
vipra-mokṣo nāma caturtho 'dhyāyaḥ || 4 ||
॥ ॐ नमो भगवते वासुदेवाय ॥

॥ पञ्चमोऽध्यायः - ५ ॥

सूत उवाच

पितर्युपरते तेन जननी ताडिता भृशम् । क्व वित्तं तिष्ठति ब्रूहि हनिष्ये लतया न चेत् ॥ १ ॥
sūta uvāca |

pitary uparate tena jananī tāḍitā bhr̥śam | kva vittam tiṣṭhati brūhi haniṣye laṭṭayā na
cet || 1 ||

With all wealth gone, and Atmadev having left, Dhundukari one day started beating his mother with a burning log of wood, asking her for money.

इति तद्वाक्यसन्त्रासाज्जनन्या पुत्रदुःखतः । कूपे पातःकृतो रात्रौ तेन सा निधनं गता ॥ २ ॥

iti tad-vākya-santrāsāj jananyā putra-duḥkhataḥ | kūpe pātaḥ kṛto rātrau tena sā
nidhanam gatā || 2 ||

That night she understood, the son will kill her. Out of fear, she ran from the house, and while running she fell in a well and died.

See, all the problems that were created by her. She cheated on her husband, telling a lie, and see the end result! Atmadev was a very good person. The only thing was he was very attached to his family. He was saved. But Dhundhuli because of all her actions had such an end. Whatever karma we do, will come back to us.

So this way Dundukari died.

गोकर्णस्तीर्थयात्रार्थं निर्गतो योगसंस्थितः । न दुःखं न सुखं तस्य न वैरी नापि बान्धवः ॥ ३ ॥
gokarṇas tīrtha-yātrārtham nirgato yoga-saṁsthitaḥ | na duḥkham na sukham tasya
na vairī nāpi bāndhavaḥ || 3 ||

Gokarna was not at all affected by all this. He was a very spiritual person. He went for tīrtha yatra. His mind was rooted in that higher truth, and therefore all these sufferings did not affect him. He had no friend nor foe, he had an equanimous state of mind.

धुन्धुकारी गृहेऽतिष्ठत् पञ्चपण्यवधूतः । अत्युग्रकर्मकर्ता च तत्पोषणविमूढधीः ॥ ४ ॥
dhundhukārī gr̥he 'tiṣṭhat pañca-pānya-vadhū-taḥ | atyugra-karma-kartā ca
tat-poṣaṇa-vimūḍha-dhīḥ || 4 ||

Dhundhukari started staying in the house with 5 prostitutes. He had to fulfill the desires so he needed wealth and started stealing money.

एकदा कुलटास्तास्तु भूषणान्यभिलिप्सवः । तदर्थं निर्गतो गेहात् कामान्धो मृत्युमस्मरन् ॥ ५॥
ekadā kulaṭās tāś tu bhūṣaṇāny abhilipsavaḥ | tad-arthaṁ nirgato gehāt kāmāndho
mr̥tyum asmaran || 5 ||

He was blinded by lust. Forgetting about death, one day he went out because these ladies started demanding ornaments, wealth etc.

यतस्ततश्च संहृत्य वित्तं वेश्म पुनर्गतः । ताभ्योऽयच्छत् सुवस्त्राणि भूषणानि कियन्ति च ॥ ६॥
yatas tataś ca saṁhṛtya vittaṁ veśma punar gataḥ | tābhyo 'yacchat suvastrāṇi
bhūṣaṇāni kiyaṁti ca || 6 ||

He went away somewhere and came back with a lot of gold ornaments and costly dresses that he gave the women.

बहुवित्तचयं दृष्ट्वा रात्रौ नार्यो व्यचारयन् । चौर्यं करोत्यसौ नित्यमतो राजा ग्रहीष्यति ॥ ७॥
bahu-vitta-cayaṁ dr̥ṣṭvā rātrau nāryo vyacārayan | cauryaṁ karoty asau nityam ato
rājā grahīṣyati || 7 ||
वित्तं हत्वा पुनश्चैनं मारयिष्यति निश्चितम् । अतोऽर्थगुप्तये गूढमस्माभिः किं न हन्यते ॥ ८॥
vittaṁ hṛtvā punaś cainaṁ mārayiṣyati niścitam |
ato 'rtha-guptaye gūḍham asmābhiḥ kiṁ na hanyate || 8 ||

The five ladies thought, this man has definitely stolen so much gold and ornaments from some big place. Due to the size of the loot, very soon the king will catch him and he will tell our name and all the money will go away. The king will definitely kill him and they will catch us also. Why allow the king to kill him, we will only kill him.

निहत्यैनं गृहीत्वार्थं यास्यामो यत्र कुत्रचित् । इति ता निश्चयं कृत्वा सुप्तं सम्बध्य रश्मिभिः ॥ ९॥
nihatyainaṁ gr̥hītvārthaṁ yāsyāmo yatra kutracit | iti tā niścayaṁ kṛtvā suptaṁ
sambadhya raśmibhiḥ || 9 ||

These ladies said we will kill him and escape with all the money etc. So one day when he was asleep, they tied him to the cot.

पाशं कण्ठे निधायास्य तन्मृत्युमपचक्रमुः । त्वरितं न ममारासौ चिन्तायुक्तास्तदाभवन् ॥ १०॥
pāśaṁ kaṇṭhe nidhāyāśya tan-mṛtyum apacakramuḥ | tvaritaṁ na mamārāsau
cintā-yuktās tadābhavan || 10 ||

They tied him to the cot and tried to strangle him. But he did not die.

तप्ताङ्गारसमूहांश्च तन्मुखे हि विचिक्षिपुः । अग्निज्वालातिदुःखेन व्याकुलो निधनं गतः ॥ ११॥
taptāṅgāra-samūhāṁś ca tan-mukhe hi vicikṣipuḥ | agni-jvālāti-duḥkhena vyākulo
nidhanaṁ gataḥ || 11 ||

He was not dying and they became really tense and brought burning coal and stuffed it on his face. Very soon the whole thing caught fire and very very painfully, he died.

तं देहं मुमुचुर्गते प्रायः साहसिकाः स्त्रियः । न ज्ञातं तद्रहस्यं तु केनापीदं तथैव च ॥ १२ ॥
taṁ dehaṁ mumucur garte prāyaḥ sāhasikāḥ striyaḥ | na jñātaṁ tad-rahasyaṁ tu
kenāpi idaṁ tathaiva ca || 12 ||

They dug a huge pit and put his body in it and closed it. Nobody knew all this.

लोकैः पृष्टा वदन्ति स्म दूरं यातः प्रियो हि नः । आगमिष्यति वर्षेऽस्मिन् वित्तलोभविकर्षितः ॥ १३ ॥
lokaḥ pṛṣṭā vadanti sma dūraṁ yātaḥ priyo hi naḥ | āgamiṣyati varṣe 'smin
vitta-lobha-vikarṣitaḥ || 13 ||

When people started asking about him, they said in greed for wealth he has gone and will come later in the year.

स्त्रीणां नैव तु विश्वासं दुष्टानां कारयेद्बुधः । विश्वासे यः स्थितो मूढः स दुःखैः परिभूयते ॥ १४ ॥
strīṇāṁ naiva tu viśvāsaṁ duṣṭānāṁ kārayed budhaḥ | viśvāse yaḥ sthito mūḍhaḥ sa
duḥkhaiḥ paribhūyate || 14 ||

Wicked women should never be trusted. The one who trusts such women is a fool and will definitely suffer.

सुधामयं वचो यासां कामिनां रसवर्धनम् । हृदयं क्षुरधाराभं प्रियः को नाम योषिताम् ॥ १५ ॥
sudhāmāyaṁ vaco yāsāṁ kāmīnāṁ rasa-varadhanam | hṛdayaṁ kṣuradhārābhaṁ priyaḥ
ko nāma yoṣitām || 15 ||

Such women speak sweet words and people who are full of lust enjoy these sweet words. But remember, such women have a heart which is as sharp as a knife. They love no one but money so beware of them.

संहृत्य वित्तं ता याताः कुलटा बहुभर्तृकाः । धुन्धुकारी बभूवाथ महान् प्रेतः कुकर्मतः ॥ १६ ॥
saṁhṛtya vittaṁ tā yātaḥ kulatā bahubhārtṛkāḥ | dhundhukārī babhūvātha mahān
pretaḥ kukarmataḥ || 16 ||

The evil ladies ran away from there taking away all the wealth. Dhundukaari became a scary ghost due to his vicious evil deeds.

वात्यारूपधरो नित्यं धावन् दशदिशोऽन्तरम् । शीतातपपरिक्लिष्टो निराहारः पिपासितः ॥ १७ ॥
vātyā-rūpa-dharo nityaṁ dhāvan daśa-diśo 'ntaram | śītātapa-parikliṣṭo nirāhāraḥ
pipāsitaḥ || 17 ||

He took the form of a wind in all 10 directions. He couldn't rest anywhere. He was in the form of wind and wind does not stay in one place. It keeps moving everywhere. He had to endure the heat, cold hunger, thirst and there was no remedy for it.

न लेभे शरणं क्वापि हा दैवेति मुहुर्वदन् । कियत्कालेन गोकर्णो मृतं लोकादबुध्यत ॥ १८ ॥
na lebhe śaraṇaṁ kvāpi hā daivēti muhur vadan | kiyat-kālena gokarṇo mṛtaṁ lokād
abudhyata || 18 ||

He was suffering every moment due to this harsh state but he did not get any respite. After some days, Gokarna came to know that Dhundukari is no more

अनाथं तं विदित्वैव गयाश्राद्धमचीकरत् । यस्मिंस्तीर्थे तु संयाति तत्र श्राद्धमवर्तयत् ॥ १९ ॥
anāthaṁ taṁ viditvaiva gayā-śrāddham acikarat | yasmirṁs tīrthe tu saṁyāti tatra
śrāddham avartayat || 19 ||

So he thought as my poor brother has no one else I should do śrāddha prayers. So he did śrāddha in every place including Gaya.

एवं भ्रमन् स गोकर्णः स्वपुरं समुपेयिवान् । रात्रौ गृहाङ्गणे स्वप्तुमागतोऽलक्षितः परैः ॥ २० ॥
evaṁ bhraman sa gokarṇaḥ sva-puraṁ samupeyivān | rātrau grhāṅgaṇe svaptum
āgato 'lakṣitaḥ paraiḥ || 20 ||

This way Gokarna went to various religious places and finally came back to his house in the middle of the night and lied down at the veranda of his house to sleep

तत्र सुप्तं स विज्ञाय धुन्धुकारी स्वबान्धवम् । निशीथे दर्शयामास महारौद्रतरं वपुः ॥ २१ ॥
tatra suptaṁ sa vijñāya dhundhukārī sva-bāndhavam | niśīthe darśayām āsa
mahā-raudrataraṁ vapuḥ || 21 ||

Dhundukari was there in that area and came to know that Gokarna had come. In the middle of the night he came taking a very fiery form.

सकृन्मेषः सकृद्धस्ती सकृच्च महिषोऽभवत् । सकृदिन्द्रः सकृच्चाग्निः पुनश्च पुरुषोऽभवत् ॥ २२ ॥
sakṛn meṣaḥ sakṛd dhastī sakṛc ca mahiṣo 'bhavat | sakṛd indraḥ sakṛc cāgniḥ punaś
ca puruṣo 'bhavat || 22 ||

Sometimes he would take the form of a sheep, elephant, buffalo, Indra, fire, human form and this way started presenting himself in front of Gokarna. Any other person would have died out of fear, but what did Gokarna do?

वैपरीत्यमिदं दृष्ट्वा गोकर्णो धैर्यसंयुतः । अयं दुर्गतिकः कोऽपि निश्चित्याथ तमब्रवीत् ॥ २३ ॥
vaiparītyam idaṁ dr̥ṣṭvā gokarṇo dhairya-saṁyutaḥ | ayaṁ durgatikaḥ ko 'pi
niścityātha tam abravīt || 23 ||

This is called spiritual strength. You are not scared by all these things. Gokarna immediately understood that this is some preta who had a miserable death. So he did not get scared. He asked the preta this question:

गोकर्ण उवाच

कस्त्वमुग्रतरो रात्रौ कुतो यातो दशामिमाम् । किं वा प्रेतः पिशाचो वा राक्षसोऽसीति शंस नः ॥ २४ ॥
gokarṇa uvāca |
kas tvam ugrataro rātrau kuto yāto daśām imām | kiṁ vā pretaḥ piśāco vā rākṣaso 'sīti
śaṁsa naḥ || 24 ||

Who are you? Why are you showing these forms in the middle of the night? How did this happen to you? Who are you - preta, piśāca, rākṣasa

सूत उवाच

एवं पृष्टस्तदा तेन रुरोदोच्चैः पुनः पुनः । अशक्तो वचनोच्चारं संज्ञामात्रं चकार ह ॥ २५ ॥
sūta uvāca |
evaṁ prṣṭas tadā tena rurodoccaiḥ punaḥ punaḥ | aśakto vacanoccāre sañjñā-mātraṁ
cakāra ha || 25 ||

This Preta because of his sins, could not speak and he started crying loudly. Gokarna understood his condition.

ततोऽञ्जलौ जलं कृत्वा गोकर्णस्तमुदीरयत् । तत्सेकाद्गतपापोऽसौ प्रवक्तुमुपचक्रमे ॥ २६ ॥
tato 'ñjalau jalam kṛtvā gokarṇas tam udīrayat | tat-sekāḍ gata-pāpo 'sau pravaktum
upacakrame || 26 ||

Gokarna took water, chanted a mantra. He then took the purified water and sprinkled it on Gokarna. Because of this, some of the effect of his ill deeds eased a bit and he was able to speak

प्रेत उवाच

अहं भ्राता त्वदीयोऽस्मि धुन्धुकारीति नामतः । स्वकीयेनैव दोषेण ब्रह्मत्वं नाशितं मया ॥ २७ ॥
preta uvāca |
ahaṁ bhrātā tvadīyo 'smi dhundhukārīti nāmataḥ | svakīyenaiva doṣeṇa brahmatvaṁ
nāśitaṁ māyā || 27 ||

I am your brother Dhundukari, because of my own sins, I have lost the brāhmaṇahood and now I am suffering.

कर्मणो नास्ति सङ्ख्या मे महाज्ञाने विवर्तिनः । लोकानां हिंसकः सोऽहं स्त्रीभिर्दुःखेन मारितः ॥ २८ ॥
karmaṇo nāsti saṅkhyā me mahājñāne vivartinaḥ | lokānāṃ hiṃsakaḥ so 'haṃ strībhir
duḥkhena māritaḥ || 28 ||

There is no end to the wicked actions that I have done. Therefore I have fallen into this great pit of ignorance and these ladies have killed me cruelly. This way, he narrated all the stories.

अतः प्रेतत्वमापन्नो दुर्दशां च वहाम्यहम् । वाताहारेण जीवामि दैवाधीनफलोदयात् ॥ २९ ॥
ataḥ pretatvam āpanno durdaśāṃ ca vahāmy aham | vātāhāreṇa jīva mi
daivādhīna-phalodayāt || 29 ||

And therefore I have attained this state of being a ghost and I am in a miserable condition. I am just eating air.
All this is because of my karma. No one else to blame

अहो बन्धो कृपासिन्धो भ्रातर्मामाशु मोचय । गोकर्णो वचनं श्रुत्वा तस्मै वाक्यमथाब्रवीत् ॥ ३० ॥
aho bandho kṛpā-sindho bhrātār mām āśu mocaya | gokarṇo vacanaṃ śrutvā tasmai
vākyam athābravīt || 30 ||

O' brother, O' ocean of compassion, please save me from this miserable condition.
See the condition of Gokarna - its complete surrender. With suffering even a ranked sinner reaches such a condition. That is why suffering is a great blessing.

Listening to these words Gokarna replied..

गोकर्ण उवाच
त्वदर्थं तु गयापिण्डो मया दत्तो विधानतः । तत्कथं नैव मुक्तोऽसि ममाश्चर्यमिदं महत् ॥ ३१ ॥
gokarṇa uvāca |
tvad-arthaṃ tu gayā-piṇḍo māyā datto vidhānataḥ | tat katham naiva mukto 'si
mamāścaryam idam mahat || 31 ||

गयाश्राद्धान्न मुक्तिश्चेदुपायो नापरस्त्विह । किं विधेयं मया प्रेत तत्त्वं वद सविस्तरम् ॥ ३२ ॥
gayā-śrāddhān na muktiś ced upāyo nāparas tv iha | kiṃ vidheyam māyā preta tattvaṃ
vada savistaram || 32 ||

Brother, I am very surprised. For you I have done piṇḍadāna, śrāddha karma in Gaya, the holiest of the holy places and even then you did not attain sadgati? If this is the case then i dont think there is any other means of liberating you from this.

प्रेत उवाच
गयाश्राद्धशतेनापि मुक्तिर्मे न भविष्यति । उपायमपरं कञ्चित्त्वं विचारय साम्प्रतम् ॥ ३३ ॥
preta uvāca |
gayā-śrāddha-śatenāpi muktir me na bhaviṣyati | upāyam aparaṃ kañcit tvaṃ
vicāraya sāmpratam || 33 ||

O' dear brother you may have done hundreds of śrāddha but I am not going to get liberated from this. This is a very important point.

If you have done wicked things, don't think doing pinda dana in gaya will make all my ancestors get mukti etc. Remember, you are doing it for your own peace of mind and satisfaction as an expression of gratitude towards your father, mother or whoever it is. As far as the world is concerned, karma theory is strictly followed in this world. If you do good, good will happen to you, if you do bad, you cannot escape from bad consequences.

For a person living a sensuous and sinful life, if you chant the big big mantras, burn sandalwood etc, no use. Therefore to get sadgati, while living, live a good life. Live a pure, disciplined, selfless life serving everyone. Live a dharmic righteous life. In this way, if you live, it doesn't matter how the body is discarded. It doesn't matter if all these rituals are done. You are carrying your own karma with you. Somebody else's karma can never come to you. Let this be very clear. You don't have to worry if my son will do all the antim kriyas etc after death. Living a good life is all that matters.

O' dear brother you may do hundreds of Gaya śrāddha in the holiest of the holy places but I will not get liberated and my suffering will continue, therefore find out some other way.

इति तद्वाक्यमाकर्ण्य गोकर्णो विस्मयं गतः । शतश्राद्धैर्न मुक्तिश्चेदसाध्यं मोचनं तव ॥ ३४॥
iti tad-vākyaṁ ākarṇya gokarṇo vismāyaṁ gataḥ | śata-śrāddhair na muktiś ced
asādhyaṁ mocanaṁ tava || 34 ||

Gokarna was amazed. He said, if that is the case, I don't think you can ever be liberated.

So many people think, This śrāddha karma is useless, then what is the purpose of doing it? Let us not do it. You have to do it because it is an expression of your gratitude for the deceased one. At least you can say, I did what I was supposed to do. So do it for your own peace of mind.

इदानीं तु निजं स्थानमातिष्ठ प्रेत निर्भयः । त्वन्मुक्तिसाधकं किञ्चिदाचरिष्ये विचार्य च ॥ ३५॥
idānīm tu nijaṁ sthānam ātiṣṭha preta nīrbhayaḥ | tvaṁ-mukti-sādhakaṁ kiñcid
ācariṣye vicārya ca || 35 ||

Now go back from where you have come. I will try and find what I can do.

धुन्धुकारी निजस्थानं तेनादिष्टस्ततो गतः । गोकर्णश्चिन्तयामास तां रात्रिं न तदध्यगात् ॥ ३६ ॥
dhundhukārī nija-sthānaṁ tenādiṣṭas tato gataḥ | gokarṇaś cintayām āsa tāṁ rātriṁ
na tad adhyagāt || 36 ||

Dhundukari went back and Gokarna kept thinking all night what can I do? But he was not able to come to any conclusion.

प्रातस्तमागतं दृष्ट्वा लोकाः प्रीत्या समागताः । तत्सर्वं कथितं तेन यज्जातं च यथा निशि ॥ ३७ ॥
prātas tam āgataṁ dr̥ṣṭvā lokāḥ prītyā samāgataḥ | tat sarvaṁ kathitaṁ tena yaj jātaṁ
ca yathā niśi || 37 ||

Early in the morning, people came to know that Gokarna had come, they all came running because they loved him, revered him. They surrounded him and sat and Gokarna told them what had happened in the night.

विद्वांसो योगनिष्ठाश्च ज्ञानिनो ब्रह्मवादिनः । तन्मुक्तिं नैव तेऽपश्यन् पश्यन्तः शास्त्रसञ्चयान् ॥
३८ ॥
vidvāṁso yoga-niṣṭhāś ca jñānino brahma-vādinah | tan-muktiṁ naiva te 'paśyan
paśyantaḥ śāstra-saṁcayān || 38 ||

Gokarna started enquiring what can be done. There were scholarly wise people amongst them. People established in yoga, wise ones, experts in the vedas and to all of them, this question was asked- Is there some way out for such a person to get liberation? And they all said, there is no other way for a person who has done such things. There is no way mukti can be attained.

ततः सर्वैः सूर्यवाक्यं तन्मुक्तौ स्थापितं परम् । गोकर्णः स्तम्भनं चक्रे सूर्यवेगस्य वै तदा ॥ ३९ ॥
tataḥ sarvaiḥ sūrya-vākyaṁ tan-muktau sthāpitaṁ param | gokarṇaḥ stambhanaṁ
cakre sūrya-vegasya vai tadā || 39 ||

They unanimously decided, now that we don't have a solution, the only one who can give us a solution is Surya Bhagavān. Gokarna with his divine capabilities, stopped sūryaḥ bhagavān and offered a prayer to sūryaḥ bhagavān.

तुभ्यं नमो जगत्साक्षिन् ब्रूहि मे मुक्तिहेतुकम् । तच्छ्रुत्वा दूरतः सूर्यः स्फुटमित्यभ्यभाषत ॥ ४० ॥
tubhyaṁ namo jagat-sākṣin brūhi me mukti-hetukam | tac c̥hruṭvā dūrataḥ sūryaḥ
sphuṭam ity abhyabhāṣata || 40 ||

O' witness of the whole world, my prostrations, please show us the way to liberate Dhundukari.

श्रीमद्भागवतान्मुक्तिः सप्ताहं वाचनं कुरु । इति सूर्यवचः सर्वधर्मरूपं तु विश्रुतम् ॥ ४१ ॥
śrīmad-bhāgavatān muktiḥ saptaḥam vācanam kuru | iti sūrya-vacaḥ sarvair
dharma-rūpaṁ tu viśrutam || 41 ||

Sūryaḥ bhagavān said, Bhāgavatam is the way to mukti. When sūryaḥ bhagavān said this, everyone assembled and they could hear.

सर्वेऽब्रुवन् प्रयत्नेन कर्तव्यं सुकरं त्विदम् । गोकर्णो निश्चयं कृत्वा वाचनार्थं प्रवर्तितः ॥ ४२ ॥
sarve 'bruvan prayatnena kartavyam sukaram tv idam | gokarṇo niścayaṁ kṛtvā
vācana-arthaṁ pravartitaḥ || 42 ||

Then everyone said, yes this is something we can do. So they decided to do Saptaham. Gokarna agreed to conduct it.

तत्र संश्रवणार्थाय देशग्रामाज्जना युयुः । पङ्ग्वन्धवृद्धमन्दाश्च तेऽपि पापक्षयाय वै ॥ ४३ ॥
tatra saṁśravaṇārthāya deśa-grāmāj janā yuyuḥ | paṅgv-andha-vṛddha-mandāś ca te
'pi pāpa-kṣayāya vai || 43 ||

And when the news spread that there is going to be Bhāgavata Saptāha, everybody came - lame, blind, old, mentally retarded etc. They all came to get rid of their sins.

समाजस्तु महाज्जातो देवविस्मयकारकः । यदैवासनमास्थाय गोकर्णोऽकथयत् कथाम् ॥ ४४ ॥
samājaś tu mahān jāto deva-vismāyā-kāraḥ | yadaivāsanam āsthāya gokarṇo
'kathayat kathām || 44 ||

There was such a huge gathering and Gokarna started telling the story

स प्रेतोऽपि तदा यातः स्थानं पश्यन्नितस्ततः । सप्तग्रन्थियुतं तत्रापश्यत्कीचकमुच्छ्रितम् ॥ ४५ ॥
sa preto 'pi tadā yātaḥ sthānaṁ paśyann itas tataḥ | sapta-granthi-yutaṁ tatrāpaśyat
kīcakam ucchritaṁ || 45 ||

The Ghost (Dhundukari) also came to listen to Bhāgavatam. He was in a wind-form- couldn't stay in a place. So he occupied a bamboo that had 7 knots.

तन्मूलच्छिद्रमाविश्य श्रवणार्थं स्थितो ह्यसौ । वातरूपी स्थितिं कर्तुमशक्तो वंशमाविशत् ॥ ४६ ॥
tan-mūla-cchidram āviśya śravaṇārthaṁ sthitho hy asau | vāta-rūpī sthitiṁ kartum
aśakto vaṁśam āviśat || 46 ||

Since he could not stay in one place (due to his wind form) he entered in a bamboo reed, and placed himself in the knots of the bamboo

दिनान्ते रक्षिता गाथा तदा चित्रं बभूव ह । वंशैकग्रन्थिभेदोऽभूत् सशब्दं पश्यतां सताम् ॥ ४८ ॥
dinānte rakṣitā gāthā tadā citraṁ babhūva ha | vaṁśaika-granthi-bhedo 'bhūt
saśabdarṁ paśyatāṁ satām || 48 ||

And a wonder happened. Every day, when the katha got over, by the end of the day they would hear a loud sound. Every day one knot of the bamboo would break.

द्वितीयेऽहनि तथा सायं द्वितीयग्रन्थिभेदनम् । तृतीयेऽहनि तथा सायं तृतीयग्रन्थिभेदनम् ॥ ४९ ॥
dviṭīye 'hni tathā sāyaṁ dviṭīya-granthi-bhedanam | tṛṭīye 'hni tathā sāyaṁ
tṛṭīya-granthi-bhedanam || 49 ||

एवं सप्तदिनैश्चैव सप्तग्रन्थिविभेदनम् । कृत्वा स द्वादशस्कन्धश्रवणात् प्रेततां जहौ ॥ ५० ॥
evaṁ sapta-dinaiś caiva sapta-granthi-vibhedanam | kṛtvā sa
dvādaśa-skandha-śravaṇāt pretatāṁ jahau || 50 ||

In this way on the 7th day, the 7th knot also broke and a divine being came out.

दिव्यरूपधरो जातस्तुलसीदाममण्डितः । पीतवासा घनश्यामो मुकुटी कुण्डलान्वितः ॥ ५१ ॥
divya-rūpa-dharo jātas tulasī-dāma-maṇḍitaḥ | pīta-vāśā ghana-śyāmo mukuṭī
kuṇḍalānvitaḥ || 51 ||

And the form was exactly like the form of Vishnu - Divine! With a tulasī-mālā, yellow garments, bluish, with a crown and earrings.

ननाम भ्रातरं सद्यो गोकर्णमिति चाब्रवीत् । त्वयाहं मोचितो बन्धो कृपया प्रेतकश्मलात् ॥ ५२ ॥
nanāma bhrātaraṁ sadyo gokarṇam iti cābravīt | tvayāhaṁ mocito bandho kṛpayā
preta-kaśmalāt || 52 ||

O' dear brother, I am eternally grateful to you because you have liberated me from the body of preta. Dhundukari's Preta body is gone and now he has a divine body after listening to the seven days of Bhāgavatam.

This Preta, who is now an enlightened being, is giving a satsang.

अस्थिस्तम्भं स्नायुबद्धं मांसशोणितलेपितम् । चर्मावनद्धं दुर्गन्धं पात्रं मूत्रपुरीषयोः ॥ ५८ ॥
asthi-stambhaṁ snāyu-baddhaṁ māṁsa-śoṇita-lepitaṁ | carmāvanaddhaṁ
durgandhaṁ pātraṁ mūtra-purīṣayoḥ || 58 ||

जराशोकविपाकार्तं रोगमन्दिरमातुरम् । दुष्पूरं दुर्धरं दुष्टं सदोषं क्षणभङ्गुरम् ॥ ५९ ॥
jarā-śoka-vipākārtam roga-mandīram āturaṁ | duṣpūraṁ durdharaṁ duṣṭam sadoṣam kṣaṇa-bhaṅguraṁ || 59 ||

कृमिविड्भस्मसंज्ञान्तं शरीरमिति वर्णितम् । अस्थिरेण स्थिरं कर्म कुतोऽयं साधयेन्न हि ॥ ६० ॥

kr̥mi-viḍ-bhasma-saṁjñāntaṁ śarīram iti varṇitam | asthiraṇa sthiraṁ karma kuto'yaṁ
sādhayaṇ na hi || 60 ||

He says, all our suffering is because we have identified with the body. This body is nothing more than a frame that is made of bone. The bones are tightly bound by nerves. The structure is filled by flesh and blood and tied by a nervous system and packed by a skin. It is a foul smelling thing and a container for all fecal matter and urine.

As the body matures with karma, old age and sorrow comes remaining in this physical body. It is a house of all diseases. In this way everyone is suffering in this body. All the desires of the body are such that you can never fulfil them. Even to carry this body is a big burden. It is a bundle of defects and it is something which is impermanent. The end result of this body is, if the body is eaten by an animal, it will become fecal matter. If you bury it, it will be eaten away by the worms. If it is burnt, it will become ash. This is the end result. This is the description of the body.

Remaining in this body there is something we can do to attain immortality. Though the body has so many defects, remaining in this body, a person can attain the infinite, attain immortality. That is the only glory of this body.

If a person is not making use of the body for this purpose, then life is useless.

यत् प्रातः संस्कृतं चान्नं सायं तच्च विनश्यति । तदीयरससम्पुष्टे काये का नाम नित्यता ॥ ६१ ॥
yat prātaḥ saṁskṛtaṁ cānnaṁ sāyaṁ tac ca vinaśyati | tadīya-rasa-sampuṣṭe kāye kā
nāma nityatā || 61 ||

This body is perishable. The body is nourished by food and the nature of food is, morning you cook and it is stale by the evening. If that is the nature of the food, what is the state of the body that is nourished by this kind of food?

बुद्बुदा इव तोयेषु मशका इव जन्तुषु । जायन्ते मरणायैव कथाश्रवणवर्जिताः ॥ ६३ ॥
budbudā iva toyēṣu maśakā iva jantuṣu | jāyante maraṇāyaiva kathā-śravaṇa-varjitāḥ
|| 63 ||

The ones who ignore the knowledge of the scriptures are born like mosquitoes. Therefore this knowledge must be given the highest importance.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वशंशयाः । क्षीयन्ते चास्य कर्माणि सप्ताहश्रवणे कृते ॥ ६५ ॥
bhidyate hṛdaya-granthiś chidyante sarva-saṁśayaḥ | kṣīyante cāsyā karmāṇi
saptāha-śravaṇe kṛte || 65 ||

The knots in the heart are broken for those who give importance to this knowledge. The knots depict self ignorance that expresses itself in the form of ego. This knot / ego gets destroyed. All doubts are destroyed regarding oneself, the world and God. All the karmas - sañcita, prārabdha, āgāmī are destroyed.

संसारकर्दमालेपप्रक्षालनपटीयसि । कथातीर्थे स्थिते चित्ते मुक्तिरेव बुधैः स्मृता ॥ ६६ ॥
saṁsāra-kardamālepa-prakṣāḷana-paṭīyasi | kathā-tīrthe sthite cittaḥ muktir eva
budhaiḥ smṛtā || 66 ||

This Bhāgavatam is an expert in completely cleaning the impurities of the world.

एवं ब्रुवति वै तस्मिन् विमानमागमत्तदा । वैकुण्ठवासिभिर्युक्तं प्रस्फुरद्दीप्तिमण्डलम् ॥ ६७ ॥
evaṁ bruvati vai tasmin vimānāṁ āgamat tadā | vaikuṇṭha-vāsibhir yuktam
prasphurad-dīpti-maṇḍalam || 67 ||

Just as Dhundukari was saying these things, a vimānā (with Viṣṇu Pārṣadas) comes down. The vimānā is brilliant and lit up.

सर्वेषां पश्यतां भेजे विमानं धुन्धुलीसुतः । विमाने वैष्णवान् वीक्ष्य गोकर्णो वाक्यमब्रवीत् ॥ ६८ ॥
sarveṣāṁ paśyatāṁ bheje vimānāṁ dhundhulī-sutaḥ | vimāne vaiṣṇavān vīkṣya
gokaṛṇo vākyaṁ abravīt || 68 ||

In front of everyone, Dhundukari boarded the vimānā. At that time Gokarna had a doubt.

गोकर्ण उवाच

अत्रैव बहवः सन्ति श्रोतारो मम निर्मलाः । आनीतानि विमानानि न तेषां युगपत्कुतः ॥ ६९ ॥
gokaṛṇa uvāca
atraiva bahavaḥ santi śrotāro mama nirmalāḥ | ānītāni vimānāni na teṣāṁ yugapat
kutaḥ || 69 ||

श्रवणं समभागेन सर्वेषामिह दृश्यते । फलभेदः कुतो जातः प्रब्रुवन्तु हरिप्रियाः ॥ ७० ॥
śravaṇam sama-bhāgena sarveṣāṁ iha dṛśyate | phala-bhedaḥ kuto jātaḥ
prabrūvantu hari-priyāḥ || 70 ||

He asked O' Viṣṇu Pārṣadas, there are so many people here who assembled and listened to the katha. Why did the vimānā not come for all? Why did it come only for one person?

हरिदासा ऊचुः

श्रवणस्य विभेदेन फलभेदोऽत्र संस्थितः । श्रवणं तु कृतं सर्वैर्न तथा मननं कृतम् ॥ ७१ ॥
haridāsā ūcuḥ

śravaṇasya vibhedena phala-bhedo 'tra samsthitah | śravaṇam tu kṛtaṁ sarvair na
tathā mananam kṛtaṁ || 71 ||

O'Gokarna, though we are all there and listening, there is a difference - in śravaṇam. Not everybody listened with the same śraddhā bhakti. Not only do you have to listen, you also have to do mananam. Phala-bheda is because of śravaṇa bheda. Just by listening, nothing will happen. You have to properly do mananam. What is the unique thing that Dhundhukari has done? This Preta for these seven days did not eat anything. After listening, the entire night he would do mananam, remaining single pointed. Naturally he is doing all this because there is so much suffering. When suffering comes, you are ready to do anything. So, with the quality of śravaṇam the result is unbelievable.

Now a word of wisdom

फलभेदस्ततो जातो भजनादपि मानद । सप्तरात्रमुपोष्यैव प्रेतेन श्रवणं कृतम् ॥ ७२ ॥
phala-bhedas tato jāto bhajanād api mānada | sapta-rātram upoṣyaiva pretena
śravaṇam kṛtaṁ || 72 ||

मननादि तथा तेन स्थिरचित्ते कृतं भृशम् । अदृढं च हतं ज्ञानं प्रमादेन हतं श्रुतम् ॥ ७३ ॥
mananādi tathā tena sthira-cittē kṛtaṁ bhr̥śam | adr̥ḍham ca haṭam jñānam
pramādena haṭam śrutam || 73 ||

सन्दिग्धो हि हतो मन्त्रो व्यग्रचित्तो हतो जपः । अवैष्णवो हतो देशो हतं श्राद्धमपात्रकम् ॥ ७४ ॥
sandigdho hi hato manṭro vyagra-citto hato japaḥ | avaiṣṇavo hato deśo haṭam
śrāddham apātrakam || 74 ||

Phala-bheda is because of the difference in śravaṇa. The preta in the 7 days did not eat or drink anything and did intense mananam all night.

Knowledge is in-effective if it is not firm. Knowledge which is not clear is useless. While listening, if there is carelessness and the mind is wandering, the benefit of listening is gone. When we chant mantra and if you are doubtful if this mantra is useful or not, it will have no effect. There should be total faith that yes, this mantra is really powerful. This faith is absolutely essential. Same for japa that is done with a distracted mind.

हतमश्रोत्रिये दानमनाचारहतं कुलम् । विश्वासो गुरुवाक्येषु स्वस्मिन् दीनत्वभावना ॥ ७५ ॥
haṭam aśrotriye dānam anācāra-haṭam kulam | viśvāso guru-vākyeṣu svasmin
dīnatva-bhāvanā || 75 ||

मनोदोषजयश्चैव कथायां निश्चला मतिः । एवमादि कृतं चेत्स्यात्तदा वै श्रवणे फलम् ॥ ७६ ॥
mano-doṣa-jayaś caiva kathāyāṁ niścalā matiḥ | evam-ādi kṛtaṁ cet syāt tadā vai
śravaṇe phalam || 76 ||

If you want a result of śravaṇa, these factors are absolutely essential. Faith in whatever Guru is saying. Attitude should be meek, humble. Only in a humble heart, knowledge can stay. Winning over all imperfections of the mind you should listen. And, when listening, the mind should be focussed and full of faith and humility. In this way, if you listen, definitely, the result is going to come.

Therefore O' Gokarna, conduct saptaham once again.

Gokarna later does it once again and they all go to Vaikuṇṭha. This is how the story ends.

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Session 7

[Story Analysis: Atmadev + Conclusion]

When Veda Vyāsa is writing a story, understand it is not a story, there is a lot of meaning inside the story.

नमस्ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र । येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः
प्रदीपः

namaste vyāsa viśāla-buddhe phullāravindāyata-patra-netra | yena tvayā
bhārata-taila-pūrṇaḥ prajvālito jñānamāyāḥ pradīpaḥ ||

That vyāsa Ṛṣi who is aṃśāvatāra of the Lord, when he writes a story; for the gross people there is a story, but for the contemplative ones there are a lot of hidden messages and this is what we are going to analyse. This story is the story of Atmadev.

Who is Atmadev? Atmadev represents each and everyone of us because Bhagavān (dev) resides in each of us as ātmā. Ātmā is the Self, the I in us. Who is the 'I' in us, it is Bhagavān himself. That Sat Chit Ānanda swaroopa.

He had a wife, whose name was Dhundhuli. In Hindi, Dhund means smoke, haze. So this Dhundhuli is the darkness of ignorance. Wife means someone who is always with you. In the same way, the darkness of ignorance is always with us, throughout our life like our saha-dharmini.

From this ignorance comes Dhundhukari. Dhundhukari is our mind, born out of ignorance.

Very interestingly Atmadev was attached to Dhundhukari and was miserable because of Dhundhukari but actually speaking Dhundhukari was not his son. In the same way, we are all miserable in this world, identified with the mind which is always going up and down. We identify with the mind and think that the joy of the mind is my joy, sorrows of the mind are my sorrows. Actually speaking, there is no relation between the mind and us. We are the observer, mind is the observed, thoughts are the observed. Are you able to see this relentless relationship?

Dhundhukari was staying with 5 prostitutes, who are they? They are the five sense organs - eyes, ears, nose, tongue skin. What do the sense organs do?

पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात् पराङ्पश्यति नान्तरात्मन् । कश्चिद्धीरः
प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥

parāñci khāni vyatṛṇat svayambhūs tasmāt parāñ paśyati nāntarātman | kaścid dhīraḥ
pratyag-ātmānam aikṣad āvṛtta-cakṣur amṛtatvam icchan || (Kathopanishad 2.11)

God has killed the sense organs. These sense organs claim they will give us knowledge, actually they are not giving us knowledge, they are only giving illusion. The eyes take you out, the ears take you out, they will only give you the knowledge of the world. In the process they hide the reality. What is the reality? God is the reality.

Where is He? God is inside, the very self and the sense organs take you out. They pretend they are giving knowledge but actually they are only giving you ignorance. In this way, actually these sense organs are killing you. Not allowing you to know your true nature. Your true nature is infinity, immortality, perfection. Your true nature is consciousness. These organs will not allow you to look within, it will take you out. And what happens when you go out? You get addicted to sense pleasures. That is what the prostitutes did. They were demanding more and more money. Finally he had to loot. Demanding more and more money means the sense organs make you addicted to this sense world. They make you extroverted and finally the sense organs kill you. What is death? Death is not physical death, it is not knowing my true nature. That is death. Thinking, I am this physical body and that death. When you think you are going to die as a physical body, that is death. That death is not once, it is पुनरपि जन्म पुनरपि मरणं (punarapi jananaṁ punarapi maraṇaṁ) [Ref Bhaja Govindam] Birth after birth there is only death. Each and every sense organ has the ability to kill us. In Vivekachoodamani there is a verse कुरङ्गमातङ्गपतङ्गमीनभृङ्गा (kuraṅga-mātaṅga-pataṅga-mīna-bhṛṅgā)

Śabda/ Sound : ears: tell me the being which dies because of ears? It is कुरङ्ग (kuraṅga) - deer. The hunters trap the deer by placing nice music and the deer wonders where this music is coming from? And then they trap him. So, śabda becomes a trap, the organ of hearing.

Sparsha/ Touch: How is an elephant trapped? It is said that the 'she' elephant is tied. So 'He' elephant is attracted to the 'she' elephant and goes there. It's the sense of touch because they get pleasure rubbing each other. There is a trap laid and they catch the elephant

Roopa/ Sight: When the moth sees the fire, it gets attracted to the fire and burns itself.

Rasa/ Taste : The fish is trapped through a bait.

Gandha/ Smell: The bee goes and sits on a fully blossomed lotus and drinks the nectar. The bee fully drowns itself in the nectar of the lotus and when the lotus closes, it gets stuck inside and dies.

So, each and every organ has the ability to kill us when we get addicted to it. So this Dhundhukari was living with these 5 prostitutes and these prostitutes killed him and he

became Preta (ghost). Preta is in a wind form. Such a mind when addicted to the 5 sense organs becomes extremely restless, like wind.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् । तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥
cañcalaṃ hi maṇaḥ kṛṣṇa pramāthi balavad dṛḍham | tasyāhaṃ nigrahaṃ manye
vāyor iva suduṣkaram || [Bhagavad Gītā 6.34]

वायोरिव (vāyor iva): The mind is so turbulent. Conquering the mind is like conquering the wind. So Dhundhukari takes the form of wind- it means that it doesn't stay in one place. There are a lot of similarities between wind and mind:

- Wind cannot be seen, mind also cannot be seen by our senses
- Wind is extremely restless and does not stay in one place, mind also doesn't stay in a place
- To conquer wind is difficult. It is a cyclone. People move out and even with our latest technology we are not able to conquer the wind. In the same way, conquering the mind is also impossible.

Now Dhundhukari becomes Preta. What is Preta? Para + ita = Preta (ita means here and Para means somewhere else). Preta is someone who has left this plane. The condition of a restless, indisciplined, sensuous mind is that it does not stay in this moment. It is never in the 'here' and 'now' it is always either in the past or in the future. So isn't it like Preta? The mind is all the time going here and there - worrying about the future, regretting about the past. That is called Preta. So the condition of our mind is like Preta only.

Gokarna was born when the Sanyasi gave fruit. Fruit is the jñāna Phalam, the fruit of knowledge. You don't get it from schools and colleges, you get it from Guru Parampara, from the one who has studied scriptures. That jñāna parampara is there. And what is the condition put forward? Merely eating the fruit will not do, all the disciplines like truthfulness, cleanliness etc should also be followed. In the same way, mere study of the scriptures will not do, your life must be disciplined. Living a righteous, God oriented, pure life. Knowledge coupled with discipline brings results. You have to live a Sattvik life. To represent a Sattvik life, a cow is mentioned. A cow is a sattvik animal. (Buffalo is Tamasic, Tiger, lion, horse are Rajasic animals). That fruit is in the garbha of a cow means only in a sattvik environment that knowledge will take root. The name given is Gokarna. Karna means ear. One of the meanings of 'Go' is, scriptures. So Gokarna means listening to the scriptures to gain knowledge, Listen to the words of the Guru. Let the knowledge take root in you. Protect it like garbha. When the child is growing in the womb of this mother, she has to be extremely careful. Careful with respect to eating, while lying down, careful with respect to what she sees. Nothing disturbing should be seen. The mind has to be kept sacred, divine, noble, sacred. So if you really want a good child, you have to be very very careful during the pregnancy period. In the same way, a seeker has to be very very careful because there is spiritual samskara growing in him. The mind has to be kept pure, only then you will progress in spirituality. In this world there are good things, there are bad things, there are elevating things, there are polluting things. So in the beginning, a

spiritual seeker must protect his mind from all bad influences. That is why the Upaniṣad says: ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । om bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ | bhadraṁ paśyemākṣabhir yajatrāḥ | [Taittiriya Upaniṣad]

May I see what is auspicious, may I hear only what is auspicious. This is necessary.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ । tasmāt tvam indriyāṇy ādau niyamya bharatarṣabha | [Bhagavad Gītā 3.41]

The senses have to be controlled. In order to keep the mind pure, you have to live an alert, vigilant life. If you want to truly progress in spirituality, this is the price you have to pay. So just like a pregnant lady is very careful about what she eats and her first priority is given to the child. She may like to eat so many things but she says no, this is not good for my child, I will not eat it.

Her life is decided not by her likes and dislikes but by what is good for her child. This way there is discipline in her life. In the same way, a spiritual seeker has to discipline his life only then he can grow spiritually. Thoughts, actions, and speech have to be pure. Everywhere it is discipline and the result of this discipline is spiritual progress. So Gokarna is our own intellect, Buddhi. It is an educated intellect- the faculty that decides what is right and wrong. That faculty in us is called intellect. What is mind? That faculty which takes decisions based on likes and dislikes. So Dhundukari is mind and Gokarna is intellect. When life is decided by likes and dislikes you will soon end up in hell. You create hell for yourself. What I like, I'll do. I don't care what is right or wrong. If this is the way you are living, you will ruin your life. That is what Dhundhukari does.

Think of just a simple example, what I like to eat, I will eat. So what is it that you would like to eat? Junk food. What is the end result? All kinds of diseases. In the same way it is with everything else. Life should not be guided by likes and dislikes, life should be guided by right and wrong. Whatever is right, I will do, irrespective of whether I like it or not and whatever is wrong I will not do, even if I love it. If this way you start disciplining your life, then everything will be auspicious and fine with you. That is the difference between Dhundhukari and Gokarna. So Gokarna is the intellect and intellect has to decide what is right and wrong- it is not just any intellect. It is an educated intellect. Intellect decides based on right and wrong. But who will decide what is right and wrong? Therefore intellect has to be educated in scriptures. That is why Gokarna. 'Go' means scriptures.

An intellect educated in the knowledge of scriptures. After shravanam and mananam, such an intellect becomes very strong. Only such an intellect can guide Dhundhukari- the indisciplined mind. Interestingly from where does Gokarna get guidance? From Suya Bhagavān. Who is Surya Bhagavān? The Self in us.

नमो जगत्साक्षिणे । namo jagat-sākṣiṇe

Who is the jagat sakṣi? The witness of the whole world. Pure consciousness. Gokarna seeks guidance from Surya Bhagavān, Surya Bhagavān is none other than consciousness. That is the essence of the Gayatri Mantra.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्
om bhūr bhuvaḥ svaḥ |tat savitur vareṇyaṁ bhargo devasya dhīmahi |dhiyo yo naḥ
pracodayāt ||

धीमहि (dhīmahi) we meditate upon that सवितुः (savitur) devata the sun God. We meditate upon भर्गो (bhargo) the brilliance of the sun God. Who is that sun God? धियो यो नः प्रचोदयात् (dhiyo yo naḥ pracodayāt) the one who enlivens my intellect. So, actually it is not Sun God, it is the consciousness that is enlivening the intellect. Consciousness is represented as the sun. For the gross people it is the outer sun. For the contemplative people it is the light of consciousness inside. This wise intellect turns towards this pure consciousness.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् । ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥
yato yato niścarati manaś cañcalam asthiram | tatas tato niyamyaitad ātmany eva
vaśaṁ nayet || [Bhagavad Gītā 6.26]

So this intellect directs the attention of the mind to consciousness. The mind wants only happiness. So the intellect directs the attention of the mind towards the Self. The nature of consciousness is Sat Chit Ānand. Infinite bliss is the nature of consciousness. When the mind starts experiencing the bliss of the self, the mind becomes free from all addictions. Because the mind wants happiness. It sees happiness in the outer world therefore it is running after the outer sense-pleasures. But when that mind gets a higher joy in the self, such a mind becomes free from all worldly addictions. That is represented by the breaking of the seven knots.

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥
bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ | kṣīyante cāśya karmāṇi tasmin
drṣṭe parāvare || [Mundaka Upaniṣad 2.2.8]

The moment you see that higher, all the bondage at the lower level goes away. There the term हृदयग्रन्थिः (hṛdaya-granthiś) comes. Anything that makes you a slave is a knot. Anything that makes you dependent is a knot. Knot means bondage. There are seven granthiś. The verse says that the Preta sits in the bamboo reed with seven knots.

What are the seven knots? The first 5 are the sense organs - shabda, sparsha rupa rasa gandha. Each and every jñāna indriyas can bind us. That we have seen.

So there is bondage (attachment) are at the sense organ level and one is at the mind level. The attachment expresses itself as Kama, Krodha, Lobha, Mada, Matsarya (desire, anger, greed, arrogance, jealousy). These are expressions of attachments.

Whatever you are attached to, you will desire it. This is kama. There is an object of desire that you are attracted to and you want to possess it. And there comes somebody obstructing your desire. What happens then? The very same intense desire takes the form of anger towards that entity of obstruction. When the anger comes, you will always find there is somewhere, some kind of insistence. You are insisting on something and that takes the form of anger. Anger and desire are directly proportional. How badly you want a thing, that badly you will get angry when the desire is not met.

When you indulge more and more, you want more and more- this is lobha. That is how the world is designed.

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ kâma-rūpeṇa kaunteya duṣpūreṇānalena ca ॥
[Bhagavad Gītā 3.39]

It's like fire. Any amount of fuel you give to fire, fire will not say enough. Fire will say I want more and more. In the same way are the sense pleasures. You indulge in it again and again and it starts demanding. For sometime there is relief and again that mind starts craving for it. Like fire it is insatiable.

Moha is infatuation or craving/ addiction. That state where your brain stops functioning. The brain becomes paralysed when you are in front of your beloved. It can be a thing, being or a situation. The ability to think is gone. That is moha.

Mada: when you have more, others have less then superiority complex comes. I am great. I have more wealth, the other has less; my house is bigger, his is small; my child has first rank, his child has just passed. You compare yourself with others and rate yourself high. These are all because you are desiring something. It is all because of attachment.

Suppose you have less and others have more, then it becomes matsarya, jealousy. This is the way we live.

All these Kama, Krodha, Lobha Mada Matsarya (desire, anger, greed, arrogance, jealousy) in one term mean attachment at the mind level.

So the seven knots are - 5 knots at the sense organ level, 1 knot at the mind level and 1 knot at the intellect level. At the intellect level it is ignorance. Wrong notion about oneself. Not having the right understanding about ourselves.

What is the understanding now? I am this body. From this understanding, comes ego. This is a wrong notion, what we call Aham Vritti. Actually I am pure infinite consciousness, I don't know that. I identify with the body and say I am this. That wrong notion in the intellect, the wrong understanding gives birth to this ego. That is the

seventh knot. When this Dhundukari, this Preta breaks the seventh knot, he emerges as the divine being.

अहमयं कुतो भवति चिन्वतः अयि पतत्यहं निजविचारणम् ॥
aham ayam kuto bhavati cinvataḥ | ayi pataty ahaṁ nija-vicāraṇam || (Upadesha
Saram 16)

अहमिनाशभाज्यहमहंतया स्फुरति हृत्स्वयं परमपूर्णसत् ॥
aham-ināśa-bhājy aham-aham-tayā | sphurati hṛt svayaṁ parama-pūrṇa-sat ||
(Upadesha Saram 17)

When you enquire into this nature of I, wonder of wonders, this false 'i' falls and the real 'I' shines forth. And what is the nature of the real I? Parama Poorna sat. Absolute existence, pure consciousness and bliss. You find God in your own self, in your own heart. God is not somewhere outside, it is the very 'I' in me. The higher 'I' in me. So how is it presented here? It is presented as Vishnu appearing. What is this Vishnu? That which is all pervading. Dhundukari becoming that means it is our story. The seventh knot is broken. Now you come to know yourself as you are in its pristine purity. You come to know you are that infinite consciousness. That is called, God experience. You come to know that state of being.

Then the Vishnu Parshada takes you to Vaikuṇṭha. What is Vaikuṇṭha ? That state of being is Vaikuṇṭha . Exactly like, the 'waker' is exactly where the 'dreamer' is. Don't say that from the dream world you have to wake up and finally reach the waking world. No. It is just a shift in consciousness. The dreamer knows that all this dream is illusory, I the waker alone am true. In yourself you come to know and that is Vaikuṇṭha. But for the gross people, Veda Vyasa Ṛṣi writes such a beautiful story. All gross minded people will love the story of Atmadev. It's a soul stirring story. But actually it is our story. This is the way scriptures have to be studied. There is a story at the superficial message but there is a deep message. Every story is connected to us, every character is one particular aspect of our personality. Try to understand that and find how the story is connected.

Remember Atmadev was liberated by Gokarna. All these analysis of stories is possible when the fundamentals of Vedānta are strong. Otherwise such analysis is not possible. What I have said is not there anywhere in the book but when you have the fundamentals strong, then all these stories start making sense to you. For this what should you do? Attend study class, study scriptures. Once the fundamentals are strong you can attempt to understand any scripture.

Now, remember how the story started? Sūta Ṛṣi is telling the story to Shaunakadi Ṛṣi. In that one story, Sanakādi Ṛṣis are telling the story to Narad adi. In that, another story comes - Gokarna to Dhundukari. Each one, remember, is telling Bhāgavata katha. That innermost loop is over. The next outer loop is Sanakādi Ṛṣi's telling this to Narada and the great congregation. After this story was given, they did Bhāgavata

Katha and this Bhakti, jñāna and vairāgya became young and beautiful and energetic and strong and they started dancing. They all entered the hearts of everyone. And as this story was going on, Śuka BrahmaṚṣi comes, Bhagavān comes with all his devotees, Prahalada, Dhruva, Narada, Arjuna.

As this katha was going on, their hearts were filled with bhakti, jñāna and vairagya and Bhagavān himself came to the place where the katha is being held. Bhagavān came with all devotees and there was a big Bhajan Sandhya. In the bhajan sandhya, Prahalada was the tāla-dhārī, clapping his hands; Uddhava was playing the symbol, Narada was playing Veena. Arjuna was a great singer. He had learnt from gangharva. Indra playing mridanga. Sanakādi Ṛṣi's did Kirtana and Śuka BrahmanṚṣi was taking out various emotions. This is the point, when I realise the 'I' as the Self of all. We are all one. The essence in us is the same. In Satyuga also people were realising the self, In kaliyuga also they are realising the same self. Arjuna, Dhruva, Prahalada, everyone realised the same self. Finally Bhagavān blessed and said wherever such katha's are held I will be there with my devotees. So now the second loop is also over.

Now the primary loop, Suta Ṛṣi telling Shaunakadi Ṛṣis. With this Suta Ṛṣi goes on to explaining Bhāgavata katha. Which we will see next year.

It is said, 30 years after Bhagavān Kṛṣṇa's līlā, SukaBrahma Ṛṣi gave this knowledge to Parīkṣit. After 200 years, Gokarna gave it to Dhundhikari and after 30 years Sanakad Ṛṣi's gave to Naradadi Ṛṣi's

Those who listen to this katha with a lot of faith, devotion etc and narrate with a lot of śraddhā Bhakti, attain the highest. There is no wonder about it.

The purpose of all this discussion is only one, to know our true self and thus get liberated from this birth death cycle. So I sincerely invoke the grace of the Lord and blessings of the entire Guru Parampara. May we all study the scriptures, develop devotion for the Lord, right understanding of the Lord and be free from this miserable birth-death cycle.

- OM TAT SAT -