



श्रीमद् भागवत का यह सार  
भगवद् भक्ति ही आधार

# श्रीमद्भागवत रसिक कुटुंब वेद स्तुति(10.87)



लय अंत जब निकट था आया, श्रुति ने नारायण को जगाया,  
वंदन करते भक्त सनंदन, जो था वेद स्तुति कहलाया।

नारायणं(न्) नमस्कृत्य, नरं(ञ्) चैव नरोत्तमम्।  
देवीं(म्) सरस्वतीं(वँ) व्यासं(न्), ततो जयमुदीरयेत्

nārāyaṇam(n) namaskṛtya, naram(ñ)caiva narottamam

devīm(m) sarāsvatīm(ṽ) vyāsam(n), tato jayamudīrayet

नामसङ्कीर्तनं(यँ) यस्य, सर्वपापप्रणाशनम्।

प्रणामो दुःखशमनस्, तं(न्) नमामि हरिं(म्) परम्

nāmasaṅkīrtanam(ṽ) yasya, sarvapāpāpraṇāśanam

praṇāmo duḥkhaśamanas, tam(n) namāmi hariṁ(m) param

श्रीमद्भागवतमहापुराणम्

दशमः स्कंधः

अथ सप्तशीतितमोऽध्यायः

Śrīmadbhāgawata mahāpurāṇam

décimoḥ skandhaḥ

.. atha saptaśītitamo'dhyāyaḥ ..

परीक्षिदुवाच

ब्रह्मन् ब्रह्मण्यनिर्देश्ये, निर्गुणे गुणवृत्तयः ।

कथं(ञ्) चरन्ति श्रुतयः(स्), साक्षात् सदसतः(फ्) परे ॥ 1 ॥

parīkṣiduvāca

brahman brahmaṅyanirdeśye, nirguṇe guṇavṛttayaḥ .

kathaṃ(ñ) carānti śrutayaḥ(s), sākṣāt sadasataḥ(ph) pare .. 1..

brahmaṅya+nirdeśye

Śrī Parīkṣit said: O brāhmaṇa, how can the Vedas directly describe the Supreme Absolute Truth, who cannot be described in words? The Vedas are limited to describing the qualities of material nature, but the Supreme is devoid of these qualities, being transcendental to all material manifestations and their causes.

श्रीशुक उवाच

बुद्धीन्द्रियमनः(फ)प्राणान्, जनानामसृजत् प्रभुः ।

मात्रार्थ(ञ) च भवार्थ(ञ) च, आत्मनेऽकल्पनाय च ॥ 2 ॥

śrīśuka uvāca

buddhīndriyamaṇaḥ(ph)prāṇān, janānāmasṛjat prabhuḥ .

mātrārthaṃ(ñ) ca bhavārthaṃ(ñ) ca, ātmane'kalpanāya ca .. 2..

buddhīn+ driyamaṇaḥ(ph)+ prāṇān, janānā+ masṛjat, ātmane'+ kalpanāya

Śukadeva Gosvāmī said: The Supreme Lord manifested the material intelligence, senses, mind and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives and ultimately attain liberation.

सैषा ह्युपनिषद् ब्राह्मी, पूर्वेषां(म्) पूर्वजैर्धृता ।

श्रद्धया धारयेद् यस्तां(ङ्), क्षेमं(ङ्) गच्छेदकिं(ञ)चनः ॥ 3 ॥

saiṣā hyupaniṣad brāhmī, pūrveṣāṃ(m) pūrvajairdhṛtā .

śrāddhayā dhārayed yastāṃ(ṅ), kṣemaṃ(ṅ) gacchedaki(ñ)ñcanaḥ .. 3..

pūrvajair+ dhṛtā, gacche+ daki(ñ)ñcanaḥ

Those who came before even our ancient predecessors meditated upon this same confidential knowledge of the Absolute Truth. Indeed, anyone who faithfully concentrates on this knowledge will become free from material attachments and attain the final goal of life.

\*अत्र ते वर्णयिष्यामि, गाथां(न्) नारायणान्विताम् ।

नारदस्य च सं(वँ)वाद- मृषेर्नारायणस्य च ॥ 4 ॥

\*ātra te varṇayiṣyāmi, gāthāṃ(n) nārāyaṇānvitām .

nāradāsyā ca saṃ(ṽ)vāda- mṛṣernārāyaṇāsyā ca .. 4..

varṇa+ yiṣyāmi, nārāyaṇān+ vitām, mṛṣer+ nārāyaṇasya

In this connection I will relate to you a narration concerning the Supreme Lord Nārāyaṇa. It is about a conversation that once occurred between Śrī Nārāyaṇa Ṛṣi and Nārada Muni.

एकदा नारदो लोकान्, पर्यटन् भगवत्प्रियः ।

सनातनमृषिं(न्) द्रष्टुं(यँ), ययौ नारायणाश्रमम् ॥ 5 ॥

ekadā nārado lokān, paryaṭan bhagavatpriyaḥ .

sanātanamṛṣiṃ(n) draṣṭuṃ(ṽ), yayau nārāyaṇāśramam .. 5..

bhagavat+ priyaḥ, sanāta+ namṛṣiṃ(n), nārāyaṇā+ śramam

Once, while traveling among the various planets of the universe, the Lord's beloved devotee Nārada went to visit the primeval sage Nārāyaṇa at His āśrama.

यो वै भारतवर्षेऽस्मिन्, क्षेमाय स्वस्तये नृणाम् ।

धर्मज्ञानशमोपेत- माकल्पादास्थितस्तपः ॥ 6 ॥

yo vai bhāratavarṣe'smin, kṣemāyā svāstaye nṛṇām .

dharmajñānaśamopeta- mākalpādāsthitāstapaḥ .. 6..

bhārata+ varṣe'smin, dharmajñā+ naśamopeta, mākalpā+ dāsthi+ tastapaḥ

From the very beginning of Brahmā's day Lord Nārāyaṇa Ṛṣi has been undergoing austere penances in this land of Bhārata while perfectly performing religious duties and exemplifying spiritual knowledge and self-control — all for the benefit of human beings in both this world and the next.

\*तत्रोपविष्टमृषिभिः(ख), कलापग्रामवासिभिः ।

परीतं(म्) प्रणतोऽपृच्छ-दिदमेव कुरूद्वह ॥ 7 ॥

<sup>\*</sup>tā<sup>\*</sup>tropavi<sup>\*</sup>ṣṭamṛ<sup>\*</sup>ṣibhiḥ(kh), kalā<sup>\*</sup>pāgrā<sup>\*</sup>mavāsibhiḥ .  
parī<sup>\*</sup>taṃ(m) pra<sup>\*</sup>ṇato' pṛ<sup>\*</sup>cha- didameva kurūdvaha .. 7..

tatro+ paviṣṭa+ mṛṣibhiḥ(kh), kalā+ pagrāma+ vāsibhiḥ

praṇato'+ pṛcha, kurūd+ vaha

There Nārada approached Lord Nārāyaṇa Ṛṣi, who was sitting amidst sages of the village of Kalāpa. After bowing down to the Lord, O hero of the Kurus, Nārada asked Him the very same question you have asked me.

<sup>\*</sup>तस्मै ह्यवोचद् भगवा- नृषीणां(म्) शृण्वतामिदम् ।

यो ब्रह्मवादः(फ्) पूर्वेषां(ञ्), जनलोकनिवासिनाम् ॥ 8 ॥

<sup>\*</sup>tā<sup>\*</sup>smāi hyavocad bhagavā- nṛ<sup>\*</sup>ṣiṇā<sup>\*</sup>m(m) śṛ<sup>\*</sup>ṇvatāmidam .

yo brahmavādaḥ(ph) pūrveṣā<sup>\*</sup>m(ñ), janalokanivāsinām .. 8..

śṛṇvatā+ midam, janalo+ kanivā+ sinām

As the sages listened, Lord Nārāyaṇa Ṛṣi related to Nārada an ancient discussion about the Absolute Truth that took place among the residents of Janaloka.

श्रीभगवानुवाच

स्वायम्भुव ब्रह्मसंत्रं(ञ्), जनलोकेऽभवत् पुरा ।

<sup>\*</sup>तत्रस्थानां(म्) मानसानां(म्), मुनीनामूर्ध्वरितसाम् ॥ 9 ॥

śrībhagavānuvāca

svāyāmbhuvā<sup>\*</sup> brahmasātra<sup>\*</sup>m(ñ), janaloke'bhavat purā .

<sup>\*</sup>tā<sup>\*</sup>trāsthānā<sup>\*</sup>m(m) mānasānā<sup>\*</sup>m(m), munināmūrdhvaretasām .. 9..

janaloke'+ bhavat, tatra+ thānā<sup>\*</sup>m(m), muninā+ mūrdhva+ retasām

The Personality of Godhead said: O son of self-born Brahmā, once long ago on Janaloka, wise sages who resided there performed a great sacrifice to the Absolute Truth by vibrating transcendental sounds. These sages, mental sons of Brahmā, were all perfect celibates.

श्वेतद्वीपं(ङ्) गतवति, त्वयि द्रष्टुं(न्) तदीश्वरम् ।

ब्रह्मवादः(स्) सुसं(वँ)वृत्तः(श्), श्रुतयो यत्र शेरते ।

तत्र हायमभूत् प्रश्नस्- त्वं(म्) मां(यँ) यमनुपृच्छसि ॥ 10 ॥

śvetadvīpaṃ(ṇ) gatavati, tvayi draṣṭuṃ(n) tadīśvaram .

brahmavādaḥ(s) susaṃ(ṽ)vṛttaḥ(ś), śrutayo yātra śerate .

tātra hāyamabhūt praśnas- tvam(m) māṃ(ṽ) yamanupṛcchasi .. 10..

At that time you happened to be visiting the Lord on Śvetadvīpa — that Supreme Lord in whom the Vedas lie down to rest during the period of universal annihilation. A lively discussion arose among the sages on Janaloka as to the nature of the Supreme Absolute Truth. Indeed, the same question arose then that you are asking Me now.

तुल्यश्रुततपः(श)शीलास्-तुल्यस्वीयारिमध्यमाः ।

अपि चक्रुः(फ) प्रवचन-मेकं(म्) शुश्रूषवोऽपरे ॥ 11 ॥

tulyāśrutatapaḥ(ś)śīlās- tulyāsvīyārimādhyamāḥ .

api cakruḥ(ph) pravacana- mekaṃ(m) śuśrūṣavo'pare .. 11..

tulyāśruta+ tapaḥ(ś)+ śīlās, tulyas+ vīyāri+ madhyamāḥ, śuśrū+ ṣavo'pare

Although these sages were all equally qualified in terms of Vedic study and austerity, and although they all saw friends, enemies and neutral parties equally, they chose one of their number to be the speaker, and the rest became eager listeners.

सनन्दन उवाच

स्वसृष्टमिदमापीय, शयानं(म्) सह शक्तिभिः ।

तदन्ते बोधयां(ञ)चक्रुस्-तल्लिङ्गैः(श) श्रुतयः(फ) परम् ॥ 12 ॥

sanādana uvāca

svasṛṣṭamidamāpīya, śayānaṃ(m) saha śaktibhiḥ .

tadānte bodhayā(ñ)cakrus- talliṅgaiḥ(ś) śrutayaḥ(ph) param .. 12..

svasṛṣṭa+ midamā+ pīya, bodhayā(ñ)+ cakrus

यथा शयानं(म्) सम्राजं(वँ), वन्दिनस्तत्पराक्रमैः ।

प्रत्यूषेऽभ्येत्य सुश्लोकैर्- बोधयन्त्यनुजीविनः ॥ 13 ॥

yathā śayānaṃ(m) sāmrajam(ṽ), vāndināstātparākramaiḥ .

pratyūṣe'bhyetya śuślokair- bodhayantyanujīvinaḥ .. 13..

vandinas+ tat+ parākramaiḥ, pratyū+ ṣe'bhyetya, bodhayan+ tyanu+ jīvinaḥ

Śrī Sanandana replied: After the Supreme Lord withdrew the universe He had previously created, He lay for some time as if asleep, and all His energies rested dormant within Him. When the time came for the next creation, the personified Vedas awakened Him by chanting His glories, just as the poets serving a king approach him at dawn and awaken him by reciting his heroic deeds.

श्रुतय ऊचुः

जय जय जह्यजामजित दोषगृभीतगुणां(न्),  
त्वमसि यदात्मना, समवरुद्धसमस्तभगः ।  
अगजगदोकसामखिलशक्त्यवबोधक ते,  
क्वचिदजयाऽऽत्मना च, चरतोऽनुचरेन्निगमः ॥ 14 ॥

śrutaya ūcuḥ

jaya jaya jahyajāmajita doṣagr̥bhītaguṇāṃ(n)  
tvamasi yadātmanā samavarūddhasamāstabhagaḥ .  
agajagadokasāmakhilāśaktyavabodhaka te  
kvacidajayā''tmanā ca carato'nucarennigamaḥ .. 14..

jahya+ jāmajita, doṣagr̥bhī+ taguṇāṃ(s), samavaruddha+ samastabhagaḥ

agajagado+ kasāmakhila+ śaktya+ vabodhaka,

kvaci+ dajayā''tmanā, carato'+ nucaren+ nigamaḥ

The śrutis said: Victory, victory to You, O unconquerable one! By Your very nature You are perfectly full in all opulences; therefore please defeat the eternal power of illusion, who assumes control over the modes of nature to create difficulties for conditioned souls. O You who awaken all the energies of the moving and nonmoving embodied beings, sometimes the Vedas can recognize You as You sport with Your material and spiritual potencies.

बृहदुपलब्धमेतदवयन्त्यवशेषतया

यत उदयास्तमयौ विकृतेर्मृदि वाविकृतात् ।  
अत ऋषयो दधुस्त्वयि मनोवचनाचरितं(ङ्)

कथमयथा भवन्ति भुवि दत्तपदानि नृणाम् ॥ 15 ॥

bṛhadupalābdhametadavayantyavaśeṣatayā

yata udayāstamayau vikṛtermṛdi vāvikṛtāt .

ata ṛṣayo dadhustvayi manovacanācaritaṃ(ṇ)

kathamayathā bhavānti bhuvi dattapadāni nṛṇām .. 15..

bṛhadupalabdham+ tadavayan+ tyavaśeṣatayā

udayās+ tamayau, vikṛter+ mṛdi, dadhus+ tvayi, mano+ vacanā+ caritaṃ(ṇ)

This perceivable world is identified with the Supreme because the Supreme Brahman is the ultimate foundation of all existence, remaining unchanged as all created things are generated from it and at last dissolved into it, just as clay remains unchanged by the products made from it and again merged with it. Thus it is toward You alone that the Vedic sages direct all their thoughts, words and acts. After all, how can the footsteps of men fail to touch the earth on which they live?

इति तव सूरयस्त्र्यधिपतेऽखिललोकमल-

क्षपणकथामृताब्धिमवगाह्य तपां(म्)सि जहुः ।

किमुत पुनः(स्) स्वधामविधुताशयकालगुणाः(फ्),

परम भजन्ति ये पदमजस्रसुखानुभवम् ॥ 16 ॥

iti tava sūrayastriyadhipate'khilalokamalā-

kṣapaṇakathāmṛtābdhimavagāhya tapāṃ(m)si jahuḥ .

kimuta punaḥ(s) svadhāmaavidhutāśayakālaguṇāḥ(ph)

parama bhajānti ye padamajāsrasukhānubhavam .. 16..

sūrayas+ tryadhipate'+ khilalo+ kamala, kṣapaṇa+ kathāmṛtāb+ dhimavagāhya

svadhā+ mavidhutā+ śayakā+ laguṇāḥ(ph), padamajas+ rasukhānubhavam

Therefore, O master of the three worlds, the wise get rid of all misery by diving deep into the nectarean ocean of topics about You, which washes away all the contamination of the universe. Then what to speak of those who, having by spiritual strength rid their minds of bad habits and freed themselves from time, are able to worship Your true nature, O supreme one, finding within it uninterrupted bliss?

दृतय इव\* श्वसन्त्यसुभृतो यदि तेऽनुविधा  
महदहमादयोऽण्डमसृजन् यदनुग्रहतः ।  
पुरुषविधोऽन्वयोऽत्र चरमोऽन्नमयादिषु यः(स्),  
सदसतः(फ्) परं(न्) त्वमथ यदेष्ववशेषमृतम् ॥ 17 ॥

dṛtaya ivā\* śvasantyasubhṛto yadi te'nuvidhā  
mahadahamādayo'ṇḍamasṛjan yadanūgrahataḥ .  
puruṣavidho'nvayo'tra caramo'nnamayādiṣu yaḥ(s)  
sadasataḥ(ph) paraṁ(n) tvamatha yadeṣvavaśeṣamṛtam .. 17..

Śvasan+ tyasubhṛto, mahadaha+ mādayo'ṇḍa+ masṛjan

puruṣavidho'n+ vayo'tra, caramo'n+ namayādiṣu, yadeṣ+ vavaśe+ ṣamṛtam

Only if they become Your faithful followers are those who breathe actually alive, otherwise their breathing is like that of a bellows. It is by Your mercy alone that the elements, beginning with the mahat-tattva and false ego, created the egg of this universe. Among the manifestations known as anna-maya and so forth, You are the ultimate one, entering within the material coverings along with the living entity and assuming the same forms as those he takes. Distinct from the gross and subtle material manifestations, You are the reality underlying them all.

उदरमुपासते य ऋषिवर्त्मसु कूर्पदृशः(फ्)  
परिसरपद्भतिं(म्) हृदयमारुणयो दहरम् ।  
तत उदगादनन्त तव धाम शिरः(फ्) परमं(म्)  
पुनरिह यत् समेत्य न पतन्ति कृतान्तमुखे ॥ 18 ॥

udaramupāsate ya ṛṣivartmasu kūrpadṛśaḥ(ph)  
parisarapāddhatiṁ(m) hṛdayamāruṇayo daharam .  
tata udagādanānta tava dhāma śiraḥ(ph) paramaṁ(m)  
punariha yat sametya na patānti kṛtāntamukhe .. 18..

udaramu+ pāsate, ṛṣi+ vartmasu, kṛtān+ tamukhe



Among the followers of the methods set forth by great sages, those with less refined vision worship the Supreme as present in the region of the abdomen, while the Āruṇis worship Him as present in the heart, in the subtle center from which all the prāṇic channels emanate. From there, O unlimited Lord, these worshipers raise their consciousness upward to the top of the head, where they can perceive You directly. Then, passing through the top of the head toward the supreme destination, they reach that place from which they will never again fall to this world, into the mouth of death.

स्वकृतविचित्रयोनिषु विशन्निव हेतुतया  
 तरतमतश्चकास्स्यनलवत् स्वकृतानुकृतिः ।  
 अथ वितथास्वमूष्ववितथं(न्) तव धाम समं(वँ)  
 विरजधियोऽन्वयन्त्यभिविपण्यव एकरसम् ॥ 19 ॥  
 svakṛtavicitrayoniṣu viśanniva hetutayā  
 taratamataścakāssyanalavat svakṛtānukṛtiḥ .

atha vitathāsvamūṣvavitatham(n) tava dhāma samam(ṽ)  
 virajadhiyo'nvayantyabhivipāṇyava ekarasam .. 19..

svakṛta+ Vicitra+ yoniṣu, viśan+ niva, taratamataś+ cakās+ syanalavat

vitathās+ vamūṣva+ vitatham(n),virajadhiyo'n+ vayan+ tyabhivi+ paṇyava

Apparently entering among the variegated species of living beings You have created, You inspire them to act, manifesting Yourself according to their higher and lower positions, just as fire manifests differently according to the shape of what it burns. Therefore those of spotless intelligence, who are altogether free from material attachments, realize Your undifferentiated, unchanging Self to be the permanent reality among all these impermanent life forms.

स्वकृतपुरेष्वमीष्वबहिरन्तरसं(वँ)वरणं(न्)  
 तव पुरुषं(वँ) वदन्त्यखिलशक्तिधृतो(म्)ऽशकृतम् ।  
 इति नृगतिं(वँ) विविच्य कवयो निगमावपनं(म्)  
 भवत उपासतेऽङ्घ्रिमभवं(म्) भुवि विश्वसिताः ॥ 20 ॥  
 svakṛtapureṣvamīṣvabahirāntarasam(ṽ)varaṇam(n)

tava puruṣam(ṽ) vadantya<sup>\*</sup>khi<sup>\*</sup>lāśaktidhṛtoṃ(m)'śakṛtam .  
iti nṛgatiṃ(ṽ) vivicya<sup>\*</sup> kavayo nigamāvapanam(m)  
bhavata upāsate'ng<sup>\*</sup>hrimabhavam(m) bhuv<sup>\*</sup>i viśvasitāḥ .. 20..

svakṛtapureṣ+ vamiṣva+ bahiran+ tarasam(ṽ)+ varaṇam(n)

vadan+ tyakhila+ śaktidhṛtoṃ(m)' + śakṛtam, upāsate'ng<sup>\*</sup>hri+ mabhavam(m)

The individual living entity, while inhabiting the material bodies he has created for himself by his karma, actually remains uncovered by either gross or subtle matter. This is so because, as the Vedas describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are offered, and which are the source of liberation.

दुरवगमात्मतत्त्वनिगमाय तवात्ततनोश्-

चरितमहामृताब्धिपरिवर्तपरिश्रमणाः ।

न परिलषन्ति केचिदपवर्गमपीश्वर ते

चरणसरोजहं(म्)सकुलसं(ङ्)गविसृष्टगृहाः ॥ 21 ॥

duravagamātmatattvanigamāya tavāttatanoś-

caritamahāmṛtābdhiparivartaparīśramaṇāḥ .

na parilaṣanti kecidapavargamapīśvara te

caraṇasarojaham(m)sakulasam(ṅ)gaviśṣṭagṛhāḥ .. 21..

duravagamāt+ matattva+ nigamāya, tavāt+ tatanoś

caritamahā+ mṛtābdhi+ Parivarta+ pariśramaṇāḥ, keci+ dapavarga+ mapīśvara

caraṇasaro+ jaham(m)sa+ kulasam(ṅ)ga+ viśṣṭagṛhāḥ

My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of Your pastimes, which You enact when You manifest Your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of Your feet.

त्वदनुपथं(ङ्) कुलायमिदमात्मसुहृत्प्रियवच्-  
चरति तथोन्मुखे त्वयि हिते प्रिय आत्मनि च ।  
न बत रमन्त्यहो असदुपासनयाऽऽत्महनो  
यदनुशया भ्रमन्त्युरुभये कुशरीरभृतः ॥ 22 ॥

tvadanupatham(ṅ) kulāyamidamātmasuhṛtpriyavac-  
crati tathonmukhe tvayi hite priya ātmani ca .  
na bata ramantياهو asadupāsanayā''tmahano  
yadanuśayā bhramantyyurubhaye kuśarīrabhṛtaḥ .. 22..

kulā+ yamidamāt+ masuhṛt+ priyavac,

asadupā+ sanayā''t+ mahano, bhraman+ tyurubhaye

When this human body is used for Your devotional service, it acts as one's self, friend and beloved. But unfortunately, although You always show mercy to the conditioned souls and affectionately help them in every way, and although You are their true Self, people in general fail to delight in You. Instead they commit spiritual suicide by worshiping illusion. Alas, because they persistently hope for success in their devotion to the unreal, they continue to wander about this greatly fearful world, assuming various degraded bodies.

निभृतमरुन्मनोऽक्षदृढयोगयुजो हृदि यन्-  
मुनय उपासते तदरयोऽपि ययुः(स्) स्मरणात् ।

स्त्रिय उरगेन्द्रभोगभुजदण्डविषक्तधियो  
वयमपि ते समाः(स्) समदृशोऽङ्घ्रिसरोजसुधाः ॥ 23 ॥

nibhṛtamarun\*mano'kṣadṛḍhayogayujo hṛdi yān-  
munaya upāsate tadarayo'pi yayuḥ(s) smaraṇāt .

striya uragendrabhogabhujadāṇḍaviṣaktadhiyo

vayamapi te samāḥ(s) samadṛśo'ṅghrisarojasudhāḥ .. 23..

nibhṛ+ tamarun+ mano'kṣa+ dṛḍhayo+ gayujo,

uragendra+ bhogabhuja+ daṇḍaviṣakta+ dhiyo, samadṛśo'ṅghri+ sarojasudhāḥ

Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. Similarly, we śrutis, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.

क इह नु वेद बतावरजन्मलयोऽग्रसरं(यँ)

यत उदगादृषिर्यमनु देवगणा उभये ।

तर्हि न सन्न चासदुभयं(न्) न च कालजवः(ख)

किमपि न तत्र शास्त्रमवकृष्य शयीत यदा ॥ 24 ॥

ka iha nu veda batāvarajānmalayo'grasaram(ṽ)

yata udagādṛṣiryamanu devagaṇā ubhaye .

tarhi na sanna cāsadubhayaṃ(n) na ca kālajavaḥ(kh)

kimapi na tātra śāstramavakṛṣya śayīta yadā .. 24..

**Batā+ varajan+ malayo'gra+ saram(ṽ), udagā+ dṛṣir+ yamanu, śāstra+ mava+ kṛṣya**

Everyone in this world has recently been born and will soon die. So how can anyone here know Him who existed prior to everything else and who gave rise to the first learned sage, Brahmā, and all subsequent demigods, both lesser and greater? When He lies down and withdraws everything within Himself, nothing else remains — no gross or subtle matter or bodies composed of these, no force of time or revealed scripture.

जनिमसतः(स) सतो मृतिमुतात्मनि ये च भिदां(वँ)

विपणमृतं(म्) स्मरन्त्युपदिशन्ति त आरुपितैः ।

त्रिगुणमयः(फ्) पुमानिति भिदा यदबोधकृता

त्वयि न ततः(फ्) परत्र स भवेदवबोधरसे ॥ 25 ॥

janimasataḥ(s) sato mṛtimutātmani ye ca bhidāṃ(ṽ)

vipaṇamṛtaṃ(m) smarantypadiśanti ta ārupitaiḥ .

triguṇamayāḥ(ph) pumāniti bhidā yadabodhakṛtā

tvayi na tataḥ(ph) parātra sa bhavedavabodharase .. 25..

mṛtimutāt+ mani, smarantyu+ padīṣanti, bhava+ davabo+ dharase

Supposed authorities who declare that matter is the origin of existence, that the permanent qualities of the soul can be destroyed, that the self is compounded of separate aspects of spirit and matter, or that material transactions constitute reality — all such authorities base their teachings on mistaken ideas that hide the truth. The dualistic conception that the living entity is produced from the three modes of nature is simply a product of ignorance. Such a conception has no real basis in You, for You are transcendental to all illusion and always enjoy perfect, total awareness.

सदिव मनस्त्रिवृत्त्वयि विभात्यसदामनुजात्  
सदभिमृशन्त्यशेषमिदमात्मतयाऽऽत्मविदः ।  
न हि विकृतिं(न्) त्यजन्ति कनकस्य तदात्मतया  
स्वकृतमनुप्रविष्टमिदमात्मतयावसितम् ॥ 26 ॥

sadiva manastrivṛttvayi vibhātyasadāmanujāt

sadabhimṛśantyaśeṣamidamātmatayā'tmavidah .

na hi vikṛtiṃ(n) tyajānti kanakāsya tadātmatayā

svakṛtamanūpraviṣṭamidamātmatayāvasitam .. 26..

Manas+ trivṛt+ tvayi, vibhāt+ yasadā+ manujāt,

sadabhimṛśan+ tyāśeṣamidamāt+ matayā't+ mavidah

svakṛtamanu+ praviṣṭa+ midamāt+ matayā+ vasitam

The three modes of material nature comprise everything in this world — from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material creation to be real inasmuch as it is nondifferent from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly nondifferent from the Lord who created it and then entered within it.

तव परि ये चरन्त्यखिलसत्त्वनिकेततया  
त उत पदाऽऽक्रमन्त्यविगणय्य शिरो निर्ऋतेः ।

परिवयसे पशूनिव गिरा विबुधानपि तां(म्)स्-  
त्वयि कृतसौहृदाः(ख) खलु पुनन्ति न ये विमुखाः ॥ 27 ॥

tava pari ye carantya khilasattvaniketatayā  
ta uta padā''kramantya vigaṇayya śiro nirṛteḥ .  
parivayase paśūniva girā vibudhānapi tāṃ(m)s-  
tvayi kṛtasauhr̥dāḥ(kh) khalu punānti na ye vimukhāḥ .. 27..

caran+ tyakhila+ sattvanike+ tatayā, padā''+ kraman+ tyavigaṇayya

The devotees who worship You as the shelter of all beings disregard Death and place their feet on his head. But with the words of the Vedas You bind the nondevotees like animals, though they be vastly learned scholars. It is Your affectionate devotees who can purify themselves and others, not those who are inimical to You.

त्वमकरणः(स) स्वराडखिलकारकशक्तिधरस्-

तव बलिमुद्बहन्ति समदन्त्यजयानिमिषाः ।

वर्षभुजोऽखिलक्षितिपतेरिव विश्वसृजो

विदधति यत्र ये त्वधिकृता भवतश्चकिताः ॥ 28 ॥

tvamakaraṇaḥ(s) svarāḍakhilakāraśaktidharās-  
tava balimūdvahānti samadantya jayānimiṣāḥ .  
varṣabhujo'khilākṣitipateriva viśvasṛjo  
vidadhati yātra ye tvadhikṛtā bhavataścakitāḥ .. 28..

svarāḍa+ khilakā+ rakaśakti+ dharaḥ, balimud+ vahanti,

samadan+ tyajayā+ nimiṣāḥ, varṣabhujo'+ khilakṣiti+ pateriva, bhavataś+ cakitāḥ

Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

स्थिरचरजातयः(स) स्युरजयोत्थनिमित्तयुजो

विहर उदीक्षया यदि परस्य विमुक्त ततः ।

न हि परमस्य कश्चिदपरो न परंश्च भवेद्

वियत इवापदस्य तव शून्यतुलां(न्) दधतः ॥ 29 ॥

sthiracarajātayaḥ(s) syurajayotthanimittayujo

vihara udīkṣayā yadi parasya vimukta tataḥ .

na hi paramasya kaścidaparo na paśca bhavet

viyata ivāpadasya tava śūnyatulāṃ(n) dadhataḥ .. 29..

**sthira+ carajātayaḥ(s), syurajayot+ thanimittayujo**

O eternally liberated, transcendental Lord, Your material energy causes the various moving and nonmoving species of life to appear by activating their material desires, but only when and if You sport with her by briefly glancing at her. You, the Supreme Personality of Godhead, see no one as an intimate friend and no one as a stranger, just as the ethereal sky has no connection with perceptible qualities. In this sense You resemble a void.

अपरिमिता ध्रुवास्तनुभृतो यदि सर्वगतास्-

तर्हि न शास्यतेति नियमो ध्रुव नेतरथा ।

अजनि च यन्मयं(न्) तदविमुच्य नियन्तु भवेत्

सममनुजानतां(यँ) यदमतं(म्) मतदुष्टतया ॥ 30 ॥

aparimitā dhruvāstanubhṛto yadi sarvagatās-

tarhi na śāsyateti niyamo dhruva netarathā .

ajani ca yānmayaṃ(n) tadavimūcya niyañtṛ bhavet

samamanujānatāṃ(ṽ) yadamataṃ(m) mataduṣṭatayā .. 30..

**dhruvās+ tanubhṛto, sama+ manujā+ natāṃ(ṽ)**

If the countless living entities were all-pervading and possessed forms that never changed, You could not possibly be their absolute ruler, O immutable one. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of

something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect.

न घटत उद्भवः(फ) प्रकृतिपुरुषयोरजयो-  
रुभययुजा भवन्त्यसुभृतो जलबुद्बुदवत् ।  
त्वयि त इमे ततो विविधनामगुणैः(फ) परमे  
सरित इवार्णवे मधुनि लिल्युरशेषरसाः ॥ 31 ॥

na ghaṭata ūdbhavaḥ(ph) prakṛtipūruṣayorajayo-  
rubhayayujā bhavantyasubhṛto jalabūdbudavat .  
tvayi ta ime tato vividhanāmaguṇaiḥ(ph) parame  
sarita ivārṇave madhuni lilyuraśeṣarasāḥ .. 31..

prakṛtipū+ ruṣayo+ rajayoḥ, bhavan+ tyasubhṛto, jalabud+ budavat

vividhanā+ maguṇaiḥ(ph), lilyuraśe+ śarasāḥ

Neither material nature nor the soul who tries to enjoy her are ever born, yet living bodies come into being when these two combine, just as bubbles form where water meets the air. And just as rivers merge into the ocean or the nectar from many different flowers blends into honey, so all these conditioned beings eventually merge back into You, the Supreme, along with their various names and qualities.

नृषु तव मायया भ्रमममीष्ववगत्य भृशं(न्)  
त्वयि सुधियोऽभवे दधति भावमनुप्रभवम् ।  
कथमनुवर्ततां(म्) भवभयं(न्) तव यद् भ्रुकुटिः(स)  
सृजति मुहुस्त्रिणेमिरभवच्छरणेषु भयम् ॥ 32 ॥

nṛṣu tava māyayā bhramamamīṣvavagātya bhṛśaṃ(n)  
tvayi sudhiyo'bhave dadhati bhāvamanūprabhavam .

kathammanuvartatāṃ(m) bhavabhayaṃ(n) tava yad bhrukuṭiḥ(s)

sṛjati muhustriṇemirabhavāccharaṇeṣu bhayam .. 32..



**bhrama+ mamīṣva+ vagatya, bhāvamanu+ prabhavam**

**kathamānu+ vartatām(m), muhus+ triṇe+ mirabhavac+ charaṇeṣu**

The wise souls who understand how Your Māyā deludes all human beings render potent loving service to You, who are the source of liberation from birth and death. How, indeed, can fear of material life affect Your faithful servants? On the other hand, Your furrowing eyebrows — the triple-rimmed wheel of time — repeatedly terrify those who refuse to take shelter of You.

विजितहृषीकवायुभिरदान्तमनस्तुरगं(यँ)

य इह यतन्ति यन्तुमतिलोलमुपायखिदः ।

व्यसनशतान्विताः(स) समवहाय गुरोश्चरणं(वँ)

वणिज इवाज सन्त्यकृतकर्णधरा जलधौ ॥ 33 ॥

vijitahrṣīkavāyubhiradāntamanāsturagaṃ(ṽ)

ya iha yatānti yāntumatilolamupāyakhidaḥ .

vyasanaśatānvitāḥ(s) samavahāya guroścaraṇaṃ(ṽ)

vaṇija ivāja santyakṛtakarṇadharā jaladhau .. 33..

vijitahrṣī+ kavāyubhiradān+ tamanas+ turagaṃ(ṽ)

yantu+ matilo+ lamupā+ yakhidaḥ, vyasana+ śatānvitāḥ(s)

guroś+ caraṇaṃ(ṽ), santya+ kṛta+ karṇadharā

The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman.

स्वजनसुतात्मदारधनधामधरासुरथैस्-

त्वयि सति किं(न्) नृणां(म्) श्रयत आत्मनि सर्वरसे ।

इति सदजानतां(म्) मिथुनतो रतये चरतां(म्)

सुखयति को न्विहँ स्वविहते स्वनिरेस्तभगे ॥ 34 ॥

svajanasutātmadāradhanadhāmādhārāsūrathais-  
tvayi sati kiṃ(n) nṛṇām(m) śrayata ātmani sarvarase .  
iti sadajānatām(m) mithunato rataye caratām(m)  
sukhayati ko nviḥā\* svavihate svanirāstabhage .. 34..

**svajana+ sutātmadā+ radhanadhā+ madharā+ surathais, svaniras+ tabhage**

To those persons who take shelter of You, You reveal Yourself as the Supersoul, the embodiment of all transcendental pleasure. What further use have such devotees for their servants, children or bodies, their wives, money or houses, their land, good health or conveyances? And for those who fail to appreciate the truth about You and go on pursuing the pleasures of sex, what could there be in this entire world — a place inherently doomed to destruction and devoid of significance — that could give them real happiness?

भुवि पुरुपुण्यतीर्थसदनान्यृषयो विमदास्-  
त उत भवत्पदाम्बुजहृदोऽघभिदङ्घ्रिजलाः ।  
दधति सकृन्मनस्त्वयि य आत्मनि नित्यसुखे  
न पुनरुपासते पुरुषसारहरावसथान् ॥ 35 ॥

bhuvi purupūṇyatīrthasadanānyṛṣayo vimadās-  
ta uta bhavātpadāmbujahṛdo'ghabhidaṅghrijalāḥ .  
dadhati sakṛnmanastvayi ya ātmani nityasukhe  
na punarupāsate puruṣasāraharāvasathān .. 35..

**purupūṇya+ tīrthasadanān+ yṛṣayo,**

**bhavat+ padāmbuja+ hṛdo'+ ghabhidaṅ+ ghrijalāḥ**

**sakṛn+ manas+ tvayi, puruṣasā+ raharā+ vasathān**

Sages free from false pride live on this earth by frequenting the sacred pilgrimage sites and those places where the Supreme Lord displayed His pastimes. Because such devotees keep Your lotus feet within their hearts, the water that washes their feet destroys all sins. Anyone who even once turns his mind toward You, the ever-blissful Soul of all existence, no longer dedicates himself to serving family life at home, which simply robs a man of his good qualities.

सत इदमुत्थितं(म्) सदिति चेन्ननु तर्कहतं(वँ)  
व्यभिचरति क्व च क्व च मृषा न तथोभययुक् ।

व्यवहतये विकल्प इषितोऽन्धपरम्परया  
भ्रमयति भारती त उरुवृत्तिभिरुक्थजडान् ॥ 36 ॥

sata idamūtthitaṃ(m) saditi cennanu tarkahataṃ(ṽ)  
vyabhicarati kva cā kva ca mṛṣā na tathobhayayuk .

vyavahṛtaye vikālpa iṣito'ndhaparāmparayā  
bhramayati bhāratī ta uruvṛttibhirūkthajaḍān .. 36..

iṣito'n+ dhaparam+ parayā, uruvṛtti+ bhiruk+ thajaḍān

It may be proposed that this world is permanently real because it is generated from the permanent reality, but such an argument is subject to logical refutation. Sometimes, indeed, the apparent nondifference of a cause and its effect fails to prove true, and at other times the product of something real is illusory. Furthermore, this world cannot be permanently real, for it partakes of the natures of not only the absolute reality but also the illusion disguising that reality. Actually, the visible forms of this world are just an imaginary arrangement resorted to by a succession of ignorant persons in order to facilitate their material affairs. With their various meanings and implications, the learned words of Your Vedas bewilder all persons whose minds have been dulled by hearing the incantations of sacrificial rituals.

न यदिदमग्र आस न भविष्यदतो निधना-  
दनुमितमन्तरा त्वयि विभाति मृषैकरसे ।

अत उपमीयते द्रविणजातिविकल्पपथैर्-

वितथमनोविलासमृतमित्यवयन्त्यबुधाः ॥ 37 ॥

na yadidamagra āsa na bhaviṣyadato nidhanā

danumitamāntarā tvayi vibhāti mṛṣaikarase .

ata upamiyate draviṇajāativikālpapathair-

vitathamanovilāsamṛtamityavayantyaбудhāḥ .. 37..

draviṇajā+ tivikalpa+ pathair, vitathamano+ vilāsa+ mṛtamitya+ vayantyaбудhāḥ

Since this universe did not exist prior to its creation and will no longer exist after its annihilation, we conclude that in the interim it is nothing more than a manifestation imagined to be visible within You, whose spiritual enjoyment never changes. We liken this universe to the transformation of various material substances into diverse forms. Certainly those who believe that this figment of the imagination is substantially real are less intelligent.

स यदजया त्वजामनुशयीत गुणां(म्)श्च जुषन्  
 भजति सरूपतां(न्) तदनु मृत्युमपेतभगः ।  
 त्वमुत जहासि तामहिरिव त्वचमात्तभगो  
 महसि महीयसेऽष्टगुणितेऽपरिमेयभगः ॥ 38 ॥

sa yadajayā tvajāmanuśayīta guṇāṃ(m)śca juṣan  
 bhajati sarūpatāṃ(n) tadanu mṛtyumapetabhagaḥ .  
 tvamuta jahāsi tāmahirivā tvacamāttabhago  
 mahasi mahīyase'ṣṭaguṇite'parimeyabhagaḥ .. 38..

**Tvajā+ manuśayīta, mṛtyumape+ tabhagaḥ, tvacamāt+ tabhago**

**Mahī+ yase'ṣṭa+ guṇite'+ parime+ yabhagaḥ**

The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all his spiritual qualities and must undergo repeated deaths. You, however, avoid the material energy in the same way that a snake abandons its old skin. Glorious in Your possession of eight mystic perfections, You enjoy unlimited opulences.

यदि न समुद्धरन्ति यतयो हृदि कामजटा  
 दुरधिगमोऽसतां(म्) हृदि गतोऽस्मृतकण्ठमणिः ।  
 असुतृपयोगिनामुभयतोऽप्यसुखं(म्) भगवन्-  
 ननपगतान्तकादनधिरूढपदाद् भवतः ॥ 39 ॥

yadi na samūddharānti yatayo hṛdi kāmajaṭā  
 duradhigamo'satāṃ(m) hṛdi gato'smṛtakāṅṭhamaniḥ .  
 asuṭṛpayogināmubhayato'pyasukhaṃ(m) Bhagavan-

**nanapagatāntakādanadhirūḍhapadād bhavataḥ .. 39..**

**samud+ dharanti, duradhigamo'+ satām(m), gato's+ mṛtakaṅṭhamaṅiḥ**

**asutrpayo+ ginā+ mubhayato'p+ yasukhaṁ(m),**

**nanapagatān+ takādanadhirū+ ḍhapadād**

Members of the renounced order who fail to uproot the last traces of material desire in their hearts remain impure, and thus You do not allow them to understand You. Although You are present within their hearts, for them You are like a jewel worn around the neck of a man who has totally forgotten it is there. O Lord, those who practice yoga only for sense gratification must suffer punishment both in this life and the next: from death, who will not release them, and from You, whose kingdom they cannot reach.

त्वदवगमी न वेत्ति भवदु<sup>\*</sup>त्थशुभाशुभयोर्-  
गुणविगुणान्वयां(म्)स्तर्हि देहभृतां(ञ्) च गिरः ।  
अनुयुगम<sup>\*</sup>न्वहं(म्) सगुण गीतपर<sup>\*</sup>म्परया  
श्रवणभृतो यतस्त्वमपवर्गगतिर्मनुजैः ॥ 40 ॥

**tvadavagamī na veti bhavadūt<sup>\*</sup>thaśubhāśubhayor-  
guṇaviguṇānvayāṁ(m)starhi dehabhṛtāṁ(ñ) ca giraḥ .**

**anuyugamā<sup>\*</sup>nvahaṁ(s) saguṇa gītaparā<sup>\*</sup>mparayā  
śravaṇabhṛto yatastvamapavargagatirmanujaiḥ .. 40..**

**bhavadut+ thaśubhā+ śubhayor, guṇaviguṇān+ vayāṁ(m)starhi**

**yatas+ tvama+ pavarga+ gatirmanujaiḥ**

When a person realizes You, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with Your glories, which are recited in each age by the unbroken succession of Manu's descendants, and thus You become his ultimate salvation.

द्वयुपतय एव ते न ययुर<sup>\*</sup>न्तमन<sup>\*</sup>न्ततया  
त्वमपि यदन्तराण्डनिचया ननु सावरणाः ।

ख इव रजां(म्)सि वान्ति वयसा सह यच्छ्रुतयस्-  
त्वयि हि फलन्त्यतन्निरसनेन भवन्निधनाः ॥ 41 ॥

dyupataya eva te na yayurāntamanāntatayā  
tvamapi yadāntarāṇḍanicayā nanu sāvaraṇāḥ .

kha iva rajām(m)si vānti vayasā saha yacchrutayas-  
tvayi hi phalantyatannirasanena bhavannidhanāḥ .. 41..

yayuranta+ mananta+ tayā, yadanta+ rāṇḍa+ nicayā

yacchru+ tayāḥ, phalan+ tyatan+ nirasanena

Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, like particles of dust blowing about in the sky. The śrutis, following their method of eliminating everything separate from the Supreme, become successful by revealing You as their final conclusion.

श्रीभगवानुवाच

इत्येतद् ब्रह्मणः(फ) पुत्रा, आश्रुत्यात्मानुशासनम् ।  
सनन्दनमथानर्चुः(स), सिद्धा ज्ञात्वाऽऽत्मनो गतिम् ॥ 42 ॥

śrībhagavānuvāca

ityetad brahmaṇaḥ(ph) pūtrā, āśrūtyātmānuśāsanam .  
sanandanamathānarcuḥ(s), siddhā jñātvā''tmano gatim .. 42..

āśrutyāt+ mānuśā+ sanam, sananda+ namathā+ narcuḥ(s)

The Supreme Lord, Śrī Nārāyaṇa Ṛṣi, said: Having heard these instructions about the Supreme Self, the Personality of Godhead, the sons of Brahmā now understood their final destination. They felt perfectly satisfied and honored Sanandana with their worship.

इत्यशेषसमाम्नाय-पुराणोपनिषद्रसः ।

समुद्धृतः(फ) पूर्वजातैर्- व्योमयानैर्महात्मभिः ॥ 43 ॥

ityaśeṣasamāmnāya-purāṇopaniṣādrasaḥ .

**samūddhṛtaḥ(ph) pūrvajātair-vyomayānairmahātmabhiḥ .. 43..**

**ityaśe+ śasamām+ nāya, purāṇo+ pañśadrasaḥ, vyomayā+ nair+ mahātmabhiḥ**

Thus the ancient saints who travel in the upper heavens distilled this nectarean and confidential essence of all the Vedas and Purāṇas.

त्वं(ञ्) चैतद्ब्रह्मदायादं, श्रद्धयाऽऽत्मानुशासनम् ।

धारयं(म्)श्चर गां(ङ्) कामं(ङ्), कामानां(म्) भर्जनं(न्) नृणाम् ॥ 44 ॥

tvam(ñ) caitadbrahmadāyādā, śraddhayā''tmānuśāsanam .

dhārayam(m)ścara gām(ṅ) kāmam(ṅ), kāmānām(m) bharjanam(n) nṛṇām .. 44..

**caitad+brahmadā+ yāda, śraddhayā''t+ mānuśā+ sanam**

And as you wander the earth at will, My dear son of Brahmā, you should faithfully meditate on these instructions concerning the science of the Self, which burn up the material desires of all men.

श्रीशुक उवाच

एवं(म्) स ऋषिणाऽऽदिष्टं(ङ्), गृहीत्वा श्रद्धयाऽऽत्मवान् ।

पूर्णः(श्) श्रुतधरो राजन्- नाह वीरव्रतो मुनिः ॥ 45 ॥

śrīśuka uvāca

evam(m) sa ṛṣiṇā''diṣṭam(ṅ), gṛhītvā śraddhayā''tmavān .

pūrṇaḥ(ś) śrutadharo rājan-nāha vīravratō muniḥ .. 45..

**ṛṣiṇā'' + diṣṭam(ṅ), śraddhayā''t+ mavān**

Śukadeva Gosvāmī said: When Śrī Nārāyaṇa Ṛṣi ordered him in this way, the self-possessed sage Nārada, whose vow is as heroic as a warrior's, accepted the command with firm faith. Now successful in all his purposes, he thought about what he had heard, O King, and replied to the Lord as follows.

नारद उवाच

नमस्तस्मै भगवते, कृष्णायामलकीर्तये ।

यो धत्ते सर्वभूताना- मभवायोशतीः(ख्) कलाः ॥ 46 ॥

nārada uvāca

namāstāsmāi bhagavata, kṛṣṇāyāmalakīrtaye .

yo dhatte sarvabhūtānā- mabhavāyośatīḥ(kh) kalāḥ .. 46..

kṛṣṇā+ yāmala+ kīrtaye, mabhavā+ yośatīḥ(kh)

Śrī Nārada said: I offer my obeisances to Him of spotless fame, the Supreme Lord Kṛṣṇa, who manifests His all-attractive personal expansions so that all living beings can achieve liberation.

इत्याद्यमृषिमानम्य, तच्छिष्यां(म्)श्च महात्मनः ।

ततोऽगादाश्रमं(म्) साक्षात्, पितुर्द्वैपायनस्य मे ॥ 47 ॥

ityādyamṛṣimānamya, tacchiṣyāṃ(m)śca mahātmanah .

tato'gādāśramam(m) sākṣāt, piturdvaipāyanāsya me .. 47..

ityād+ yamṛṣimā+ namya, tacchiṣ+ yāṃ(m)śca,

tato'gā+ dāśramam(m), pitur+ dvaipāya+ nasya

[Śukadeva Gosvāmī continued:] After saying this, Nārada bowed down to Śrī Nārāyaṇa Ṛṣi, the foremost of sages, and also to His saintly disciples. He then returned to the hermitage of my father, Dvaipāyana Vyāsa.

सभाजितो भगवता, कृतासनपरिग्रहः ।

तस्मै तद् वर्णयामास, नारायणमुखाच्छ्रुतम् ॥ 48 ॥

sabhājito bhagavata, kṛtāsanaparigrahaḥ .

tāsmāi tad varṇayāmāsa, nārāyaṇamukhācchrutam .. 48..

kṛtā+ sanaparigrahaḥ, nārāyaṇa+ mukhāc+ chrutam

Vyāsadeva, the incarnation of the Personality of Godhead, respectfully greeted Nārada Muni and offered him a seat, which he accepted. Nārada then described to Vyāsa what he had heard from the mouth of Śrī Nārāyaṇa Ṛṣi.

इत्येतद् वर्णितं(म्) राजन्, यत्रः(फ्) प्रश्नः(ख्) कृतस्त्वया ।

यथा ब्रह्मण्यनिर्देश्ये, निर्गुणेऽपि मनश्चरेत् ॥ 49 ॥



\*  
Ityetad varṇitam(m) rājan, yannaḥ(ph) prāśnaḥ(kh) kṛtastvayā .  
yathā brahmaṇyanirdeśye, nirguṇe'pi manaścaret .. 49..

kṛtas+ tvayā, brahmaṇya+ nirdeśye

Thus I have replied to the question you asked me, O King, concerning how the mind can have access to the Absolute Truth, which is indescribable by material words and devoid of material qualities.

योऽस्योत्प्रेक्षक आदिमध्यनिधने योऽव्यक्तजीवेश्वरो  
यः(स) सृष्ट्वेदमनुप्रविश्य ऋषिणा चक्रे पुरः(श) शास्ति ताः ।  
यं(म) सं(म)पद्य जहात्यजामनुशयी सुप्तः(ख) कुलायं(यँ) यथा  
तं(ङ्) कैवल्यनिरस्तयोनिमभयं(न्) ध्यायेदजस्रं(म्) हरिम् ॥ 50 ॥

yo'syotprekṣaka ādimādhyanidhane yo'vyaktajīveśvaro  
yaḥ(s) sṛṣṭvedamanūpraviśya ṛṣiṇā cakre puraḥ(ś) śāsti tāḥ .  
yaṁ(m) sam(m)pādya jahātyajāmanuśayī sūptaḥ(kh) kulāyaṁ(ṅ) yathā  
taṁ(ṅ) kaivalyanirastayonimabhayaṁ(n) dhyāyedajasraṁ(m) harim .. 50..

yo'syot+ prekṣaka, ādi+ Madhya+ nidhane, yo'vyakta+ jīveśvaro

sṛṣṭve+ damanu+ praviśya, jahāt+ yajā+ manuśayī,

kaivalya+ nirastayo+ nimabhayaṁ(n)

He is the Lord who eternally watches over this universe, who exists before, during and after its manifestation. He is the master of both the unmanifest material energy and the spirit soul. After sending forth the creation He enters within it, accompanying each living entity. There He creates the material bodies and then remains as their regulator. By surrendering to Him one can escape the embrace of illusion, just as a dreaming person forgets his own body. One who wants liberation from fear should constantly meditate upon Him, Lord Hari, who is always on the platform of perfection and thus never subject to material birth.

॥ इति श्रीमद्भागवते महापुराणे पारमहं(म्)स्यां(म्) सं(म्)हितायां(न्) दशमस्कन्धे  
उत्तरार्धे नारदनारायण सं(वँ)वादे वेदस्तुतिर्नाम सप्तशीतितमोऽध्यायः

\*  
iti śrīmadbhāgavate mahāpurāṇe pāramahaṃ(m)syāṃ(m)  
saṃ(m)hitāyāṃ(n) daśamāskāndhe uttarārdhe nāradaṅnārāyaṇa-  
saṃ(ṽ)vāde vedāstutirnāma sāptāśītītamō'dhyāyaḥ ..

ॐ पूर्णमदः(फ) पूर्णमिदं(म) पूर्णात्पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।।  
ॐ शान्तिः(श) शान्तिः(श) शान्तिः ।।

Om Pūrṇamadah(ph) Pūrṇamidam(m) PūrṇātPūrṇamudācyate|  
Pūrṇāsyā Pūrṇamādāya Pūrṇamevāvashiṣyate ||  
Om Shāntih(ś) Shāntih(ś) Shāntih ||