

# Chapter Thirty One

## Nārada Instructs the Pracetās

|| 4.31.1 ||

**maitreya uvāca**

**tata utpanna-vijñānā**

**āśv adhokṣaja-bhāṣitam**

**smaranta ātmaje bhāryām**

**visṛjya prāvrajan gṛhāt**

Maitreya said: Developing knowledge (**tata utpanna-vijñānā**) and remembering the words of the Lord (**adhokṣaja-bhāṣitam smaranta**), the Pracetās left their wife (**bhāryām visṛjya**) with their son (**ātmaje**) and left the house (**prāvrajan gṛhāt**).

|| 4.31.2 ||

dīkṣitā brahma-satreṇa  
sarva-bhūtātma-medhasā  
pratīcyām diśi velāyām  
siddho 'bhūd yatra jājaliḥ

With a vow to contemplate the meaning of the Vedas (**dīkṣitā brahma-satreṇa**) and thereby understand that all beings are equal to oneself (**sarva-bhūta ātma-medhasā**), they attained perfection in the east (**pratīcyām diśi siddhah**), on the shore of the ocean where Jājali resided (**velāyām yatra jājaliḥ abhūd**).

॥ 4.31.3 ॥

tān nirjita-prāṇa-mano-vaco-dṛśo  
jitāsanān śānta-samāna-vigrahān  
pare 'male brahmaṇi yojitātmanah  
surāsuredyo dadṛśe sma nāradaḥ

Nārada (**nāradaḥ**), who is worshipped by the devatās and demons (**sura asura īḍyah**), saw them (**tān dadṛśe sma**). They had controlled their life airs, mind, speech and sight (**nirjita-prāṇa-mano-vaco-dṛśo**), had perfected the yoga postures (**jita āsanān**), and were sitting peacefully with straight posture (**śānta-samāna-vigrahān**), concentrating their minds (**yojita ātmanah**) on the pure Supreme Lord (**pare amale brahmaṇi**).

|| 4.31.4 ||

tam āgataṁ ta utthāya  
praṇipatyābhinandya ca  
pūjayitvā yathādeśam  
sukhāsīnam athābruvan

When he appeared (**tam āgataṁ**), the Pracetās stood up (**ta utthāya**), offered respects on the ground (**praṇipatya**), welcomed him (**abhinandya ca**) and worshipped him (**pūjayitvā**) according to the rules (**yathā ādeśam**). Seating him comfortably (**sukha āsīnam**), they then spoke (**atha abruvan**).

॥ 4.31.5 ॥

pracetasā ūcuḥ  
svāgataṁ te surarṣe 'dya  
diṣṭyā no darśanaṁ gataḥ  
tava caṅkramaṇaṁ brahmann  
abhayāya yathā raveḥ

The Pracetas said: Welcome to you (**svāgataṁ te**)! O sage of the devatās (**sura rṣe**)! Today (**adya**), by good fortune (**diṣṭyā**) we can see you (**nah tava darśanaṁ**). O brāhmaṇa (**brahmann**)! You have come (**gataḥ**). Your movement, like that of the sun (**caṅkramaṇaṁ yathā raveḥ**), creates fearlessness (**abhayāya**).

|| 4.31.6 ||

yad ādiṣṭam bhagavatā  
śivenādhokṣajena ca  
tad gr̥heṣu prasaktānām  
prāyaśaḥ kṣapitam prabho

O master (**prabho**)! What Śiva and Viṣṇu taught us (**yad bhagavatā śivena adhokṣajena ca ādiṣṭam**) has almost been destroyed (**prāyaśaḥ kṣapitam**) since we were attached to household life (**tad gr̥heṣu prasaktānām**).

|| 4.31.7 ||

**tan naḥ pradyotayādhyātma-  
jñānam tattvārtha-darśanam  
yenañjasā tariṣyāmo  
dustaram bhava-sāgaram**

Please enlighten us (**tan naḥ pradyotaya**) about knowledge of the jīva (**ādhyātma-jñānam**), which shows the highest truth (**tattva artha-darśanam**), by which (**yena**) we can easily cross (**añjasā tariṣyāmo**) the difficult ocean of material existence (**dustaram bhava-sāgaram**).



|| 4.31.8 ||

maitreya uvāca

iti pracetasām pṛṣṭo

bhagavān nārado muniḥ

bhagavaty uttama-śloka

āviṣṭātmābravīn nṛpān

Maitreya said: Requested by the Pracetas (iti pracetasām pṛṣṭah), the great sage Nārada (bhagavān nārado muniḥ), his mind absorbed in the Lord (bhagavaty uttama-śloka āviṣṭa ātmā), then spoke to those kings (nṛpān abravīt).

|| 4.31.9 ||

nārada uvāca

taj janma tāni karmāṇi  
tad āyus tan mano vacaḥ  
nr̥ṇām yena hi viśvātmā  
sevyate harir īśvaraḥ

Nārada said: The birth, activities (**taj janma tāni karmāṇi**), lifespan, mind and words (**tad āyus tan mano vacaḥ**) of humans (**nr̥ṇām**) takes on real value by service to the Supreme Lord (**yena hi sevyate harir**), the soul of the universe (**viśva ātmā** ).

|| 4.31.10 ||

kim janmabhis tribhir vaha  
śaukra-sāvitra-yājñikaiḥ  
karmabhir vā trayī-proktaiḥ  
pumso 'pi vibudhāyuṣā

Without that service (**implied**), what is the use (**kim vā**) of taking three births (**tribhir janmabhiḥ**) by semen, upanayanam and initiation (**śaukra-sāvitra-yājñikaiḥ**). What is the use of ritual acts mentioned in the Vedas (**karmabhir vā trayī-proktaiḥ**)? What is the use of the lifespan of a devatā for a human (**pumsah api vibudha āyuṣā**)?

|| 4.31.11 ||

śrutena tapasā vā kim  
vacobhiś citta-vṛttibhiḥ  
buddhyā vā kim nipuṇayā  
balenendriya-rādhasā

Without service to the Lord (**implied**), what is the use (**kim vā**) of hearing scriptures like Vedānta (**śrutena**), austerity (**tapasā**), expert discussions of scripture (**vacobhiḥ**), the ability to understand scriptures (**citta-vṛttibhiḥ**), intelligence (**buddhyā**), expertise (**nipuṇayā**), physical strength or sharpness of the senses (**balena indriya-rādhasā**)?

|| 4.31.12 ||

kim vā yogena sāṅkhyena  
nyāsa-svādhyāyayor api  
kim vā śreyobhir anyaiś ca  
na yatrātma-prado hariḥ

What is the use of yoga, sāṅkhya (**kim vā yogena sāṅkhyena**), sannyāsa, study of the Vedas (**nyāsa-svādhyāyayor api**), or other auspicious acts (**kim vā śreyobhir anyaiś ca**), in which (**yatra**) the Lord (**hariḥ**) does not give realization of himself (**na ātma-pradah**)?

|| 4.31.13 ||

śreyasām api sarveṣām  
ātmā hy avadhir arthataḥ  
sarveṣām api bhūtānām  
harir ātmātmadaḥ priyaḥ

Practically speaking (**arthataḥ**), the jīvātmā is the goal (**ātmā hy avadhiḥ**) of all auspicious acts (**śreyasām api sarveṣām**). But the Supreme Lord is the ātmā of all jīvātmās (**sarveṣām api bhūtānām harir ātmā**). When he is pleased, he gives himself (**ātmadaḥ priyaḥ**).

|| 4.31.14 ||

yathā taror mūla-niṣecanena  
tr̥pyanti tat-skandha-bhujopaśākhāḥ  
prāṇopahārāc ca yathendriyāṇām  
tathaiva sarvārhaṇam acyutejyā

Just as the branches and twigs are satisfied (**yathā tr̥pyanti tat-skandha-bhujupaśākhāḥ**) by watering the root (**taror mūla-niṣecanena**), and just as the senses are satisfied (**yathā indriyāṇām**) by nourishing the life air (**prāṇa upahārāt**), by worshipping the Supreme Lord (**tathā eva acyuta ijjā**) all are worship is accomplished (**sarva arhaṇam**).

|| 4.31.15 ||

yathaiva sūryāt prabhavanti vārah  
punaś ca tasmin praviśanti kāle  
bhūtāni bhūmau sthira-jaṅgamāni  
tathā harāv eva guṇa-pravāhaḥ

Just as water arises from the sun (**yathā eva sūryāt prabhavanti vārah**) and again enters the sun in due course of time (**punaś ca tasmin praviśanti kāle**), and just as animals and plants arise from the earth and enter the earth (**sthira-jaṅgamāni bhūtāni bhūmau**), the world made of guṇas arises from the Lord and enters him (**tathā harāv eva guṇa-pravāhaḥ**).



|| 4.31.16 ||

etat padaṁ taj jagad-ātmanaḥ paraṁ  
sakṛd vibhātaṁ savitur yathā prabhā  
yathāsavo jāgrati supta-śaktayo  
dravya-kriyā-jñāna-bhidā-bhramātyayaḥ

The material universe (**etat padaṁ**) arises (**vibhātaṁ**) from the form of the Lord (**jagad-ātmanaḥ paraṁ**), just as rays shine from the sun (**savitur yathā prabhā**), and just as the senses (**yathā asavaḥ**) which disappear during sleep (**supta-śaktayo**), with no differentiation (**bhidā-bhrama atyayaḥ**) of sense object, sense and sense devatā (**dravya-kriyā-jñāna**), become manifested in the waking state (**jāgrati**).

॥ 4.31.17 ॥

yathā nabhasy abhra-tamaḥ-prakāśā  
bhavanti bhūpā na bhavanty anukramāt  
evam pare brahmaṇi śaktayas tv amū  
rajas tamaḥ sattvam iti pravāhaḥ

O King (**bhūpā**)! Just as (**yathā**) clouds (**abhra**), darkness, and light (**tamaḥ-prakāśā**) appear and disappear (**bhavanti na bhavanty**) in the sky (**nabhasy**) in succession (**anukramāt**), the energies of rajas, tamas and sattva (**evam rajas tamaḥ sattvam iti śaktayah pravāhaḥ**) appear and disappear in the Supreme Lord (**pare brahmaṇi**).

|| 4.31.18 ||

tenaikam ātmānam aśeṣa-dehinām  
kālam pradhānam puruṣam pareśam  
sva-tejasā dhvasta-guṇa-pravāham  
ātmaika-bhāvena bhajadhvam addhā

Because the Lord is the cause of all things (**pareśam**), you should worship directly (**bhajadhvam addhā**), with one bhāva in the mind (**ātma eka-bhāvena**), the Supreme Lord, who is the soul of unlimited jīvas (**aśeṣa-dehinām ātmānam**), who is the indirect cause called time (**kālam**), the material cause called prakṛti (**pradhānam**), who is the jīva (**puruṣam**), and who is completely free of the influence of the material guṇas (**dhvasta-guṇa-pravāham**) by his power (**sva-tejasā**).

|| 4.31.19 ||

dayayā sarva-bhūteṣu  
santuṣṭyā yena kena vā  
sarvendriyopaśāntyā ca  
tuṣyaty āśu janārdanaḥ

The Lord is quickly pleased (**tuṣyaty āśu janārdanaḥ**) by a person showing mercy to all beings (**dayayā sarva-bhūteṣu**), by being satisfied by whatever comes of its own accord (**santuṣṭyā yena kena vā**), and by controlling all the senses (**sarva indriya upaśāntyā ca**).

|| 4.31.20 ||

apahata-sakalaiṣaṇāmālātmany  
aviratam edhita-bhāvanopahūtaḥ  
nija-jana-vaśa-gatvam ātmano 'yan  
na sarati chidravat akṣaraḥ satām hi

Constantly (**aviratam**) beckoned (**upahūtaḥ**) by the increasing devotion (**edhita-bhāvanā**) present in his devotees' pure minds (**amala ātmany**) which have destroyed all material desires (**apahata-sakala eṣaṇa**), the Lord (**akṣaraḥ**), knowing that (**ayan**) he is controlled by his devotees (**ātmano nija-jana-vaśa-gatvam**), does not leave them (**na sarati satām**), just as space does not leave one's side (**chidravat**).

|| 4.31.21 ||

na bhajati kumanīṣiṇām sa iḥyām  
harir adhanātma-dhana-priyo rasa-jñah  
śruta-dhana-kula-karmaṇām madair ye  
vidadhati pāpam akiñcaneṣu satsu

The Lord (**sah harih**), who accepts (**bhajati**) devotees (**rasa-jñah**) who have no wealth (**adhana**) except the wealth of the Lord (**ātma-dhana-priyah**), does not accept (**na bhajati**) the worship offered by persons with contaminated minds (**ye kumanīṣiṇām sa iḥyām**), who throw insults (**vidadhati pāpam**) at the devotees who have no material possessions (**akiñcaneṣu satsu**), because of their pride in their education, wealth, family and activities (**śruta-dhana-kula-karmaṇām madaih**).

॥ 4.31.22 ॥

śriyam anucaratiṁ tad-arthinaś ca  
dvipada-patīn vibudhāṁś ca yat sva-pūrṇaḥ  
na bhajati nija-bhr̥tya-varga-tantraḥ  
katham amum udvisrjet pumān kṛta-jñāḥ

The Lord, being complete in his svarūpa (**sva-pūrṇaḥ**), does not care (**na bhajati**) for the sum total of all wealth (**śriyam**), which is worshipped by those desiring all wealth (**anucaratiṁ**), and does not care for those desiring even a little wealth (**tad-arthinaś ca**), or for human kings or devatās (**dvipada-patīn vibudhāṁś ca**). He is dependent on his devotees (**nija-bhr̥tya-varga-tantraḥ**). How could the devotee (**katham kṛta-jñāḥ pumān**) reject this Lord even a little (**udvisrjet**)?

|| 4.31.23 ||

maitreya uvāca

iti pracetaso rājann

anyāś ca bhagavat-kathāḥ

śrāvayitvā brahma-lokaṁ

yayau svāyambhuvo muniḥ

Maitreya said: O King (**rājann**)! After having the Pracetās heard (**iti pracetaso śrāvayitvā**) other the topics related to the Lord (**anyāś ca bhagavat-kathāḥ**), Nārada, the son of Brahmā (**svāyambhuvo muniḥ**), departed for Brahmaloaka (**brahma-lokaṁ yayau**).



|| 4.31.24 ||

te 'pi tan-mukha-niryātam  
yaśo loka-malāpaham  
harer niśamya tat-pādam  
dhyāyantas tad-gatiṁ yayuḥ

Hearing the glories of the Lord (**harer yaśah niśamya**) which destroy all sin (**loka-mala āpaham**) from the mouth of Nārada (**tad-mukha-niryātam**), the Pracetās (**te**), meditating on the feet of the Lord (**tat-pādam dhyāyantah**), attained his abode (**tad-gatiṁ yayuḥ**).

|| 4.31.25 ||

etat te 'bhihitam kṣattar  
yan mām tvam pariprṣṭavān  
pracetasām nāradasya  
samvādam hari-kīrtanam

O Vidura (**kṣattah**)! I have explained to you (**etat te abhihitam**) the conversation between Nārada and the Pracetās (**pracetasām nāradasya samvādam**) which glorifies the Lord (**hari-kīrtanam**), about which you inquired (**yad mām tvam pariprṣṭavān**).

|| 4.31.26 ||

śrī-śuka uvāca  
ya eṣa uttānapado  
mānavasyānuvarṇitaḥ  
vaṁśaḥ priyavratasyāpi  
nibodha nṛpa-sattama

Śukadeva said: Best of kings (**nṛpa-sattama**)! I have described the dynasty of Uttānapada (**ya eṣa uttānapado vaṁśaḥ**), the son of Svāyambhuva Manu (**mānavasya anuvarṇitaḥ**). Now hear about the dynasty of Priyavrata (**priyavratasya api nibodha**).

॥ 4.31.27 ॥

yo nāradād ātma-vidyām  
adhigamya punar mahīm  
bhuktvā vibhajya putrebhya  
aiśvaram samagāt padam

Learning knowledge of ātmā from Nārada (**nāradād ātma-vidyām adhigamya**), Priyavrata (**yah**), after enjoying the earth (**mahīm bhuktvā**), divided it among his sons (**putrebhya vibhajya**) and attained the Lord's abode (**aiśvaram padam samagāt**).

|| 4.31.28 ||

imām tu kauṣāraviṇopavarṇitām  
kṣattā niśamyājita-vāda-sat-kathām  
pravṛddha-bhāvo 'śru-kalākulo muner  
dadhāra mūrdhnā caraṇam hṛdā hareḥ

Hearing this from Maitreya (**imām tu kauṣāraviṇā upavarṇitām niśamya**), Vidura (**kṣattā**), his emotions increasing (**pravṛddha-bhāvo**) from hearing about the Lord (**ajita-vāda-sat-kathām**), with tears in his eyes (**aśru-kalākulo**), touched the feet of Maitreya with his head (**muneh caraṇam mūrdhnā dadhāra**), and mentally touched the feet of the Lord (**hṛdā hareḥ**).

|| 4.31.29 ||

vidura uvāca

so 'yam adya mahā-yogin  
bhavatā karuṇātmanā  
darśitas tamaśaḥ pāro  
yatrākiñcana-go hariḥ

Vidura said: Great yogī (**mahā-yogin**)! Being most merciful (**karuṇātmanā**), you have today shown me (**bhavatā darśitah adya**) the world beyond the ocean of saṁsāra (**sah ayam tamaśaḥ pāro**), where the Lord attains his devotee (**yatra hariḥ akiñcana-go**).

|| 4.31.30 ||

śrī-śuka uvāca

ity ānamya tam āmantrya  
viduro gajasāhvayam  
svānām didṛkṣuḥ prayayau  
jñātīnām nirvṛtāśayah

Śukadeva said: Offering respects to Maitreya, and taking his permission (**ānamya tam āmantrya**), Vidura (**vidurah**), with joyful heart (**nirvṛta āśayah**), desiring to see his relatives (**svānām jñātīnām didṛkṣuḥ**), departed for Hastināpura (**prayayau gajasāhvayam**).

॥ 4.31.31 ॥

etad yaḥ śṛṇuyād rājan  
rājñām hary-arpitātmanām  
āyur dhanam yaśaḥ svasti  
gatim aiśvaryam āpnuyāt

O King (**rājan**)! He who hears this story (**yaḥ etad śṛṇuyād**) of the kings (**rājñām**) who gave themselves to the Lord (**hary-arpita-ātmanām**) will attain (**āpnuyāt**) long life, wealth, fame, good fortune (**āyur dhanam yaśaḥ svasti**), and the Lord's abode (**aiśvaryam gatim**).