

# Chapter Twenty Nine

Talks Between Nārada and  
King Prācīnabarhi

|| 4.29.1 ||

prācīnabarhir uvāca  
bhagavaṁs te vaco 'smābhir  
na samyag avagamyate  
kavayas tad vijānanti  
na vyaṁ karma-mohitāḥ

Prācīnabarhi said: O great devotee (**bhagavan**)! I cannot completely understand (**asmābhir na samyag avagamyate**) your words (**te vacah**). The wise understand (**kavayah tad vijānanti**), but I cannot (**na vyaṁ**), since I am bewildered by karma (**karma-mohitāḥ**).

॥ 4.29.2 ॥

nārada uvāca

puruṣaṁ purañjanaṁ vidyād  
yad vyanakty ātmanaḥ puram  
eka-dvi-tri-catuṣ-pādam  
bahu-pādam apādakam

Nārada said: Know that Purañjana is the jīva (**puruṣaṁ purañjanaṁ vidyād**) who manifests his city or body (**yad vyanakty ātmanaḥ puram**) with one, two, three, or many legs, or without legs at all (**eka-dvi-tri-catuṣ-pādam bahu-pādam apādakam**).

|| 4.29.3 ||

yo 'vijñātāhṛtas tasya  
puruṣasya sakheśvaraḥ  
yan na vijñāyate pumbhir  
nāmabhir vā kriyā-guṇaiḥ

He who was described as unknown (**yah avijñāta āhṛtaḥ**), the friend of the jīva (**tasya puruṣasya sakhā**), is the Supreme Lord (**īśvaraḥ**), since man does not recognize him (**yad pumbhir na vijñāyate**) by his names, his actions or his qualities (**nāmabhir vā kriyā-guṇaiḥ**).

|| 4.29.4 ||

yadā jighṛkṣan puruṣaḥ  
kārtsnyena prakṛter guṇān  
nava-dvāram dvi-hastāṅghri  
tatrāmanuta sādhy iti

When the jīva desires to enjoy (**yadā jighṛkṣan puruṣaḥ**) the guṇas of prakṛti fully (**kārtsnyena prakṛter guṇān**), he thinks that (**amanuta**), among the different bodies (**tatra**), the one with nine openings (**nava-dvāram**), two hands and two feet (**dvi-hasta aṅghri**) is most suitable (**sādhy iti**).

॥ 4.29.5 ॥

buddhiṃ tu pramadāṃ vidyān  
mamāham iti yat-kṛtam  
yām adhiṣṭhāya dehe 'smin  
pumān bhukte 'kṣabhir guṇān

Know that the women is intelligence (actually ignorance) (**pramadāṃ tu buddhiṃ vidyāt**), which produces the concepts of I and mine (**mama aham iti yat-kṛtam**), taking shelter of which (**yām adhiṣṭhāya**), the jīva enjoys (**pumān bhukte**) the guṇas (**guṇān**) with his senses (**akṣabhir**) in the body (**asmin dehe**).

|| 4.29.6 ||

sakhāya indriya-gaṇā  
jñānaṁ karma ca yat-kṛtam  
sakhyas tad-vṛttayah prāṇah  
pañca-vṛttir yathoragah

The male friends are the senses (**sakhāya indriya-gaṇā**) by which knowledge and action is accomplished (**jñānaṁ karma ca yat-kṛtam**). The female friends are the actions of the senses (**sakhyas tad-vṛttayah**). The snake with five heads (**yathā uragah**) is the life air (**prāṇah**) with five different functions (**pañca-vṛttih**).

|| 4.29.7 ||

br̥had-balam̐ mano vidyād  
ubhayendriya-nāyakam  
pañcālāḥ pañca viṣayā  
yan-madhye nava-kham̐ puram

One should know that (**vidyād**) the powerful mind (**br̥had-balam̐ mano**) is the leader of the ten senses (**ubhaya indriya-nāyakam**). The Pañcāla states are the five sense objects (**pañcālāḥ pañca viṣayā**) within which the city of nine gates is situated (**yan-madhye nava-kham̐ puram**).



|| 4.29.8 ||

akṣiṇī nāsike karṇau  
mukhaṁ śiśna-gudāv iti  
dve dve dvārau bahir yāti  
yas tad-indriya-samyutaḥ

The nine gates are the two eyes, two nostrils, two ears (**akṣiṇī nāsike karṇau**), mouth, penis and anus (**mukhaṁ śiśna-gudāv iti**). The jīva goes out (**yah bahir yāti**) along with the senses (**tad-indriya-samyutaḥ**) through the doors (**dve dve dvārau**).

|| 4.29.9 ||

akṣiṇī nāsike āsyam  
iti pañca puraḥ kṛtāḥ  
dakṣiṇā dakṣiṇaḥ karṇa  
uttarā cottaraḥ smṛtaḥ  
paścime ity adho dvārau  
gudaṁ śiśnam ihocyate

The two eyes, two nostrils and mouth (**akṣiṇī nāsike āsyam**) are the eastern gates (**iti pañca puraḥ kṛtāḥ**) and the two ears are the southern and northern gates (**dakṣiṇā dakṣiṇaḥ karṇa uttarā ca cottaraḥ smṛtaḥ**). The penis and anus are the western gates (**paścime ity adho dvārau gudaṁ śiśnam iha ucyate**).

|| 4.29.10 ||

khadyotāvirmukhī cātra  
netre ekatra nirmite  
rūpaṃ vibhrājitaṃ tābhyāṃ  
vicaṣṭe cakṣuṣeśvaraḥ

The two gates named Khadyotā and Āvirmukhī (**khadyotā āvirmukhī ca**) which have been mentioned are the two eyes (**netre**) constructed side by side (**ekatra nirmite**). The city called Vibhrājita is the sense object called form (**rūpaṃ vibhrājitaṃ**). The jīva sees by the eye sense organ (**īśvaraḥ tābhyāṃ cakṣuṣā vicaṣṭe**).

॥ 4.29.11 ॥

**nalini nālini nāse**  
**gandhaḥ saurabha ucyate**  
**ghrāṇo 'vadhūto mukhyāsyam**  
**vipaṇo vāg rasavid rasaḥ**

The gates called Nalinī and Nālinī are the two nostrils (**nalini nālini nāse**). The place called Saurabha is the sense object smell (**gandhaḥ saurabha ucyate**). Avadhūta refers to the sense organ called the nose (**ghrāṇo avadhūtaḥ**). The gate called Mukhya is the mouth (**mukhya āsyam**). Vipañā is the voice (**vipaṇah vāg**). Rasajña is the sense organ called the tongue (**rasavid rasaḥ**).

॥ 4.29.12 ॥

āpaṇo vyavahāro 'tra  
citram andho bahūdanam  
pitṛhūr dakṣiṇaḥ karṇa  
uttaro devahūḥ smṛtaḥ

The place called Apaṇa is speaking (**āpaṇo vyavahārah**) and the place called Bahūdana is various types of food (**citram andho bahūdanam**). Pitṛhū is the right ear (**pitṛhūr dakṣiṇaḥ karṇa**) and Devahū is the left ear (**uttaro devahūḥ smṛtaḥ**).

|| 4.29.13 ||

pravṛttam ca nivṛttam ca  
śāstram pañcāla-samjñitam  
pitṛ-yānam deva-yānam  
śrotrāc chruta-dharād vrajet

With the sense organ called the ear (**śruta-dharāt**), the jīva hears scriptures encouraging enjoyment (**pravṛttam śāstram**) leading to Pitṛloka (**pitṛ-yānam vrajet**) (Dakṣaina-pañcāla) by the left ear (**śrotrāt pañcāla-samjñitam**), and he hears scriptures for liberation (**nivṛttam śāstram deva-yānam**) (Uttara-pañcāla) by the right ear (**śrotrāt**).

॥ 4.29.14 ॥

āsurī meḍhram arvāg-dvār  
vyavāyo grāmiṇām ratiḥ  
upastho durmadaḥ prokto  
nirṛtir guda ucyate

Āsurī, the lower door, is the penis (āsurī meḍhram arvāg-dvār). Sex life is the place called Grāmaka (vyavāyo grāmiṇām ratiḥ). Durmada is the sense organ called the penis (upastho durmadaḥ proktaḥ). The gate called Nirṛti is the anus (nirṛtir guda ucyate).

॥ 4.29.15 ॥

vaiśasaṁ narakam pāyur  
lubdhako 'ndhau tu me śṛṇu  
hasta-pādaḥ pumāns tābhyāṁ  
yukto yāti karoti ca

Vaiśaṣa, the sense object of the anus, means hell (**vaiśasaṁ narakam**). Lubdhaka is the anus sense organ (**lubdhakah pāyuh tu me śṛṇu**). The two blind men (**andhau**) are the hands and feet (**hasta-pādaḥ**), by which men (**tābhyāṁ yukto pumān**) perform action and move about (**yāti karoti ca**).



## Section I – 4.29.1-24 Narada explains the various characters in the allegorical story

Verse	Story Line
1	Pracinabarhisat to Narada: I cannot understand this story. Please explain.
2-3	Narada to Pracinabarhisat: Puranjana is the soul. City is the body. Unknown friend is the Supreme Lord
4	When the jīva desires to enjoy the guṇas of prakṛti fully, he thinks that, among the different bodies, the one with nine gates, two hands and two feet is most suitable (human body).
5-6	Wife is the intelligence. Her male friends are the senses, and female friends are the actions of the senses. The five hooded snake is the prana
7	Powerful mind is the leader of the ten senses. The Pañcāla states are the five sense objects.
8-9	The nine gates are the two eyes, two nostrils, mouth (eastern gates), two ears (northern and southern gates), penis and anus (western gates).
10-15	Puranjana is the jiva who goes through these nine gates which are the gross sense organs. The friends who accompany him through the gates are the subtle sense organs. The different cities to which they go together to enjoy are the various sense objects. For Example: The two gates named Khadyotā and Āvirmukhī which have been mentioned are the two eyes. The city called Vibhrājita is the sense object called form. The friend Dyuman who accompanies Puranjana is the subtle eye Caksu.

|| 4.29.16 ||

antaḥ-puraṁ ca hṛdayaṁ  
viṣūcir mana ucyate  
tatra moham prasādam vā  
harṣam prāpnoti tad-guṇaiḥ

The inner chamber refers to the heart (**antaḥ-puraṁ ca hṛdayaṁ**). His servant Viṣūci is the mind (**viṣūciḥ mana ucyate**). The jīva experiences (**tatra prāpnoti**) illusion, satisfaction, and joy (**moham prasādam vā harṣam**) through its natures of tamas, sattva and rajas (**tad-guṇaiḥ**).

|| 4.29.17 ||

yathā yathā vikriyate  
guṇākto vikaroti vā  
tathā tathopadraṣṭātmā  
tad-vṛttīr anukāryate

Whatever changes the intelligence undergoes during sleep (**yathā yathā vikriyate**) or however it transforms the senses during waking state (**vikaroti vā**), the jīva, contaminated by the qualities of the intelligence (**guṇākto upadraṣṭātmā**), imitates the intelligence's actions (**tathā tathā tad-vṛttīr anukāryate**).

|| 4.29.18-20 ||

deho rathas tv indriyāśvaḥ  
samvatsara-rayo 'gatiḥ  
dvi-karma-cakras tri-guṇa-  
dhvajah pañcāsu-bandhuraḥ

mano-raśmir buddhi-sūto  
hr̥n-nīḍo dvandva-kūbaraḥ  
pañcendriyārtha-prakṣepaḥ  
sapta-dhātu-varūthakaḥ

ākūtir vikramo bāhyo  
mṛga-tṛṣṇām pradhāvati  
ekādaśendriya-camūḥ  
pañca-sūnā-vinoda-kṛt

The chariot is the body (**deho rathah**). The horses are the senses (**indriya aśvaḥ**). Its speed is the force of time (**samvatsara-rayo agatiḥ**). The two wheels are sin and piety (**dvi-karma-cakraḥ**). The three flags are the guṇas (**tri-guṇa-dhvajah**). The five connecting rods are the five life airs (**pañca āsu-bandhuraḥ**). The bridle is the mind (**mano-raśmih**). The driver is the intelligence (**buddhi-sūto**). The seat is the heart (**hr̥d-nīḍo**). The two poles attached to the yoke are happiness and distress (**dvandva-kūbaraḥ**). The five weapons are the five sense objects (**pañca indriya-artha prakṣepaḥ**). The seven coverings are the seven dhātus (**sapta-dhātu-varūthakaḥ**). The five exploits are the actions of the action senses (**ākūtir vikramo bāhyo**). The eleven commanders are the eleven senses (**ekādaśa indriya-camūḥ**). Going hunting on the chariot (**mṛga-tṛṣṇām pradhāvati**) means seeking material pleasure through the five senses (**pañca-sūnā-vinoda-kṛt**).

॥ 4.29.21 ॥

samvatsaraś caṇḍavegaḥ  
kālo yenopalakṣitaḥ  
tasyāhāniha gandharvā  
gandharvyo rātrayaḥ smṛtāḥ  
haranty āyuhḥ parikrāntyā  
ṣaṣṭy-uttara-śata-trayam

Caṇḍavega is the year (**samvatsarah caṇḍavegaḥ**) by which time is perceived (**yena kālah upalakṣitaḥ**). The Gandharvas are the days (**ahāni iha gandharvā**) and the female Gandharvas are the nights (**gandharvyo rātrayaḥ smṛtāḥ**). By the rotation (**tasya parikrāntyā**) of 360 days and nights (**ṣaṣṭy-uttara-śata-trayam**) the life span decreases (**haranty āyuhḥ**).

॥ 4.29.22 ॥

kāla-kanyā jarā sākṣāl  
lokas tām nābhinandati  
svasāram jagṛhe mṛtyuḥ  
kṣayāya yavaneśvaraḥ

The daughter of Time is Old Age (**kāla-kanyā jarā**). People do not want to meet her (**lokah tām na abhinandati**). The King of the Yavana's is death (**mṛtyuḥ yavaneśvaraḥ**). He accepted her as a sister (**svasāram jagṛhe**) for destroying the world (**kṣayāya**).

|| 4.29.23-25 ||

ādhayo vyādhayas tasya  
sainikā yavanāś carāḥ  
bhūtopasargāśu-rayah  
prajvāro dvi-vidho jvarah

evam bahu-vidhair duḥkhair  
daiva-bhūtātma-sambhavaiḥ  
kliśyamānaḥ śataṁ varṣam  
dehe dehī tamo-vṛtaḥ

prāṇendriya-mano-dharmān  
ātmany adhyasya nirguṇah  
śete kāma-lavān dhyāyan  
mamāham iti karma-kṛt

The soldiers of the King of the Yavanas (**sainikā yavanāś carāḥ**) are mental and physical diseases (**ādhayah vyādhayah tasya**). He experiences difficulties in the body due to the elements (**bhūta upasarga āśu-rayah**). Prajvāra is fever of two types (**prajvāro dvi-vidho jvarah**). Thus the jīva, covered by ignorance (**evam tamo-vṛtaḥ dehī**), dwells in the body for a hundred years (**dehe śataṁ varṣam**), suffering (**kliśyamānaḥ**) from various pains (**bahu-vidhair duḥkhair**) due to body, mind and higher causes (**daiva-bhūta-ātma-sambhavaiḥ**). Imposing (**adhyasya**) the qualities of the life air, senses and mind (**prāṇa-indriya-mano-dharmān**) on his soul (**ātmany**), though he is actually without material qualities (**nirguṇah**), he performs actions, meditating on me and mine (**mama aham iti dhyāyan karma-kṛt**), and lies down on particles of enjoyment (**śete kāma-lavān**).

## Section I – 4.29.1-24 Narada explains the various characters in the allegorical story

15	The two blind men are the hands and feet, by which men perform action and move about.
16	The inner chamber refers to the heart. His servant Viṣūci is the mind. The jīva experiences illusion, satisfaction, and joy through its natures of tamas, sattva and rajas.
17	Puranjana imitating the actions of the queen (mentioned at the end of 25 <sup>th</sup> chapter) refers to the Jiva, who is contaminated by the intelligence, imitating the instructions of the intelligence
18-20	Explanation of the chariot described in chapter 26: The chariot is the body. The horses are the senses. Its speed is the force of time. The two wheels are sin and piety. The three flags are the guṇas. The five connecting rods are the five life airs. The reins are the mind. The driver is the intelligence. The seat is the heart. The two poles attached to the yoke are happiness and distress. The five weapons are the five sense objects. The seven coverings are the seven dhātus. The five exploits are the actions of the action senses. The eleven commanders are the eleven senses. Going hunting on the chariot means seeking material pleasure through the five senses.
21-22	Caṇḍavega is the year. The Gandharvas are the days and the female Gandharvas are the nights. Kala-kanya is old age and Yavana raja is the fear of death. He accepted her as a sister for destroying the world.
23-24	The Yavana soldiers are mental and physical diseases. Prajvara is death fever.



|| 4.29.26-27 ||

yadātmānam avijñāya  
bhagavantam param gurum  
puruṣas tu viśajjeta  
guṇeṣu prakṛteḥ sva-dr̥k

guṇābhimānī sa tadā  
karmāṇi kurute 'vaśaḥ  
śuklam kṛṣṇam lohitaṁ vā  
yathā-karmābhijāyate

When the jīva (**yadā ātmānam**), self seer (**sva-dr̥k**), forgetting the Supreme Lord (**bhagavantam avijñāya**), the supreme guru (**param gurum**), identifies with the guṇas (**guṇa abhimānī**) and becomes attached to the guṇas (**prakṛteḥ guṇeṣu viśajjeta**), he helplessly performs actions (**avaśaḥ karmāṇi kurute**) in sattva, rajas or tamas (**śuklam kṛṣṇam lohitaṁ vā**), and takes birth according to his actions (**yathā-karma abhijāyate**).

॥ 4.29.28 ॥

śuklāt prakāśa-bhūyiṣṭhāl  
lokān āpnoti karhicit  
duḥkhodarkān kriyāyāsāms  
tamaḥ-śokotkaṭān kvacit

By actions in sattva (**śuklāt**) he attains planets illuminated by knowledge (**prakāśa-bhūyiṣṭhāt lokān āpnoti**). Sometimes (**karhicit**) he attains planets whose final result is suffering (**duḥkha udarkān**), and filled with efforts for action (**kriyā āyāsān**). Sometimes he attains planets filled with ignorance and lamentation (**tamaḥ-śoka utkaṭān kvacit**).

॥ 4.29.29 ॥

kvacit pumān kvacic ca strī  
kvacin nobhayam andha-dhīḥ  
devo manuṣyas tiryag vā  
yathā-karma-guṇam bhavaḥ

This foolish jīva (**andha-dhīḥ**) is sometimes a man and sometimes he is a woman (**kvacit pumān kvacic ca strī**). Sometimes he is eunuch (**kvacit na ubhayam**). Sometimes he is a devatā, a human or an animal (**devah manuṣyah tiryag vā**). His birth takes place according to the guṇas and his actions (**yathā-karma-guṇam bhavaḥ**).

|| 4.29.30-31 ||

kṣut-parīto yathā dīnaḥ  
sārameyo gṛhaṁ gṛhaṁ  
caran vindati yad-diṣṭaṁ  
daṇḍam odanam eva vā

tathā kāmāśayo jīva  
uccāvaca-pathā bhraman  
upary adho vā madhye vā  
yāti diṣṭaṁ priyāpriyam

Just as a wretched dog (**yathā dīnaḥ sārameyah**), afflicted with hunger (**kṣut-parītaḥ**), wandering from house to house (**gṛhaṁ gṛhaṁ caran**), by fate (**yad-diṣṭaṁ**) sometimes gets the stick (**vindati daṇḍam**) and sometimes gets food (**odanam eva vā**), the jīva, full of desires (**tathā kāmāśayo jīva**), wandering on high or low roads (**ucca avaca-pathā bhraman**), by fate attains (**diṣṭaṁ yāti**) enjoyable or disagreeable bodies (**priya apriyam**) in the higher, middle or lower planets (**upary adho vā madhye vā**).

But humans are not dogs. They can always perform some Vedic Prayascitta to overcome the sufferings.

|| 4.29.32 ||

duḥkheṣv ekatareṇāpi  
daiva-bhūtātma-hetuṣu  
jīvasya na vyavacchedaḥ  
syāc cet tat-tat-pratikriyā

Even if there is a remedy (**vyavacchedaḥ syāt cet**), there is no cessation (**na tat-tat-pratikriyā**) of even one of the jīva's miseries (**ekatareṇa api jīvasya duḥkheṣu**) caused by fate, other beings, his body and mind (**daiva-bhūta-ātma-hetuṣu**).

|| 4.29.33 ||

yathā hi puruṣo bhāram  
śirasā gurum udvahan  
tam skandhena sa ādhatte  
tathā sarvāḥ pratikriyāḥ

All the remedies (**tathā sarvāḥ pratikriyāḥ**) are similar to a man (**yathā hi puruṣah**) who, carrying a heavy burden on his head (**śirasā gurum bhāram udvahan**), places it on his shoulder (**tam skandhena ādhatte**).

## Section II – 4.29.25-51 Narada tells about the futility of Karma-Kanda mentality and glorifies Bhakti

Verse	Story Line
25	Actually the soul is sac-cit-ananda. It need not suffer material pangs. But, because of identifying with mind, senses and prana he undergoes suffering like hunger and thirst (qualities of prana), lust and greed (qualities of mind), and heat, cold, blindness etc. (qualities of the senses). Thus identifying, he performs activities for sense gratification
26-27	In such a state the jiva forgets the Supreme Lord and identifies with the guṇas, and becomes attached to the guṇas. Thus he helplessly performs actions, being pushed by the modes, and takes birth according to his actions.
28-29	By actions in sattva he goes to higher planets. By actions in rajas he remains in middle planets and by actions in tamas he goes to lower planets
29	Sometimes he gets a male body, sometimes a female body, a devata body or an animal body according to his gunas and actions. (This is why Puranjana became a woman in his next life).
30-31	Thus, by force of fate, he sometimes gets a favourable body and sometimes an unfavourable body, just as a wretched dog sometimes gets food and sometimes gets the stick
32-33	But humans are not dogs. They can always perform some Vedic Prayascitta to overcome the sufferings. – No. Actually, such Prayascittas do not destroy any sufferings. Such Prayascittas are similar to a man who, carrying a heavy burden on his head, places it on his shoulder.

But why wouldn't the Prayascitta destroy the sufferings?

|| 4.29.34 ||

naikāntataḥ pratīkāraḥ  
karmaṇām karma kevalam  
dvayaṁ hy avidyopasṛtaṁ  
svapne svapna ivānagha

O sinless King (**anagha**)! There is no remedy (**na ekāntataḥ pratīkāraḥ**) for action by more action (**karmaṇām karma kevalam**). Both the sinful act and the remedial measure take shelter of ignorance (**dvayaṁ hy avidyā upasṛtaṁ**). It is like the suffering in a dream while one sleeps (**svapne svapna iva**).



But, aren't happiness and distress qualities of the body? Where is the suffering for the jīva who is dissociated from the body? What is the use of trying to destroy suffering that does not exist?

|| 4.29.35 ||

arthe hy avidyamāne 'pi  
saṁsṛtir na nivartate  
manasā liṅga-rūpeṇa  
svapne vicarato yathā

Though suffering does not really exist (**arthe hy avidyamāne api**), saṁsāra will never cease (**saṁsṛtir na nivartate**), as long as the conception of suffering continues (**implied**), just as the suffering in a dream will never cease for the jīva wandering about with the covering of the mind (**manasā liṅga-rūpeṇa svapne vicarato yathā**), as long as he identifies with the dream (**implied**).

How then can one destroy this samsara?

|| 4.29.36-37 ||

athātmano 'rtha-bhūtasya  
yato 'nārtha-paramparā  
saṁsṛtis tad-vyavacchedo  
bhaktyā paramayā gurau

vāsudeve bhagavati  
bhakti-yogaḥ samāhitaḥ  
sadhricīnena vairāgyam  
jñānam ca janayiṣyati

For the jīva who is actually a spiritual entity (**atha ātmano artha-bhūtasya**), from whose ignorance arises the unending succession of miseries (**yatah anārtha-paramparā**) birth after birth (**saṁsṛtiḥ**), that misery ceases (**tad-vyavacchedaḥ**) by pure bhakti to the guru (**bhaktyā paramayā gurau**). The stage of prema-bhakti (**bhakti-yogaḥ**) completely dedicated to Vāsudeva (**vāsudeve bhagavati samāhitaḥ**) produces (**janayiṣyati**) complete jñāna and vairāgya (**sadhricīnena jñānam ca vairāgyam**).

## Who can attain this Prema?

|| 4.29.38 ||

so 'cirād eva rājarṣe  
syād acyuta-kathāśrayaḥ  
śṛṇvataḥ śraddadhānasya  
nityadā syād adhīyataḥ

O saintly King (**rāja rṣe**)! One who hears (**śṛṇvataḥ**) and studies (**adhīyataḥ**) regularly (**nityadā**) with faith (**śraddadhānasya**) very soon attains (**sah acirād eva syād**) bhakti-yoga in the form of shelter of topics of the Lord (**acyuta-kathāśrayaḥ**) to attain prema (**implied**).

What is an ideal atmosphere to cultivate that Prema? What happens in such an association?

|| 4.29.39-40 ||

yatra bhāgavatā rājan  
sādhavo viśadāśayāḥ  
bhagavad-guṇānukathana-  
śravaṇa-vyagra-cetasah

tasmin mahan-mukharitā madhubhic-caritra-  
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti  
tā ye pibanty avitr̥ṣo nṛpa gāḍha-karṇais  
tān na spr̥śanty aśana-tr̥ḍ-bhaya-śoka-mohāḥ

Where there are devotees (**yatra bhāgavatā**) with pure hearts and proper conduct (**sādhavo viśada āśayāḥ**), who are eager to hear (**śravaṇa-vyagra-cetasah**) discussions of the qualities of the Lord (**bhagavad-guṇa-anukathana**), profuse streams of nectar (**pīyūṣa-śeṣa-saritaḥ**) of the pastimes of the Lord (**madhubhit-caritra**) emanating from the mouths of the saintly devotees (**mahat-mukharitā**), the mahāprasāda of the devotees, flow everywhere (**paritaḥ sravanti**). Those who drink (**ye pibanty**) that nectar (**tā**) with firm ears (**gāḍha-karṇaih**), with constant thirst (**avitr̥ṣo**), O King (**nṛpa**), will not be touched (**na spr̥śanty**) by hunger, thirst, fear, lamentation and illusion (**aśana-tr̥ḍ-bhaya-śoka-mohāḥ**).

## Section II – 4.29.25-51 Narada tells about the futility of Karma-Kanda mentality and glorifies Bhakti

Verse	Story Line
25	Actually the soul is sac-cit-ananda. It need not suffer material pangs. But, because of identifying with mind, senses and prana he undergoes suffering like hunger and thirst (qualities of prana), lust and greed (qualities of mind), and heat, cold, blindness etc. (qualities of the senses). Thus identifying, he performs activities for sense gratification
26-27	In such a state the jiva forgets the Supreme Lord and identifies with the guṇas, and becomes attached to the guṇas. Thus he helplessly performs actions, being pushed by the modes, and takes birth according to his actions.
28-29	By actions in sattva he goes to higher planets. By actions in rajas he remains in middle planets and by actions in tamas he goes to lower planets
29	Sometimes he gets a male body, sometimes a female body, a devata body or an animal body according to his gunas and actions. (This is why Puranjana became a woman in his next life).
30-31	Thus, by force of fate, he sometimes gets a favourable body and sometimes an unfavourable body, just as a wretched dog sometimes gets food and sometimes gets the stick
32-33	But humans are not dogs. They can always perform some Vedic Prayascitta to overcome the sufferings. – No. Actually, such Prayascittas do not destroy any sufferings. Such Prayascittas are similar to a man who, carrying a heavy burden on his head, places it on his shoulder.

## Section II – 4.29.25-51 Narada tells about the futility of Karma-Kanda mentality and glorifies Bhakti

34 But why wouldn't the Prayascitta destroy the sufferings? – This is because both the sinful act and the Prayascitta take shelter of ignorance, since both are caused by tamas and rajas.

35 But, isn't happiness and distress qualities of the body? Where is the suffering for the jīva who is dissociated from the body? What is the use of trying to destroy suffering that does not exist? – True. But, as long as the jiva identifies with the body, his suffering is real, just as the suffering in a dream will never cease for the jīva as long as he identifies with the dream. Therefore, the only solution to get out of suffering is to destroy samsara altogether.

36-37 How then can one destroy this samsara? – This is possible only through bhakti to Guru and Krishna. When this bhakti matures into Prema, then it gives rise to complete knowledge and renunciation which are symptoms of a person who has destroyed samsara

38 Who can attain this Prema? - One who hears and studies Krsna-Katha daily with full faith

39-40 What is an ideal atmosphere to cultivate that Prema? – One should be in the association of devotees with pure hearts and proper conduct and who are eager to hear discussions of the qualities of the Lord.

What happens in such an association? – In such a place, automatically lot of Krsna-Katha discussion happens. Those who drink that nectar with firm ears and with constant thirst will not be touched by hunger, thirst, fear, lamentation and illusion (These are the qualities of those who are suffering from samsara).

|| 4.29.41 ||

etair upadruto nityam  
jīva-lokaḥ svabhāvajaiḥ  
na karoti harer nūnam  
kathāmṛta-nidhau ratim

Those who (**jīva-lokaḥ**) are constantly disturbed (**upadrutah nityam**) by habitual hunger, thirst, fear, lamentation and illusion (**svabhāvajaiḥ etaih**) can never develop attraction (**na karoti nūnam ratim**) for the ocean of nectar of topics concerning the Lord (**harer kathāmṛta-nidhau**).

But, don't the scriptures glorify the path of jñāna by telling that “the knower of ātmā surpasses lamentation”? What is the use of bhakti for the jñānīs?

|| 4.29.42-44 ||

prajāpati-patiḥ sākṣād  
bhagavān giriśo manuḥ  
dakṣādayaḥ prajādhyaḥ  
naiṣṭhikāḥ sanakādayaḥ

marīcir atry-aṅgirasau  
pulastyaḥ pulahaḥ kratuḥ  
bhṛgur vasiṣṭha ity ete  
mad-antā brahma-vādināḥ

adyāpi vācas-patayas  
tapo-vidyā-samādhibhiḥ  
paśyanto 'pi na paśyanti  
paśyantam paramēśvaram

Omniscient Brahmā, the father of all progenitors (**bhagavān prajāpati-patiḥ sākṣād**), Śiva, Manu (**giriśo manuḥ**), Dakṣa and the other rulers of humankind (**dakṣa ādayaḥ prajā adhyaḥ**), the four Kumāras (**naiṣṭhikāḥ sanakādayaḥ**), Marīci, Atri, Aṅgirā (**marīcir atry-aṅgirasau**), Pulastya, Pulaha, Kratu (**pulastyaḥ pulahaḥ kratuḥ**), Bhṛgu, Vasiṣṭha (**bhṛgur vasiṣṭha ity ete**), and I as well (**mad-antā**), though we know the Vedas (**brahma-vādināḥ**) and skilful at speaking (**vācas-patayah**) and though even today (**adyāpi**) we reflect upon the Supreme Lord (**paśyantah api**) by austerity, knowledge and concentration (**tapo-vidyā-samādhibhiḥ**), cannot see the Lord (**na paśyanti**) who sees everything (**paśyantam**).



If the jnanis cannot understand the Lord, then what to speak of those involved in Karma-Kanda like you?

|| 4.29.45 ||

śabda-brahmaṇi duṣpāre  
caranta uru-vistare  
mantra-liṅgair vyavacchinnaṃ  
bhajanto na viduḥ param

Those who study the Vedas (**duṣpāre śabda-brahmaṇi carantah**), vast in meaning and words (**uru-vistare**), and who worship (**bhajantah**) the devatās distinguished by typical markings and mantras (**mantra-liṅgair vyavacchinnaṃ**), do not know the Supreme Lord (**na viduḥ param**).

How then can one give up the absorption to the Karma-Kanda activities?

|| 4.29.46 ||

yadā yasyānugṛhṇāti  
bhagavān ātma-bhāvitaḥ  
sa jahāti matim loke  
vede ca pariniṣṭhitām

When the Lord (**yadā bhagavān**) shows mercy to the devotee (**ātma-bhāvitaḥ yasya anugṛhṇāti**), the devotee gives up (**sah jahāti**) thinking (**pariniṣṭhitām matim**) of karma-kāṇḍa and material affairs (**loke vede ca**).

Therefore give up this Karma-Kanda which does not give any  
substantial results

|| 4.29.47 ||

tasmāt karmasu barhiṣmann  
ajñānād artha-kāśiṣu  
mārtha-drṣṭim kṛthāḥ śrotra-  
sparśiṣv asprṣṭa-vastuṣu

O King Prācīnabarhiṣat (**barhiṣmann**)! Therefore (**tasmāt**), out of ignorance (**ajñānād**), never make your ultimate goal of life (**mā artha-drṣṭim kṛthāḥ**) prescribed karmas (**karmasu**), which appear to be legitimate goals (**artha-kāśiṣu**), which are pleasing to hear about (**śrotra-sparśiṣu**), but which do not produce substantial results (**asprṣṭa-vastuṣu**).

If this is the truth, then why do my priests make me do all these sacrifices?

|| 4.29.48 ||

svam lokam na vidus te vai  
yatra devo janārdanaḥ  
āhur dhūmra-dhiyo vedam  
sakarmakam atad-vidaḥ

Foolish people (**atad-vidaḥ**) do not know the Lord's planet (**svam lokam na viduh**) where the Lord resides (**yatra devo janārdanaḥ**). Not knowing the Vedas (**dhūmra-dhiyah**), they speak of the Vedas (**vedam āhuh**) in terms of prescribed karmas alone (**sakarmakam vai**).

Therefore give up this Karma-Kanda and understand what is real activity and real knowledge.

|| 4.29.49 ||

āstīrya darbhaiḥ prāg-agraiḥ  
kārtsnyena kṣiti-maṇḍalam  
stabdho bṛhad-vadhān mānī  
karma nāvaiṣi yat param  
tat karma hari-toṣam yat  
sā vidyā tan-matir yayā

Covering the whole earth (**kārtsnyena āstīrya kṣiti-maṇḍalam**) with kuśa grass (**darbhaiḥ**), with tips facing east (**prāg-agraiḥ**), thinking yourself a great sacrificer because of sacrificing animals (**bṛhad-vadhān mānī**), and misbehaving (**stabdhah**), you do not know the supreme activity (**na avaiṣi param karma**). That activity which is pleasing the Lord (**yat karma hari-toṣam**) is the real activity (**tat param karma**). That knowledge by which one concentrates on the Lord is knowledge (**sā vidyā yayā tad-matih**).

But why so much emphasis on pleasing the Lord?

|| 4.29.50 ||

harir deha-bhṛtām ātmā  
svayaṁ prakṛtir īśvaraḥ  
tat-pāda-mūlaṁ śaraṇaṁ  
yataḥ kṣemo nṛṇām iha

The Supreme Lord is the soul of all beings (**harir deha-bhṛtām ātmā**). He is the mother and the father of the universe (**svayaṁ prakṛtir īśvaraḥ**). His feet are the shelter of all beings (**tat-pāda-mūlaṁ śaraṇaṁ**). From those feet arise all auspiciousness (**yataḥ kṣemo nṛṇām iha**).

Therefore, the truly Learned Person is.....

|| 4.29.51 ||

sa vai priyatamaś cātmā  
yato na bhayam aṅv api  
iti veda sa vai vidvān  
yo vidvān sa gurur hariḥ

The Lord is most beloved (**sa vai priyatamah**), though the jīva is also dear (**ātmā ca**), because from worshipping the Lord there is not the least fear or suffering (**yato na bhayam aṅv api**). He who knows the two ātmās is learned (**iti veda sa vai vidvān**). Such a learned person should be considered your guru (**yo vidvān sa guruh**) and should be worshipped like the Lord (**hariḥ**).

## Section II – 4.29.25-51 Narada tells about the futility of Karma-Kanda mentality and glorifies Bhakti

Verse	Story Line
25	Actually the soul is sac-cit-ananda. It need not suffer material pangs. But, because of identifying with mind, senses and prana he undergoes suffering like hunger and thirst (qualities of prana), lust and greed (qualities of mind), and heat, cold, blindness etc. (qualities of the senses). Thus identifying, he performs activities for sense gratification
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35 But, isn't happiness and distress qualities of the body? Where is the suffering for the jīva who is dissociated from the body? What is the use of trying to destroy suffering that does not exist? – True. But, as long as the jiva identifies with the body, his suffering is real, just as the suffering in a dream will never cease for the jīva as long as he identifies with the dream. Therefore, the only solution to get out of suffering is to destroy samsara altogether.

36-37 How then can one destroy this samsara? – This is possible only through bhakti to Guru and Krishna. When this bhakti matures into Prema, then it gives rise to complete knowledge and renunciation which are symptoms of a person who has destroyed samsara

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39-40 What is an ideal atmosphere to cultivate that Prema? – One should be in the association of devotees with pure hearts and proper conduct and who are eager to hear discussions of the qualities of the Lord.

What happens in such an association? – In such a place, automatically lot of Krsna-Katha discussion happens. Those who drink that nectar with firm ears and with constant thirst will not be touched by hunger, thirst, fear, lamentation and illusion (These are the qualities of those who are suffering from samsara).

## Section II – 4.29.25-51 Narada tells about the futility of Karma-Kanda mentality and glorifies Bhakti

- 41 On the other hand, those who are constantly disturbed by habitual hunger, thirst, fear, lamentation and illusion can never develop attraction for the ocean of nectar of topics concerning the Lord.
- 42-44 But, don't the scriptures glorify the path of jñāna by telling that "the knower of ātmā surpasses lamentation"? What is the use of bhakti for the jñānīs? – Even great people like Brahma, the great sages and I only reflect upon the Supreme Lord by austerities and meditation, but cannot see and understand Him. What then to speak of the other inferior jnanis. He can be seen and understood only by bhakti.
- 45 If the jnanis cannot understand the Lord, then what to speak of those involved in Karma-Kanda like you?
- 46 How then can one give up the absorption to the Karma-Kanda activities? – This is possible only when the Lord showers His mercy upon that person. But for that, he has to be devoted to the Supreme Lord.
- 47 Therefore give up this Karma-Kanda which does not give any substantial results
- 48 Then why do my priests make me do these sacrifices? – This is because they don't know about Vaikuntha. That is why they speak only about the Karma-Kanda section of the vedas
- 49 Therefore give up this Karma-Kanda and knowledge concerning Karma-Kanda, and understand what is real activity and real knowledge. What is real activity and real knowledge? – Any activity that pleases the Lord is real activity. That knowledge by which one concentrates on the Lord is real knowledge.
- 50 But why so much emphasis on pleasing the Lord? – It is because He is the soul of all beings, the mother and father of all. His feet bestows all auspiciousness and is the shelter of all beings
- 51 A person who thus knows properly the constitutional position of the Lord and the jivatma is a truly learned person, and he should be accepted as a spiritual master and worshipped like the Lord Himself.

Sensing that Pracinabarhi might decide to stay back till the Pracetas come back so that he could hand over the kingdom to them, Narada speaks another allegorical story of a deer to hasten Pracinabarhi's exit from his palace

|| 4.29.52 ||

nārada uvāca

praśna evaṁ hi sañchinno  
bhavataḥ puruṣarṣabha  
atra me vadato guhyam  
niśāmaya suniścitam

Nārada said: O best of men (**puruṣa rṣabha**)! Thus your question has been answered (**evaṁ bhavataḥ praśna sañchinnah**). Please hear from me (**atra vadato niśāmaya**) a secret I have ascertained (**guhyam me suniścitam**).

Search out that deer who, neglecting the tiger in front of him and the hunter behind him, is engrossed in eating the grass, enjoying with his mate and in enjoying the sweet singing of the bees

|| 4.29.53 ||

kṣudram caram sumanasām śaraṇe mithitvā  
raktam ṣaḍaṅghri-gaṇa-sāmasu lubdha-karṇam  
agre vṛkān asu-tr̥po 'vigaṇayya yāntam  
pṛṣṭhe mṛgam mṛgaya lubdhaka-bāṇa-bhinnam

Search out the deer (**mṛgam mṛgaya**), who is grazing on grass (**kṣudram caram**), enjoying with his mate (**mithitvā raktam**) in garden of flowers (**sumanasām śaraṇe**), his ears attracted (**lubdha-karṇam**) to the songs of swarms of bees (**ṣaḍaṅghri-gaṇa-sāmasu**), moving about (**yāntam**) without considering (**avigaṇayya**) the hungry tigers (**asu-tr̥po vṛkān**) in front of him (**agre**), with a hunter behind him (**pṛṣṭhe lubdhaka**) ready to shoot him with his arrows (**bāṇa-bhinnam**).

What???? Where will I search for such a Deer?

|| 4.29.54 ||

sumanaḥ-sama-dharmanām strīṇām śaraṇa āśrame puṣpa-madhu-gandhavat kṣudratamaṁ kāmya-karma-vipākajaṁ kāma-sukha-lavaṁ jaihvyaupasthyādi vicinvantaṁ mithunī-bhūya tad-abhiniveśita-manasaṁ ṣaḍaṅghri-gaṇa-sāma-gītavad atimanoḥara-vanitādi-janālāpeṣv atitarāṁ atipralobhita-karṇam agre vṛka-yūthavad ātmana āyur harato 'ho-rātrān tān kāla-lava-viśeṣān avigaṇayya gr̥heṣu viharantaṁ pṛṣṭhata eva parokṣam anupravṛtto lubdhakaḥ kṛtānto 'ntaḥ śareṇa yam iha parāvidhyati tam imam ātmānam aho rājan bhinna-hṛdayaṁ draṣṭum arhasīti.

While you contemplate (**vicinvantaṁ**) the drop of sense enjoyment (**kāma-sukha-lavaṁ**) from the tongue and genital (**jaihvya upasthya ādi**) arising as a result of kāmya-karmas (**kāmya-karma-vipākajaṁ**), which is actually insignificant (**kṣudratamaṁ**), like the sweet fragrance of flowers which fades away (**puṣpa-madhu-gandhavat**), in the āśrama or garden of women (**strīṇām śaraṇa āśrame**) who are beautiful like flowers (**sumanaḥ-sama-dharmanām**), with your mind absorbed in sex life (**mithunī-bhūya tad-abhiniveśita-manasaṁ**) like the deer with his mate (**implied**), with your ears extremely greedy (**atitarāṁ atipralobhita-karṇam**) for attractive gossip with women (**atimanoḥara-vanitādi-jana ālāpeṣu**), which similar to the songs of the bees (**ṣaḍ-aṅghri-gaṇa-sāma-gītavad**), while you play in houses (**gr̥heṣu viharantaṁ**) without considering each second of time (**tān kāla-lava-viśeṣān avigaṇayya**) or the days and the nights (**aho-rātrān**), which steal way your life (**ātmana āyur harataḥ**) like a pack of wolves (**vṛka-yūthavad**) hiding in front (**agre**) — death (**kṛtāntaḥ**), like a unseen hunter lurking behind (**parokṣam pṛṣṭhata anupravṛtto lubdhakaḥ iva**), pursues you (**parāvidhyati**) with his arrow that pierces the heart (**antaḥ śareṇa**). O King (**rājan**)! You should understand (**draṣṭum arhasi**) that the deer (**tam imam**), pierced in the heart (**bhinna-hṛdayaṁ**), is you (**ātmānam**).

Meditating on the actions of the deer, give up this materialistic Karma-Kanda and accept the simple cottage of the devotees

|| 4.29.55 ||

sa tvam vicakṣya mṛga-ceṣṭitam ātmano 'ntaś  
cittam niyaccha hr̥di karṇa-dhunīm ca citte  
jahy aṅganāśramam asattama-yūtha-gātham  
prīṇīhi haṁsa-śaraṇam virama krameṇa

Hearing and reflecting on the actions of the deer (**karṇa-dhunīm vicakṣya mṛga-ceṣṭitam**), fix your mind within yourself in the heart (**tvam ātmano antah hr̥di cittam niyaccha**), and understand the futility of the attractive results of karma (**implied**). Give up household life (**jahy aṅganā-āśramam**) and the topics discussed by materialists (**asattama-yūtha-gātham**). Accept the simple cottage of the devotees (**prīṇīhi haṁsa-śaraṇam**). Gradually become detached (**virama krameṇa**).

## Section III – 4.29.52-55 Narada speaks about the story of a deer to expedite Pracinabarhi's renunciation

Verse	Story Line
	Sensing that Pracinabarhi might decide to stay back till the Pracetas come back so that he could hand over the kingdom to them, Narada speaks another allegorical story of a deer to hasten Pracinabarhi's exit from his palace
52	<b>Narada to Pracinabarhi:</b> Thus I have answered your question. Now, you please hear a secret from me.
53	Search out that deer who, neglecting the tiger in front of him and the hunter behind him, is engrossed in eating the grass, enjoying with his mate and in enjoying the sweet singing of the bees
54	<b>Now what does that mean?</b> - That deer is none other than you. Your desire to enjoy the senses of tongue and genitals is like the deer enjoying grass and with his mate. Your desire to enjoy the sweet gossip of women is like the deer enjoying the sweet singing of the bees. But the tiger of time and the hunter of death are awaiting you
55	Meditating on the actions of the deer, give up this materialistic Karma-Kanda and accept the simple cottage of the devotees

॥ 4.29.56 ॥

rājovāca

śrutam anvīkṣitam brahman  
bhagavān yad abhāṣata  
naitaj jānanty upādhyāyāḥ  
kim na brūyur vidur yadi

The King said: O brāhmaṇa (**brahman**)! I have heard and considered (**śrutam anvīkṣitam**) what you have spoken (**bhagavān yad abhāṣata**). The teachers do not know this (**na etat jānanty upādhyāyāḥ**). If they knew (**yadi viduh**), why did they not tell me (**kim na brūyuh**)?



॥ 4.29.57 ॥

saṁśayo 'tra tu me vipra  
sañchinnas tat-kṛto mahān  
ṛṣayo 'pi hi muhyanti  
yatra nendriya-vṛttayah

O brāhmaṇa (**vipra**)! You have destroyed my great doubt (**me saṁśayah sañchinnah**) created by these teachers (**tat-kṛto**) by your teachings (**mahān**). Even sages who have controlled the senses (**indriya-vṛttayah ṛṣayah api**) are bewildered (**muhyanti**).

॥ 4.29.58 ॥

karmāṇy ārabhate yena  
pumān iha vihāya tam  
amutrānyena dehena  
juṣṭāni sa yad aśnute

Giving up the body (**tam vihāya**) by which he performs actions (**yena karmāṇy ārabhate**), a person (**sah pumān**) then enjoys the results (**juṣṭāni aśnute**) in a different body (**anyena dehena**) on another planet after death (**amutra**).

|| 4.29.59 ||

iti veda-vidāṁ vādaḥ  
śrūyate tatra tatra ha  
karma yat kriyate proktaṁ  
parokṣaṁ na prakāśate

This statement is heard from the knowers of the Vedas (**iti vādaḥ veda-vidāṁ śrūyate tatra tatra ha**). Also, the action prescribed in the Vedas (**karma yat proktaṁ**) that is performed (**kriyate**) disappears with the end of the act (**parokṣaṁ**), and its future result also is absent (**na prakāśate**).

|| 4.29.60 ||

nārada uvāca

yenaivārabhate karma

tenaivāmutra tat pumān

bhukte hy avyavadhānena

liṅgena manasā svayam

Nārada said: One enjoys the results (**pumān bhukte**) after death (**amutra**) by the same body (**tena eva**) which performed the actions while living (**yena eva ārabhate karma**)--through the subtle body with the mind as the principal sense organ (**liṅgena manasā svayam**), without obstruction of the gross body (**avyavadhānena**).

|| 4.29.61 ||

śayānam imam utsrjya  
śvasantaṁ puruṣo yathā  
karmātmāny āhitaṁ bhunkte  
tādrśenetareṇa vā

Just as a sleeping person (**yathā śayānam puruṣah**) gives up his identity as a waking person (**imam śvasantaṁ utsrjya**) and experiences (**bhunkte**) actions in the mind (**karma āhitaṁ ātmāny**) through impressions while dreaming (**implied**), so the person after death enjoys on another planet (**itareṇa**) with a gross body similar to the dream body (**tādrśena**).

|| 4.29.62 ||

mamaite manasā yad yad  
asāv aham iti bruvan  
gr̥hṇīyāt tat pumān rāddham  
karma yena punar bhavaḥ

Saying (**iti bruvan**) “This is mine (**mama ete**) or I am this person (**asāv aham**),” the jīva identifies with his gross body and performs action (**yad yad gr̥hṇīyāt**). The jīva then receives the results of that action in his subtle body (**pumān gr̥hṇīyāt tat rāddham**). By that action performed with a certain identity (**karma yena**), the jīva then takes birth with another gross body (**punar bhavaḥ**).

|| 4.29.63 ||

yathānumīyate cittam  
ubhayair indriyehitaiḥ  
evam prāg-dehajam karma  
lakṣyate citta-vṛttibhiḥ

Just as one can infer the citta (**yathā anumīyate cittam**) by the knowledge senses and action senses (**ubhayair indriya īhitaiḥ**), one can infer the actions in the previous gross body (**evam prāg-dehajam karma lakṣyate**) by the present functioning of citta (**citta-vṛttibhiḥ**).

|| 4.29.64 ||

nānubhūtaṁ kva cānena  
dehenādr̥ṣṭam aśrutam  
kadācid upalabhyeta  
yad rūpaṁ yādṛg ātmani

Sometimes (**kadācid**) one experiences (**upalabhyeta**) objects (**yad rūpaṁ**) in the mind (**ātmani**) in the present body (**anena dehena**) which have not been experienced (**na kva ca anubhūtaṁ**), seen or heard in this life (**adr̥ṣṭam aśrutam**), with particular forms and varieties (**yādṛg**).



॥ 4.29.65 ॥

tenāsyā tādṛśam rājaḥ  
liṅgino deha-sambhavam  
śraddhatsvānanubhūto 'rtho  
na manaḥ spraṣṭum arhati

O King (**rājan**)! Please believe (**śraddhatsva**) that these forms (**tādṛśam**) arise from experiences in previous bodies of the jīva (**asya liṅgino deha-sambhavam**). It is not possible (**na arhati**) for anything (**arthah**) to appear in the mind (**manaḥ spraṣṭum**) which has not been previously experienced (**ananubhūtah**).

|| 4.29.66 ||

mana eva manuṣyasya  
pūrva-rūpāṇi śamsati  
bhaviṣyataś ca bhadrām te  
tathāiva na bhaviṣyataḥ

Good fortune to you (**bhadrām te**)! The mind of man (**manuṣyasya manah**) indicates (**śamsati**) his past forms (**pūrva-rūpāṇi**) and his future forms (**bhaviṣyataḥ ca**) and indicates as well (**tathā eva**) whether he will not take another birth at all (**na bhaviṣyataḥ**).

|| 4.29.67 ||

adr̥ṣṭam aśrutam cātra  
kvacin manasi dr̥śyate  
yathā tathānumantavyam  
deśa-kāla-kriyāśrayam

Sometimes one sees in the mind (**kvacid manasi dr̥śyate**) things that are impossible to see or hear in this life (**adr̥ṣṭam aśrutam ca atra**). These things should be understood (**yathā tathā anumantavyam**) to be experiences dependent on a place, time and action (**deśa-kāla-kriyā āśrayam**).

॥ 4.29.68 ॥

sarve kramānurodhena  
manasīndriya-gocarāḥ  
āyānti bahuśo yānti  
sarve samanaso janāḥ

All jīvas are endowed with subtle bodies (**sarve janāḥ samanasaḥ**). All experiences of the senses (**sarve indriya-gocarāḥ**) come and go (**āyānti bahuśo yānti**) in the mind (**manasi**) in a particular sequence (**krama anurodhena**).

|| 4.29.69 ||

sattvaika-niṣṭhe manasi  
bhagavat-pārśva-vartini  
tamaś candramasīvedam  
uparajyāvabhāstate

If one's mind is situated in śuddha-sattva (**manasi sattva eka-niṣṭhe**), by the side of the Lord (**bhagavat-pārśva-vartini**), sometimes one sees (**avabhāstate**) the whole universe directly (**idam uparajya**), just as Rāḥu occasionally approaches the moon (**tamah candramasi iva**).

|| 4.29.70 ||

nāham mameti bhāvo 'yam  
puruṣe vyavadhīyate  
yāvad buddhi-mano-'kṣārtha-  
guṇa-vyūho hy anādimān

The connection with the gross body expressed through me and mine (**aham mama iti bhāvah**) does not cease (**na vyavadhīyate**) for the jīva (**ayam puruṣe**) as long as (**yāvad**) the beginningless subtle body (**anādimān guṇa-vyūhah**) composed of intelligence, mind, senses and sense objects (**buddhi-mano-akṣa-ārtha**) continues to exist (**implied**).

॥ 4.29.71 ॥

supti-mūrcchopatāpeṣu  
prāṇāyana-vinghātataḥ  
nehate 'ham iti jñānam  
mṛtyu-prajvārayor api

Only because of the stoppage (**vinghātataḥ**) of movement of the senses (**prāṇa ayana**) in states of sleep, fainting and deep grief (**supti-mūrccha-upatāpeṣu**), and in the states of death and death fever (**mṛtyu-prajvārayoh api**), one has no self-awareness (**na ihate aham iti jñānam**). (But the subtle body does not cease to exist.)

|| 4.29.72 ||

garbhe bālye 'py apauṣkalyād  
ekādaśa-vidham tadā  
liṅgam na drśyate yūnaḥ  
kuhvām candramaso yathā

Because of seats of the senses are not fully developed (**apauṣkalyād**), the subtle body (**liṅgam**), evident by eleven senses (**ekādaśa-vidham**) which are clearly visible in a stage of youth (**yūnaḥ tadā drśyate**), is not visible (**na drśyate**) in a child within the womb or in a new-born baby (**garbhe bālye apy**), just as the moon is not visible during the new moon phase (**kuhvām candramaso yathā**).



|| 4.29.73 ||

arthe hy avidyamāne 'pi  
saṁsṛtir na nivartate  
dhyāyato viṣayān asya  
svapne 'narthāgamo yathā

Just as enjoyment of objects continues in a dream (**yathā svapne anartha āgamah**), though the objects are not present (**arthe hy avidyamāne api**), saṁsāra does not cease (**saṁsṛtir na nivartate**) for a person attached to sense objects (**dhyāyato viṣayān asya**) though the subtle body stops functioning during deep sleep (**implied**).

॥ 4.29.74 ॥

evam pañca-vidham liṅgam  
tri-vṛt ṣoḍaśa viśṛtam  
eṣa cetanayā yukto  
jīva ity abhidhīyate

The form (**eṣah liṅgam**) which consists of the five prāṇas (**pañca-vidham**) and the three guṇas (**tri-vṛt**), which is furnished with the sixteen transformations (ten senses, five sense objects, and mind) (**ṣoḍaśa viśṛtam**), and which is endowed with consciousness (**cetanayā yuktaḥ**) is called the subtle body (**jīva ity abhidhīyate**).

|| 4.29.75 ||

anena puruṣo dehān  
upādatte vimuñcati  
harṣam śokam bhayaṁ duḥkham  
sukham cānena vindati

By the subtle body (**anena**) the jīva accepts bodies (**puruṣah dehān upādatte**) and gives up bodies (**vimuñcati**), and experiences (**vindati**) joy, lamentation, fear, grief and happiness (**harṣam śokam bhayaṁ duḥkham sukham ca**).

|| 4.29.76-77 ||

yathā tṛṇa-jalūkeyam  
nāpayāty apayāti ca  
na tyajen mriyamāṇo 'pi  
prāg-dehābhimatim janah

yāvad anyam na vindeta  
vyavadhānena karmaṇām  
mana eva manuṣyendra  
bhūtānām bhava-bhāvanam

Just as a caterpillar (**yathā tṛṇa-jalūkā**) does not give up one leaf (**iyam na apayāty**) while moving to the next leaf (**apayāti ca**), the jīva (**janah**) does not give up (**na tyajet**) his previous identity (**prāg-deha abhimatim**) even while dying (**mriyamāṇah api**), until he accepts another body (**yāvad anyam na vindeta**) by firmly holding his karmas (**karmaṇām vyavadhānena**). O King of men (**manuṣyendra**)! The mind of living beings (**bhūtānām manah**) is the cause of repeated birth (**bhava-bhāvanam**).

॥ 4.29.78 ॥

yadākṣaiś caritān dhyāyan  
karmāṇy ācīnute 'sakṛt  
sati karmaṇy avidyāyām  
bandhaḥ karmaṇy anātmanaḥ

When one performs actions by the senses (**yadā akṣaih karmāṇy ācīnute**) while thinking of objects of enjoyment (**asakṛt caritān dhyāyan**), bondage to action of the body occurs (**bandhaḥ anātmanaḥ karmaṇy**), since each of those actions have the seed of ignorance (**sati karmaṇy avidyāyām**).

|| 4.29.79 ||

atas tad apavādārtham  
bhaja sarvātmanā harim  
paśyams tad-ātmakam viśvam  
sthity-utpatty-apyayā yataḥ

Therefore, to counteract ignorance (**atas tad apavādārtham**), seeing the Supreme Lord as the whole universe (**paśyan tad-ātmakam**), worship the Lord (**bhaja harim**) who creates maintains and destroys the universe (**viśvam sthity-utpatty-apyayā**) with all your heart (**sarvātmanā**).

|| 4.29.80 ||

maitreya uvāca

bhāgavata-mukhyo bhagavān  
nārado haṁsayor gatim  
pradarśya hy amum āmantrya  
siddha-lokaṁ tato 'gamat

Maitreya said: The chief devotee (**bhāgavata-mukhyah**) Nārada (**bhagavān nāradaḥ**), after showing the nature of the jīva and the Lord (**haṁsayoh gatim pradarśya**) to the King (**amum**) and taking permission from the King (**tato āmantrya**), departed for Siddhaloka (**siddha-lokaṁ agamat**).

|| 4.29.81 ||

prācīnabarhī rājarsih  
prajā-sargābhirakṣaṇe  
ādiśya putrān agamat  
tapase kapilāśramam

The saintly king Prācīnabarhi (**prācīnabarhī rājarsih**), after ordering his sons (**ādiśya putrān**) to protect the citizens (**prajā-sarga abhirakṣaṇe**), went (**agamat**) to Kapila's hermitage to perform austerities (**tapase kapila āśramam**).



|| 4.29.82 ||

tatraikāgra-manā dhīro  
govinda-caraṇāmbujam  
vimukta-saṅgo 'nubhajan  
bhaktyā tat-sāmyatām agāt

There, by fully concentrating his mind (**tatra ekāgra-manā dhīrah**) while being free of material contamination (**vimukta-saṅgah**) and continually worshipping the lotus feet of Govinda (**govinda-caraṇāmbujam anubhajan**), he attained sārūpya (**tat-sāmyatām agāt**) by his devotion (**bhaktyā**).

|| 4.29.83 ||

etad adhyātma-pāroksyaṁ  
gītaṁ devarṣiṇānagha  
yaḥ śrāvayed yaḥ śṛṇuyāt  
sa liṅgena vimucyate

O sinless Vidura (**anagha**)! One who hears or makes others hear (**yaḥ śrāvayed yaḥ śṛṇuyāt**) this allegorical story of spiritual life (**etad adhyātma-pāroksyaṁ gītaṁ**) sung by Nārada (**devarṣiṇā**) becomes freed from the subtle body (**liṅgena vimucyate**).

॥ 4.29.84 ॥

etan mukunda-yaśasā bhuvanam punānam  
devarṣi-varya-mukha-niḥsṛtam ātma-śaucam  
yaḥ kīrtiyamānam adhigacchati pārameṣṭhyam  
nāsmiṁ bhava bhramati mukta-samasta-bandhaḥ

One who studies (**yaḥ kīrtiyamānam**) this story (**etad**) filled with the glories of Mukunda (**mukunda-yaśasā**) which is purifying for the whole world (**bhuvanam punānam**) and purifying for the soul (**ātma-śaucam**), which flowed from the mouth of Nārada (**devarṣi-varya-mukha-niḥsṛtam**) and is continually sung by Brahmā (**yaḥ pārameṣṭhyam kīrtiyamānam**) becomes free from all bondage (**mukta-samasta-bandhaḥ**) and does not wander in the material world (**na asmiṁ bhava bhramati**).

|| 4.29.85 ||

adhyātma-pāroksyam idaṁ  
mayādhigatam adbhutam  
evam striyāśramah puṁsaś  
chinno 'mutra ca saṁśayaḥ

I have studied (**mayā adhigatam**) this astounding spiritual allegory (**idaṁ adbhutam adhyātma-pāroksyam**). By doing this (**evam**), I am free (**chinnah**) from ahaṅkāra and doubts (**striyāśramah saṁśayaḥ**) concerning how one experiences karma in the next life (**puṁsah amutra**).