

# Srimad Bhagavatam

## Canto – 5

### Chapter – 13-14

## The Material World as the Great Forest of Enjoyment

(Explanation of the Forest of Enjoyment)

5.13.26

rājovāca

yo ha vā iha bahu-vidā mahā-bhāgavata tvayābhihitah parokṣeṇa  
vacasā jīva-loka-bhavādhvā sa hy ārya-manīṣayā kalpita-viṣayo  
nāñjasāvyutpanna-loka-samadhigamaḥ; atha tad evaitad  
duravagamam samavetānukalpena nirdiśyatām iti.

King Parīkṣit said: O great devotee (**mahā-bhāgavata**)! You have described (**tvayā abhihitah**) with symbolic words (**parokṣeṇa vacasā**) the material existence of the *jīva* (**jīva-loka-bhava adhvā**). This allegorical presentation (**kalpita-viṣayah**) for a person with refined intellect (**ārya-manīṣayā**) cannot be easily understood (**na añjasā samadhigamaḥ**) by inexperienced persons (**avyutpanna-loka**). Therefore (**atha tad**) you should explain this presentation (**etad eva nirdiśyatām**), which is very difficult to understand (**duravagamam**) using suitable examples (**samaveta anukalpena**).

## 5.13.1

brāhmaṇa uvāca  
duratyaye 'dhvany ajayā niveśito  
rajas-tamaḥ-sattva-vibhakta-karmadr̥k  
sa eṣa sārtho 'rtha-paraḥ paribhraman  
bhavāṭavīm yāti na śarma vindati

Jaḍa Bharata said: The merchant (**sārthah**) who sees only obligation to scriptural actions divided into *rajas*, *tamas* and *sattva* (**rajas-tamaḥ-sattva-vibhakta-karmadr̥k**), who, out of ignorance (**sah ajayā**), is fixed on the path of material enjoyment (**adhvany niveśitah**), difficult to cross (**duratyaye**), and who is absorbed in material acquisition (**artha-paraḥ**), while wandering about (**paribhraman**), comes to the forest of material life (**bhava aṭavīm yāti**) but cannot enjoy happiness (**na śarma vindati**).

## Explanation of 5.13.1 – 5.14.1 (Part-1)

sa hovāca

sa eṣa dehātma-māninām sattvādi-guṇa-viśeṣa-vikalpita-kuśalākuśala-  
samavahāra-vinirmita-vividha-dehāvalibhir viyoga-samyogādy-anādi-  
saṁsārānubhavasya dvāra-bhūtena ṣaḍ-indriya-vargeṇa tasmin  
durgādhvavad asugame 'dhvany

The *jīva* (**sah**), using the doors of the six senses (**ṣaḍ-indriya-vargeṇa dvāra-bhūtena**), wanders around in *saṁsāra*, having walked along the difficult road (**durga adhva vad asugame adhvany āpatita**) belonging to persons who identify with the body (**dehātma-māninām**), with many obstructions, experiencing *saṁsāra* (**saṁsāra**) with beginningless happiness and distress (**anādi-anubhavasya**) arising from accepting and rejecting (**viyoga-samyogādy**) a series of various bodies (**vividha-dehāvalibhir**), produced by performing auspicious or inauspicious acts (**kuśala akuśala-samavahāra-vinirmita**) which are divided according to the three *guṇas* (**sattvādi-guṇa-viśeṣa-vikalpita**).

## Explanation of 5.13.1 – 5.14.1 (Part-2)

āpatita īśvarasya bhagavato viṣṇor vaśa-vartinyā māyayā jīva-loko 'yam yathā  
vaṇik-sārtho 'rtha-parah sva-deha-niṣpādita-karmānubhavaḥ śmaśānavad  
aśivatamāyām saṁsārāṭavyām gato nādyāpi viphalā-bahu-pratiyogehas tat-  
tāpopaśamanīm hari-guru-caraṇāravinda-madhukarānupadavīm avarundhe.

The *jīva* (**jīva-lokah**), like a wealthy merchant (**yathā sārthah vaṇik**) greedy for objects of enjoyment (**artha-parah**), though experiencing *karmas* produced by his body (**sva-deha-niṣpādita-karma anubhavaḥ**) through the agency of *māyā* (**māyayā**) controlled by the Lord (**īśvarasya bhagavato viṣṇor**) while walking in the most inauspicious forest of *saṁsāra* (**aśivatamāyām saṁsāra aṭavyām gatah**) which is similar to a crematorium (**śmaśānavad**) and performing useless actions with many obstacles (**viphalā-bahu-pratiyoga ihah**), even now does not attain (**na adya api avarundhe**) the feet of the bumble-bee like devotees (**madhukara caraṇāravinda**) attracted to worshipping the Lord in the form of *guru* (**hari-guru anupadavīm**). This lotus feet is capable of pacifying the miseries of *samsara* (**tat-tāpa upaśamanīm**).

## 5.13.2

yasyām ime ṣaṅ nara-deva dasyavaḥ  
sārtham vilumpanti kunāyakam balāt  
gomāyavo yatra haranti sārthikam  
pramattam āviśya yathoraṇam vṛkāḥ

O King (**nara-deva**)! In the forest (**yasyām**), the six plunderers (**ime ṣad dasyavaḥ**) plunder the merchant (**vilumpanti sārtham**) who has received bad advice (**kunāyakam**). In that forest (**yatra**), the jackals enter his house by force (**gomāyavo balāt āviśya**) and plunder the inattentive merchant (**haranti pramattam sārthikam**) just as wolves steal sheep (**yathā uraṇam vṛkāḥ**).

## Explanation of 5.13.2 – 5.14.2

yasyām u ha vā ete ṣaḍ-indriya-nāmānaḥ karmaṇā dasyava eva te; tad yathā puruṣasya dhanam yat kiñcid dharmaupayikaṁ bahu-kṛcchrādhigataṁ sāksāt parama-puruṣārādhana-lakṣaṇo yo 'sau dharmas taṁ tu sāmparāya udāharanti; tad-dharmyaṁ dhanam darśana-sparśana-śravaṇāsvādanāvaghrāṇa-saṅkalpa-vyavasāya-gr̥ha-grāmyopabhogena kunāthasyājītātmano yathā sārthasya vilumpanti.

In that forest (**yasyām**), the thieves are the six senses (**ete ṣaḍ-indriya-nāmānaḥ dasyava**). Just as thieves plunder a man's wealth (**tad yathā puruṣasya dhanam**) which is meant for service to the Lord (**parama-puruṣa ārādhana-lakṣaṇo**) and has been attained with great difficulty (**bahu-kṛcchra adhigataṁ**) by rightful means (**dharm upayikaṁ**), and just as thieves plunder the wealth of a merchant (**yathā sārthasya vilumpanti**) who is without proper intelligence and has uncontrolled senses (**kunāthasya ajītātmanah**), so the senses by their actions of enjoying seeing, touching, hearing, tasting smelling, thinking and deciding (**darśana-sparśana-śravaṇa-āsvādana-avaghrāṇa-saṅkalpa-vyavasāya**) things related to sense gratification (**gr̥ha-grāmya upabhogena**), plunder man's wealth (**dhanam vilumpanti**).

## Explanation of 5.13.2 – 5.14.3

atha ca yatra kauṭumbikā dārāpatyādayo nāmnā karmaṇā vṛka-sṛgālā evānicchato 'pi kadaryasya kuṭumbina uraṇakavat samrakṣyamāṇam miṣato 'pi haranti.

The family members such as wife and children (**dāra āpatyādayo nāmnā kauṭumbikā**), by their actions (**karmaṇā**), are like wolves and jackals (**vṛka-sṛgālā**). Just as the wolf steals the protected sheep (**uraṇakavat**), the family members (**kuṭumbina**) steal the wealth (**haranti**) protected by the miserly husband (**kadaryasya samrakṣyamāṇam**) as he looks on (**miṣatah**), though he does not want to part with it (**anicchatah api**).



### 5.13.3

prabhūta-vīrut-tr̥ṇa-gulma-gahvare  
kaṭhora-damśair maśakair upadrutaḥ  
kvacit tu gandharva-puraṁ prapaśyati  
kvacit kvacic cāśu-rayolmuka-graham

Afflicted by mosquitoes (**maśakair upadrutaḥ**) with harsh biting (**kaṭhora-damśair**) in dense bowers (**prabhūta gahvare**) of shrubs, grass and vines (**vīrut-tr̥ṇa-gulma**), he sometimes sees a city in the sky (**kvacit tu gandharva-puraṁ prapaśyati**), and sometimes (**kvacit kvacit**) sees ghosts (**graham**) moving quickly (**āśu-rama**) in the sky like a meteor (**ulmuka**).

## Explanation of 5.13.3 – 5.14.4

yathā hy anuvatsaram kṛṣyamāṇam apy adagdha-bījam kṣetram  
punar evāvapana-kāle gulma-tṛṇa-vīrudbhir gahvaram iva bhavaty  
evam eva gṛhāśramaḥ karma-kṣetram yasmin na hi karmāṇy  
utsīdanti yad ayam kāma-karaṇḍa eṣa āvasathaḥ.

Just as unburned seeds from weeds (**yathā adagdha-bījam**), though ploughed under every year (**anuvatsaram kṛṣyamāṇam apy**), again spring up as a thicket (**punar gahvaram iva bhavaty**) of bushes, grass and creepers (**gulma-tṛṇa-vīrudbhir**) after sowing seeds (**āvapana-kāle**), the household is the field of action (**evam gṛhāśramaḥ karma-kṣetram**), in which the actions do not cease (**yasmin na hi karmāṇy utsīdanti**) since the household is a storehouse for desires (**ayam kāma-karaṇḍa eṣa āvasathaḥ**).

## Explanation of 5.13.3 – 5.14.5

tatra gato daṁśa-maśaka-samāpasadair manujaiḥ śalabha-śakunta-  
taskara-mūṣakādibhir uparudhyamāna-bahiḥ-prāṇaḥ kvacit  
parivartamāno 'sminn adhvany avidyā-kāma-karmabhir uparakta-  
manasānupapannārthaṁ nara-lokaṁ gandharva-nagaram upapannam iti  
mithyā-drṣṭir anupaśyati.

Holding onto this wealth like his very life (**bahiḥ-prāṇaḥ**), the *jīva* is afflicted (**uparudhyamānaḥ**) by low class men (**apasadaiḥ manujaiḥ**) who are like biting mosquitoes (**daṁśa-maśaka-samā**) and by thieves (**taskara**) who are like locusts, vultures, and rats (**śalabha-śakunta-mūṣakādibhiḥ**). Sometimes (**kvacit**), on the path in the forest (**tatra asminn adhvany**), while reflecting (**parivartamānaḥ**), he has a false vision (**mithyā-drṣṭir anupaśyati**) of his unattained kingdom (**anupapannārthaṁ nara-lokaṁ**), which is like a Gandharva city (**gandharva-nagaram iti upapannam**), produced by his mind (**manasā**) tinged with action, lust and ignorance (**avidyā-kāma-karmabhir uparakta**).

## Explanation of 5.13.3 – 5.14.6

**tatra ca kvacid ātapodaka-nibhān viṣayān upadhāvati pāna-  
bhojana-vyavāyādi-vyasana-lolupaḥ.**

In that city (**tatra**), full of desire (**vyasana-lolupaḥ**), addicted to drinking, eating, and sex life (**pāna-bhojana-vyavāyādi**), he chases after sense objects (**viṣayān upadhāvati**), like a mirage of water (**ātapa udaka-nibhān**).

## Explanation of 5.13.3 – 5.14.7

**kvacic cāśeṣa-doṣa-niṣadanam purīṣa-viśeṣam tad-varṇa-guṇa-nirmita-matiḥ suvarṇam upāditsaty agni-kāma-kātara ivolmuka-piśācam.**

Sometimes (**kvacit**), when his mind becomes absorbed in gold (the stool of Agni) (**purīṣa-viśeṣam -nirmita-matiḥ**), the color of *rajoguṇa* (**tad-varṇa-guṇa**), which is the source of unlimited faults (**aśeṣa-doṣa-niṣadanam**), he desires to possess gold (**suvarṇam upāditsaty**), just as a person suffering from cold, desiring fire (**agni-kāma-kātara**), chases after a glowing ghost (**ulmuka-piśācam**).

## 5.13.4

nivāsa-toya-draviṇātma-buddhis  
tatas tato dhāvati bho aṭavyām  
kvacit ca vātyotthita-pāmsu-dhūmrā  
diśo na jānāti rajas-valākṣaḥ

O King (**bhoh**)! Thinking that house, water, and wealth are his (**nivāsa-toya-draviṇa ātma-buddhi**), he runs here and there in the forest (**tatah tato dhāvati aṭavyām**). Sometimes (**kvacit ca**), covered (**dhūmrā**) with dirt (**pāmsu**) raised by a whirlwind (**vātyā utthita**), his eyes blinded by dust (**rajas-vala akṣaḥ**), he does not know the directions (**diśah na jānāti**).

## Explanation of 5.13.4 – 5.14.8

**atha kadācin nivāsa-pānīya-draviṇādy-anekātmopajīvanābhiniveśa  
etasyām saṁsārāṭavyām itas tataḥ paridhāvati.**

Sometimes (**atha kadācit**), absorbed in maintaining himself (**ātma-upajīvana-abhiniveśa**) with various items such as house, water and wealth (**nivāsa-pānīya-draviṇādy-anekā**), he runs here and there (**itah tataḥ paridhāvati**) in the forest of *saṁsāra* (**saṁsāra aṭavyām**).

## Explanation of 5.13.4 – 5.14.9

**kvacic ca vātyaupamyayā pramadayāroham āropitas tat-kāla-rajāsā rajanī-bhūta ivāsādhu-maryādo rajas-valākṣo 'pi dig-devatā atirajas-vala-matir na vijānāti.**

Sometimes (**kvacit**) he places on his lap a beautiful woman (**pramadayā āroham āropitah**), like a whirlwind (**vātyā upamyayā**), and by the impulse of passion (**tat-kāla**), like dust (**rajāsā**), ignoring the rules of good conduct (**asādhu-maryādo**), his intelligence becomes blinded by passion (**atirajas-vala-matir**), like getting dust in his eye (**rajas-valākṣo**), and he cannot recognize (**na vijānāti**) the *devatās* of the directions who are witnesses (**dig-devatā**), and have become invisible to him (**rajanī-bhūta**).



## 5.13.5

adṛśya-jhillī-svana-karṇa-śūla  
ulūka-vāgbhir vyathitāntarātmā  
apuṇya-vṛkṣān śrayate kṣudhārdito  
marīci-toyāny abhidhāvati kvacit

When his mind is disturbed (**vyathita antar ātmā**) by the sounds of owls (**ulūka-vāgbhir**) and the piercing cries (**karṇa-śūla-svana**) of invisible crickets (**adṛśya-jhillī**), afflicted by hunger (**kṣud ārdito**), he takes shelter of impious trees (**apuṇya-vṛkṣān śrayate**) and sometimes runs after a mirage of water (**marīci-toyāny abhidhāvati kvacit**).

## Explanation of 5.13.5 – 5.14.10

**kvacit sakṛd avagata-viṣaya-vaitathyaḥ svayaṁ parābhidhyānena vibhramśita-smṛtis tayaiva marīci-toya-prāyāms tān evābhidhāvati.**

Though at one time (**kvacit sakṛd**) realizing the futility of sense objects (**avagata-viṣaya-vaitathyaḥ**), because his memory has been destroyed (**vibhramśita-smṛtiḥ**) by absorption in his body (**svayaṁ para abhidhyānena**), he continually runs after sense objects (**tān eva abhidhāvati prāyān**), which are like a mirage of water (**marīci-toya iva**).

## Explanation of 5.13.5 – 5.14.11

**kvacid ulūka-jhillī-svanavad ati-paruṣa-rabhasāṭopam̐ pratyakṣam̐ parokṣam̐ vā ripu-rāja-kula-nirbhartsitenāti-vyathita-karṇa-mūla-hṛdayaḥ.**

Sometimes (**kvacid**) his ears and heart are pained (**ati-vyathita-karṇa-mūla-hṛdayaḥ**) by the scolding (**nirbhartsitena**) of government officials or enemies (**ripu-rāja-kula**), directly or indirectly (**pratyakṣam̐ parokṣam̐ vā**), who use arrogant words (**ati-paruṣa**) arising from their severe enthusiasm (**rabhasa āṭopam̐**). This is like the sound of owls and crickets (**ulūka-jhillī-svanavad**).

## Explanation of 5.13.5 – 5.14.12

sa yadā dugdha-pūrva-sukṛtas tadā kāraskara-kākatuṇḍādy-apuṇya-  
druma-latā-viṣoda-pānavad ubhayārtha-śūnya-draviṇān jīvan-mṛtān  
svayaṁ jīvan-mriyamāṇa upadhāvati.

When his pious credits are exhausted (**yadā dugdha-pūrva-sukṛtah**), he approaches (**sa upadhāvati**) wealthy men (**draviṇān**), the living dead (**jīvan-mṛtān**), without goals in this life and the next (**ubhaya artha-śūnya**), who are like impious trees and creepers (**apuṇya- druma-latā**) such as *kāraskara* or *kākatuṇḍa* (**kāraskara- kākatuṇḍādy**), or like poisoned wells (**viṣa uda-pānavad**).

## 5.13.6

**kvacid vitoyāḥ sarito 'bhiyāti  
parasparam cālaṣate nirandhaḥ  
āsādyā dāvaṁ kvacid agni-tapto  
nirvidyate kva ca yakṣair hṛtāsuḥ**

Sometimes he jumps in waterless rivers (**kvacid vitoyāḥ sarito abhiyāti**) and sometimes, without food (**nirandhaḥ**), he desires food from relatives (**parasparam ca ālaṣate**). Sometimes, encountering a forest fire (**kvacid dāvaṁ āsādyā**), he becomes burnt by the fire (**agni-taptaḥ**) and, when his wealth is stolen by Yakṣas (**kva ca yakṣair hṛta asuḥ**) he falls into despair (**nirvidyate**).

## Explanation of 5.13.6 – 5.14.13

**ekadāsat-prasaṅgān nikṛta-matir vyudaka-srotaḥ-skhalanavad  
ubhayato 'pi duḥkhadam pākhaṇḍam abhiyāti.**

Once (**ekadā**), after his intelligence has been cheated by materialists (**nikṛta-matih asat-prasaṅgāt**), he approaches imposters (**pākhaṇḍam abhiyāti**), who give only suffering this life and the next (**duḥkhadam ubhayatah api**), like jumping into a dry river bed and breaking one's head (**vyudaka-srotaḥ-skhalanavad**).

## Explanation of 5.13.6 – 5.14.14

**yadā tu para-bādhayāndha ātmane nopanamati tadā hi pitṛ-putra-barhiṣmataḥ pitṛ-putrān vā sa khalu bhakṣayati.**

When he cannot support himself (**yadā tu ātmane na panamati**) by giving pain to others (**para-bādhayā andha**), he gives trouble (**tadā sa khalu bhakṣayati**) to his father or son (**pitṛ-putrān**), whom he regards as insignificant (**pitṛ-putra-barhiṣmataḥ**).

## Explanation of 5.13.6 – 5.14.15

**kvacid āsādya gr̥ham dāvavat priyārtha-vidhuram asukhodarkam  
śokāgninā dahyamāno bhṛśam nirvedam upagacchati.**

Sometimes he enters the house (**kvacid āsādya gr̥ham**) which is like a forest fire (**dāvavat**), devoid of pleasing objects (**priya artha-vidhuram**) and ending in suffering (**asukha udarkam**), and burned by the fire of lamentation (**śokāgninā dahyamānah**), becomes greatly depressed (**bhṛśam nirvedam upagacchati**).



## Explanation of 5.13.6 – 5.14.16

**kvacit kāla-viṣa-mita-rāja-kula-rakṣasāpahṛta-priyatama-dhanāsuḥ  
pramṛtaka iva vigata-jīva-lakṣaṇa āste.**

When his wealth, dear as life (**kvacit priyatama-dhana asuḥ**), is stolen (**apahṛta**) by government officials (**rāja-kula**) who are like Rākṣasas (**rakṣasā**), made by crooked time (**kāla-viṣa-mita**), he appears dead (**pra-mṛtaka iva āste**), without symptoms of life (**vigata-jīva-lakṣaṇa**).

## 5.13.7

śūrair hr̥ta-svaḥ kva ca nirviṇṇa-cetāḥ  
śocan vimuhyann upayāti kaśmalam  
kvacit ca gandharva-puraṁ praviṣṭaḥ  
pramodate nirvṛtavan muhūrtam

With his possessions stolen by enemies (**śūrair hr̥ta-svaḥ**), sometimes, with depressed heart (**kva ca nirviṇṇa-cetāḥ**) and lamentation (**śocan**), in great bewilderment (**vimuhyann**) he faints (**upayāti kaśmalam**). Sometimes, entering an imaginary city (**kvacit ca gandharva-puraṁ praviṣṭaḥ**), he enjoys for a moment (**pramodate muhūrtam**) as if fully satisfied (**nirvṛtavat**).

## Explanation of 5.13.7 – 5.14.17

**kadācin manorathopagata-pitr-pitāmahādy asat sad iti svapna-nirvṛti-lakṣaṇam anubhavati.**

Sometimes (**kadācit**) he experiences the happiness of a dream (**svapna-nirvṛti-lakṣaṇam anubhavati**) out of strong desire (**manoratha upagata**), thinking that his dead father or grandfather has appeared (**asat pitṛ-pitāmahādy sad iti**).

## 5.13.8

calan kvacit kaṇṭaka-śarkarānghrir  
nagārurukṣur vimanā ivāste  
pade pede 'bhyantara-vahninārditaḥ  
kauṭumbikaḥ krudhyati vai janāya

His feet become pierced by thorns (**kaṇṭaka-śarkara anghriḥ**), and he wanders about (**calan kvacit**). Wanting to climb a hill (**naga ārurukṣur**), he becomes disappointed step by step (**pade pade vimanā iva āste**). Pained by the fire of digestion (**abhyantara-vahninā arditāḥ**), living with his family (**kauṭumbikaḥ**), he becomes angry at his family members (**krudhyati vai janāya**).

## Explanation of 5.13.8 – 5.14.18

**kvacid gr̥hāśrama-karma-codanāti-bhara-girim āruruḥṣamāṇo loka-  
vyasana-karṣita-manāḥ kaṇṭaka-śarkarā-kṣetram praviśann iva  
sīdati.**

Desiring to take the responsibility for performing elaborate household sacrifices (**kvacid gr̥hāśrama-karma-codana**), like desiring to climb a mountain (**ati-bhara-girim āruruḥṣamāṇo**), and agitated by his neighbor's absorption in such things (**loka-vyasana-karṣita-manāḥ**), like entering a place with thorns and gravel (**kaṇṭaka-śarkarā-kṣetram praviśann iva**), he laments (**sīdati**).

## Explanation of 5.13.8 – 5.14.19

**kvacic ca duḥsahena kāyābhyantara-vahninā gr̥hīta-sārahḥ sva-  
kuṭumbāya krudhyati.**

Having lost all fortitude (**gr̥hīta-sārahḥ**) by the intolerable fire of digestion (**duḥsahena abhyantara-vahninā**) in his body (**kāya**), sometimes he becomes angry at his family members (**kvacit sva-kuṭumbāya krudhyati**).

## 5.13.9

kvacin nigīrṇo 'jagarāhinā jano  
nāvaiti kiñcid vipine 'paviddhaḥ  
daṣṭaḥ sma śete kva ca danda-śūkair  
andho 'ndha-kūpe patitas tamisre

Sometimes he is swallowed by a python (**kvacit nigīrṇo ajagara ahinā**) and loses consciousness (**na avaiti**). Sometimes (**kva ca**), not woken up by friends (**kiñcid jano 'paviddhaḥ**), he is bitten by a snake (**daṣṭaḥ sma danda-śūkair**) in the forest (**vipine**) while he sleeps (**śete**). Sometimes, in blindness (**andho**), he falls into a dark, blind well (**tamisre andha-kūpe patitah**).

## Explanation of 5.13.9 – 5.14.20

**sa eva punar nidrājagara-grhīto 'ndhe tamasi magnaḥ śūnyāraṇya  
iva śete nānyat-kiñcana veda śava ivāpaviddhaḥ.**

Swallowed by the python of sleep (**nidra ajagara-grhītaḥ**), absorbed in the deepest ignorance (**andhe tamasi magnaḥ**), he lies down in the deserted forest (**sa eva śūnya āraṇya iva śete**). Like a neglected dead body (**apaviddhaḥ śava iva**), he does not know anything (**na anyat-kiñcana veda**).



## Explanation of 5.13.9 – 5.14.21

**kadācid bhagna-māna-damṣṭro durjana-danda-śūkair alabdha-nidrā-kṣaṇo vyathita-hṛdayenānuksīyamāṇa-vijñāno 'ndha-kūpe 'ndhavat patati.**

Sometimes, his teeth of pride are broken (**kadācid bhagna-māna-damṣṭrah**) by the bites of snakes in the form of evil men (**durjana-danda-śūkair**). Unable to sleep (**alabdha-nidrā-kṣaṇo**), his consciousness dwindling (**anuksīyamāṇa-vijñāno**) because of a troubled heart (**vyathita-hṛdayena**), he falls like a blind man into a blind well (**andha-kūpe andhavat patati**).

## 5.13.10

karhi sma cit kṣudra-rasān vicinvaṁs  
tan-makṣikābhir vyathito vimānaḥ  
tatrāti-kṛcchrāt pratilabdhamāno  
balād vilumpanty atha taṁ tato 'nye

Sometimes (**karhi sma cit**), searching for a little honey (**kṣudra-rasān vicinvaṁs**), he is bitten by bees (**tan-makṣikābhir vyathitah**). Disgraced (**vimānaḥ**), he finally obtains it with great difficulty (**tatrāti-kṛcchrāt pratilabdhamānaḥ**), but by force (**tato balād**) others steal it from him (**taṁ anye vilumpanty**).

## Explanation of 5.13.10 – 5.14.22

**karhi sma cit kāma-madhu-lavān vicinvan yadā para-dāra-para-dravyāṅy avarundhāno rājñā svāmibhir vā nihataḥ pataty apāre niraye.**

Sometimes (**karhi sma cit**), when (**yadā**), searching for a drop of honey in the form of pleasure (**kāma-madhu-lavān vicinvan**), he takes possession of others wives and properties (**para-dāra-para-dravyāṅy avarundhāno**), is beaten by the king or the husband (**rājñā vā svāmibhir nihataḥ**) and falls into insurmountable hell (**pataty apāre niraye**).

## Explanation of 5.13.10 – 5.14.23

**atha ca tasmād ubhayathāpi hi karmāsminn ātmanah  
saṁsārāvapanam udāharanti.**

Therefore (**atha ca tasmād**), the wise describe (**udāharanti**) the cultivation of *saṁsāra* for the living being (**ātmanah saṁsāra āvapanam**) in this world (**asminn**) as *karma* of two types—pious and sinful (**ubhayathāpi hi karma**).

## Explanation of 5.13.10 – 5.14.24

**muktas tato yadi bandhād devadatta upācchinatti tasmād api viṣṇumitra ity anavasthitiḥ.**

If he escapes from the punishment allotted by the husband (**muktas tato yadi bandhād**), Devadatta then enjoys (**devadatta upācchinatti**), and then Viṣṇumitra (**tasmād api viṣṇumitra**). Thus the situation is unstable (**ity anavasthitiḥ**).

## 5.13.11

**kvacic ca śītātapa-vāta-varṣa-  
pratikriyām kartum anīśa āste  
kvacin mitho vipaṇan yac ca kiñcid  
vidveṣam ṛchaty uta vitta-śāṭhyāt**

Sometimes (**kvacic ca**) he is unable (**anīśa āste**) to counteract (**pratikriyām**) the cold, heat, wind and rain (**śītātapa-vāta-varṣa**). Sometimes (**kvacid**), while transacting business with others (**mitho vipaṇan**), he gains their enmity (**vidveṣam ṛchaty**) because of cheating them for wealth (**uta vitta-śāṭhyāt**).

## Explanation of 5.13.11 – 5.14.25

**kvacic ca śīta-vātādy-anekādhidaivika-bhautikātmīyānām daśānām  
pratinivāraṇe 'kalpo duranta-cintayā viṣaṇṇa āste.**

Unable to counteract (**pratinivāraṇe akalpah**) the conditions of suffering arising from body, mind, other beings (**daśānām ādhidaivika-bhautika ātmīyānām**), cold and wind (**śīta-vātādy**), he becomes depressed by severe anxieties (**kvacic ca duranta-cintayā viṣaṇṇa āste**).

## Explanation of 5.13.11 – 5.14.26

**kvacin mitho vyavaharan yat kiñcid dhanam anyebhyo vā kākiṇikā-mātram apy apaharan yat kiñcid vā vidveṣam eti vitta-śāṭhyāt.**

Sometimes (**kvacit**), whatever he transacts during business (**yat kiñcid mitho vyavaharan**) or whatever small amount he takes from others (**kākiṇikā-mātram apy dhanam anyebhyo apaharan**) creates enmity (**vidveṣam eti**), because of the tendency to cheat for wealth (**vitta-śāṭhyāt**).



## Explanation of 5.13.11 – 5.14.34

**kvacic chīta-vātādy-aneka-daivika-bhautikātmīyānām duḥkhānām  
pratinivāraṇe 'kalpo duranta-viṣaya-viṣaṇṇa āste.**

Sometimes (**kvacit**), being unable to cope (**pratinivāraṇe akalpah**) with the unlimited suffering (**aneka duḥkhānām**) caused by body, mind and natural calamities (**daivika-bhautika-ātmīyānām**), such as cold and wind (**śīta-vātādy**), he becomes depressed (**viṣaṇṇa āste**) because of unending desire for sense objects (**duranta-viṣaya**).

## Explanation of 5.13.11 – 5.14.35

**kvacin mitho vyavaharan yat kiñcid dhanam upayāti vitta-  
śāṭhyena.**

Sometimes in mutual transactions (**kvacit mitho vyavaharan**) he obtains a little wealth (**yat kiñcid dhanam upayāti**) by cheating (**vitta-śāṭhyena**).

## 5.13.12

**kvacit kvacit kṣīṇa-dhanas tu tasmin  
śayyāsana-sthāna-vihāra-hīnaḥ  
yācan parād apratilabdha-kāmaḥ  
pārakya-dṛṣṭir labhate 'vamānam**

In that forest (**tasmin**), devoid of wealth (**kṣīṇa-dhana**), without bed, chair, house, or amusement (**śayya-āsana-sthāna-vihāra-hīnaḥ**), he sometimes begs from others (**kvacit kvacit parād yācan**). Unsatisfied in his desires (**apratilabdha-kāmaḥ**), desiring the wealth of others (**pārakya-dṛṣṭir**), he becomes disgraced (**labhate avamānam**).

## Explanation of 5.13.12 – 5.14.36

**kvacit kṣīṇa-dhanaḥ śayyāsanāśanādy-upabhoga-vihīno yāvad  
apratilabdha-manorathopagatādāne 'vasita-matis tatas tato  
'vamānādīni janād abhilabhate.**

Sometimes lacking wealth (**kvacit kṣīṇa-dhanaḥ**), and without bed or chair (**śayya-āsana-āśanādy-upabhoga-vihīnaḥ**), determined to attain what he desires (**yāvad manoratha upagata ādāne avasita-matih**) but cannot attain (**apratilabdha**), he encounters disrespect from others (**tataḥ tato avamānādīni janād abhilabhate**).

## 5.13.13

anyonya-vitta-vyatiṣaṅga-vṛddha-  
vairānubandho vivahan mithaś ca  
adhvany amuṣminn uru-kṛcchra-vitta-  
bādhopasargair viharan vipannaḥ

Living with increased enmity (**vṛddha- vairānubandho**) because of business transactions for wealth (**anyonya-vitta-vyatiṣaṅga**), he marries (**vivahan mithaś ca**). Wandering on the path (**amuṣminn adhvany viharan**), he almost dies (**vipannaḥ**) because of the great difficulties (**uru-kṛcchra**), loss of wealth (**vitta-bādh**) and the sickness that he encounters (**upasargaih**).

## Explanation of 5.13.13 – 5.14.37

**evam vitta-vyatiṣaṅga-vivṛddha-vairānubandho 'pi pūrva-vāsanayā  
mitha udvahaty athāpavahati.**

Having increased enmity with others (**evam vivṛddha-vairānubandho api**) because of transactions for money (**vitta-vyatiṣaṅga**), he marries according to his previous *karmas* (**pūrva-vāsanayā mitha udvahaty**) and then gives up the marriage (**atha apavahati**).

## Explanation of 5.13.13 – 5.14.27

**adhvany amuṣminn ima upasargās tathā sukha-duḥkha-rāga-dveṣa-  
bhayābhimāna-pramādonmāda-śoka-moha-lobha-mātsaryeṣyāva-  
māna-kṣut-pipāsādhi-vyādhi-janma-jarā-maraṇādayaḥ.**

On that path (**amuṣminn adhvany**), there are misfortunes (**ima upasargāḥ**) such as happiness, distress, attachment, hatred, fear, pride, inattention, insanity (**sukha-duḥkha-rāga-dveṣa-bhaya-abhimāna-pramāda-unmāda**), lamentation, illusion, greed, dissatisfaction, envy, dishonor (**śoka-moha-lobha-mātsarya-īrṣya-avamāna**), hunger, thirst, anxiety, disease, birth, old age and death (**kṣut-pipāsādhi-vyādhi-janma-jarā-maraṇādayaḥ**).

## 5.13.14

tāms tān vipannān sa hi tatra tatra  
vihāya jātam parigrhya sārthaḥ  
āvartate 'dyāpi na kaścid atra  
vīrādhvanaḥ pāram upaiti yogam

O King (**vīra**)! Giving up all those who have died (**tāms tān vipannān vihāya**), and accepting those who are born (**jātam parigrhya**), he wanders about in the forest (**sa tatra tatra āvartate**). Even then (**adya api**), the merchant (**sārthaḥ**) does not take (**na kaścid upaiti**) to the method of crossing material life (**adhvanaḥ pāram yogam**).



## 5.13.15

manasvino nirjita-dig-gajendrā  
mameti sarve bhuvī baddha-vairāḥ  
mṛdhe śayīran na tu tad vrajanti  
yan nyasta-daṇḍo gata-vairo 'bhiyāti

Warriors (**manasvinaḥ**), who have conquered even the elephants of the directions (**nirjita-dig-gajendrā**) but think in terms of “mine (**mama iti**),” surrounded by their enemies (**baddha-vairāḥ**), all fall dead on the battlefield (**mṛdhe śayīran**). They do not attain (**na tu tad vrajanti**) the abode attained by those (**abhiyāti**) who have renounced all material attachments (**nyasta-daṇḍo**) and have no enemies (**gata-vairo**).

## Explanation of 5.13.15 – 5.14.40

**yad api dig-ibha-jayino yajvino ye vai rājarṣayah kim tu param  
mṛdhe śayīrann asyām eva mameyam iti kṛta-vairānubandhāyām  
visṛjya svayam upasamhṛtāḥ.**

Even though a person may be a conqueror of all directions (**yad api dig-ibha-jayino**), a performer of great sacrifices (**yajvino**) or a sage among kings (**ye vai rājarṣayah**), lying on the battlefield (**param mṛdhe śayīrann**), on the soil which created enmity with others (**asyām eva kṛta-vairānubandhāyām**) by thinking “This earth is mine, (**mama ayam iti**)” he gives up the earth (**visṛjya svayam**), and dies (**upasamhṛtāḥ**).

## 5.13.16

prasajjati kvāpi latā-bhujāśrayas  
tad-āśrayāvyakta-pada-dvija-spr̥haḥ  
kvacit kadācid dhari-cakratas trasan  
sakhyam vidhatte baka-kaṅka-ḡdhraiḥ

Sometimes (**kvāpi**) the living entity in the forest of material existence (**prasajjati**) takes shelter of creepers (**latā-bhuja āśrayah**), desiring to hear (**spr̥haḥ**) the chirping of the birds (**dvija-avyakta-pada**) in those creepers (**tad-āśraya**). Being afraid of group of lions in the forest (**kvacit kadācid hari-cakratah trasan**), he makes friends (**sakhyam vidhatte**) with cranes, herons and vultures (**baka-kaṅka-ḡdhraiḥ**).

## Explanation of 5.13.16 – 5.14.28

**kvāpi deva-māyayā striyā bhujā-latopagūḍhaḥ praskanna-viveka-vijñāno yad-vihāra-grhārambhākula-hṛdayas tad-āśrayāvasakta-suta-duhitṛ-kalatra-bhāṣitāvaloka-viceṣṭitāpahṛta-hṛdaya ātmānam ajitātmāpāre 'ndhe tamasi prahiṇoti.**

Sometimes (**kvāpi**), embraced by the creeper-like arms of a woman (**striyā bhujā-lata upagūḍhaḥ**) who is *māyā* herself (**deva-māyayā**), he loses discrimination and knowledge (**praskanna-viveka-vijñāno**), and with heart absorbed in building a house for her pleasure (**yad-vihāra-grha ārambhākula-hṛdayah**), his heart becomes stolen (**apahṛta-hṛdaya**) by the words, glances and actions (**bhāṣita avaloka-viceṣṭitā**) of sons, daughters, and the son's wife (**suta-duhitṛ-kalatra**), who are all under his wife's shelter (**tad-āśraya**). Uncontrolled in mind (**ajitātmā**), he hurls himself (**ātmānam prahiṇoti**) into the greatest insurmountable darkness (**apāre andhe tamasi**).

## Explanation of 5.13.16 – 5.14.29

**kadācid īśvarasya bhagavato viṣṇoś cakrāt paramāṇv-ādi-dvi-parārdhāpavarga-kālopalakṣaṇāt parivartitena vayasā raṁhasā harata ābrahma-tṛṇa-stambādīnām bhūtānām animiṣato miṣatām vitrasta-hṛdayas tam eveśvaram kāla-cakranijāyudham sākṣād bhagavantam yajña-puruṣam anādr̥tya pākhaṇḍa-devatāḥ kaṅka-gr̥dhra-baka-vaṭa-prāyā ārya-samaya-parihṛtāḥ sāṅketyenābhidhatte.**

Sometimes (**kadācid**), afraid of (**vitrasta-hṛdayah**) the *cakra* of the Supreme Lord (**īśvarasya bhagavato viṣṇoh cakrāt**), which represents time (**kāla upalakṣaṇāt**) from the smallest unit (**paramāṇv-ādi**) up to the life span of Brahmā (**dvi-parārdhāpavarga**), and which turns quickly through all the ages of life (**parivartitena vayasā raṁhasā**), destroying the lives of all beings from Brahmā to grass (**harata ābrahma-tṛṇa-stambādīnām bhūtānām**), who are absorbed in their material affairs (**implied**), the *jīva* does not respect (**anādr̥tya**) the Lord of sacrifice (**sākṣād bhagavantam yajña-puruṣam**) who holds that *cakra* (**tam kāla-cakranijāyudham**), but instead accepts (**sāṅketyena abhidhatte**) imposters (**pākhaṇḍa-devatāḥ**) devoid of proper conduct (**ārya-samaya-parihṛtāḥ**), who are like herons, vultures and cranes as objects of worship (**kaṅka-gr̥dhra-baka-vaṭa-prāyā**).

## 5.13.17

tair vañcito haṁsa-kulaṁ samāviśann  
arocayan śīlam upaiti vānarān  
taj-jāti-rāsenā sunirvṛtendriyaḥ  
parasparodvīkṣaṇa-vismṛtāvadhīḥ

Cheated by the cranes (**taih vañcito**), he contacts a group of swans (**haṁsa-kulaṁ samāviśat**), but not satisfied with their behavior (**arocayan śīlam**), approaches some monkeys (**upaiti vānarān**). His senses joyful (**su-nirvṛta indriyaḥ**) because of the pleasure arising from them (**tad-jāti-rāsenā**), he gazes at their faces (**paraspara udvīkṣaṇa**) and forgets about death (**vismṛta avadhīḥ**).

## Explanation of 5.13.17 – 5.14.30

yadā pākhaṇḍibhir ātma-vañcитайs tair uru vañcito brahma-kulam  
samāvasams teṣām śīlam upanayanādi-śrauta-smārta-karmānuṣṭhā-nena  
bhagavato yajña-puruṣasyārādhanam eva tad arocayan śūdra-kulam  
bhajate nigamācāre 'śuddhito yasya mithunī-bhāvaḥ kuṭumba-bharaṇam  
yathā vānara-jāteḥ.

When the person is greatly cheated by imposters (**yadā pākhaṇḍibhir tair uru vañcитай**) who cheat themselves (**ātma-vañcитайh**), he settles among *brāhmaṇas* (**brahma-kulam samāvasan**), but has no taste (**arocayan**) for their way of worshipping the Lord of sacrifice (**teṣām śīlam bhagavato yajña-puruṣasya ārādhanam**) by performance of rituals such as taking the sacred thread according to *śruti* and *smṛti* (**upanayanādi-śrauta-smārta-karma anuṣṭhānena**). He then joins the *śūdras* (**śūdra-kulam bhajate**). In that group he performs what is forbidden in the scriptures (**nigamācāre aśuddhitah**), such as forbidden sexual union (**mithunī-bhāvaḥ**), simply supporting a family like the apes (**kuṭumba-bharaṇam yathā vānara-jāteḥ**).

## Explanation of 5.13.17 – 5.14.31

**tatrāpi niravarodhaḥ svaireṇa viharann ati-kṛpaṇa-buddhir  
anyonya-mukha-nirīkṣaṇādinā grāmya-karmaṇaiva vismṛta-  
kālāvadhiḥ.**

In the company of those *śūdras* (**tatrāpi**), without the restriction of rules (**niravarodhaḥ**), independently (**svaireṇa**), with miserly intelligence (**ati-kṛpaṇa-buddhir**), forgetting that death will come (**vismṛta-kālāvadhiḥ**), he enjoys through material activities (**viharann grāmya-karmaṇaiva**) while looking at the faces of other similar people (**anyonya-mukha-nirīkṣaṇa ādinā**).



## 5.13.18

drumeṣu raṁsyan suta-dāra-vatsalo  
vyavāya-dīno vivaśaḥ sva-bandhane  
kvacit pramādād giri-kandare patan  
vallīm grhītvā gaja-bhīta āsthitaḥ

Enjoying in the trees (**drumeṣu raṁsyan**), affectionate to sons and wife (**suta-dāra-vatsalo**), miserable because of sex life (**vyavāya-dīno**), bound up there and helpless (**vivaśaḥ sva-bandhane**), he sometimes (**kvacit**), out of inattention (**pramādād**), falls into a mountain cave (**giri-kandare patan**). Holding onto a creeper (**vallīm grhītvā**), afraid of an elephant (**gaja-bhīta**), he remains dangling there (**āsthitaḥ**).

## Explanation of 5.13.18 – 5.14.32

**kvacid drumavad aihikārtheṣu gr̥heṣu raṁsyan yathā vānaraḥ suta-dāra-vatsalo vyavāya-kṣaṇaḥ.**

Sometimes he enjoys in houses (**kvacid gr̥heṣu raṁsyan**) which give material pleasure (**aihika artheṣu**) and which are like trees (**drumavad**), just as the monkey (**yathā vānaraḥ**), affectionate to sons and wife (**suta-dāra-vatsalah**), has a festival of sex enjoyment in the trees (**vyavāya-kṣaṇaḥ**).

## Explanation of 5.13.18 – 5.14.33

**evam adhvany avarundhāno mṛtyu-gaja-bhayāt tamasi giri-kandara-prāye.**

On the path (**evam adhvany**), he is restricted to sinful acts (**avarundhānah**), and out of fear of death (**mṛtyu-gaja-bhayāt**), he falls into ignorance which is like a mountain cave (**tamasi giri-kandara-prāye**).

## Explanation of 5.13.18 – 5.14.41

**karma-vallīm avalambya tata āpadaḥ kathañcin narakād vimuktaḥ  
punar apy evaṁ saṁsārādhvani vartamāno nara-loka-sārtham  
upayāti evam upari gato 'pi.**

Taking support of the vine of *karma* (**karma-vallīm avalambya**), free of danger and hellish existence (**tata āpadaḥ kathañcid narakād vimuktaḥ**), even if he attains Svarga (**upari gataḥ api**), he remains on the path of *saṁsāra* (**saṁsāra adhvani vartamānaḥ**), and again enters material existence (**punar apy nara-loka-sārtham upayāti**).

## 5.13.19

ataḥ kathañcit sa vimukta āpadaḥ  
punaś ca sārtham praviśaty arindama  
adhvany amuṣminn ajayā niveśito  
bhramañ jano 'dyāpi na veda kaścana

O King, killer of enemies (**arindama**)! Somehow he becomes free from danger (**kathañcit sa vimukta āpadaḥ**) and again begins to enjoy (**punaḥ ca sārtham praviśaty**). Absorbed in the path (**amuṣminn adhvany niveśitaḥ**) by ignorance (**ajayā**), a person wanders about till death (**bhramañ jano adyāpi**) and does not understand anything (**na veda kaścana**).

## Explanation of 5.13.19 – 5.14.38

etasmin saṁsārādhvani nānā-kleśopasarga-bādhita āpanna-vipanno yatra yas  
tam u ha vāvetaras tatra visṛjya jātaṁ jātam upādāya śocan muhyan bibhyad  
vivadan krandan saṁhr̥ṣyan gāyan nahyamānaḥ sādhu-varjito naivāvartate  
'dyāpi yata ārabdha eṣa nara-loka-sārtho tam adhvanaḥ pāram upadiśanti.

On the path of *saṁsāra* (**etasmin saṁsāra adhvani**), one is afflicted by various obstacles and sufferings (**nānā-kleśa upasarga-bādhita**), giving up (**visṛjya**) the persons who have encountered disaster and death (**āpanna-vipanno yatra yah tam**), and accepting those who are born (**jātaṁ jātam upādāya**). Lamenting, becoming bewildered, fearing (**śocan muhyan bibhyad**), quarrelling, crying, rejoicing (**vivadan krandan saṁhr̥ṣyan**), singing, being bound up by them (**gāyan nahyamānaḥ**), devoid of association with devotees (**sādhu-varjito**), one does not escape (**na eva āvartate**). The wise say (**upadiśanti**) that the method of crossing over material existence (**adhvanaḥ pāram**) is the Supreme Lord (**tam**) from whom material existence of the *jīva* has arisen (**yata sārtho eṣa nara-loka- ārabdha**).

## 5.13.20

rahūgaṇa tvam api hy adhvano 'sya  
sannyasta-daṇḍaḥ kṛta-bhūta-maitraḥ  
asaj-jitātmā hari-sevayā śitam  
jñānāsim ādāya tarāti-pāram

O King Rahūgana (**rahūgaṇa**)! You are also absorbed in material existence (**tvam api hy asya adhvanah**). Making friends with all beings (**kṛta-bhūta-maitraḥ**), renouncing the punishment that the king gives to others (**sannyasta-daṇḍaḥ**), taking the sword of knowledge (**jñāna asim ādāya**) that has been sharpened by devotional service to Lord (**hari-sevayā śitam**), with mind detached from material enjoyment (**asat-jitātmā**), cross over material existence (**tarāti-pāram**).

## Explanation of 5.13.20 – 5.14.39

**yad idaṁ yogānuśāsanam na vā etad avarundhate yan nyasta-daṇḍā munaya upaśama-śīlā uparatātmānaḥ samavagacchanti.**

Crossing material existence is attained by *bhakti-yoga* (**yad idaṁ yogānuśāsanam avarundhate**), and not by materialistic persons (**na vā etad**). Those who have given up violence to all beings (**yad nyasta-daṇḍā munayah**), who are peaceful (**upaśama-śīlā**), who have controlled their minds (**uparata ātmānaḥ**), attain freedom from *samsāra* (**yad samavagacchanti**).



## 5.13.21

rājavāca

aho nṛ-janmākhila-janma-śobhanam  
kim janmabhis tv aparair apy amuṣmin  
na yad dhr̥ṣīkeśa-yaśaḥ-kṛtātmanām  
mahātmanām vaḥ pracuraḥ samāgamaḥ

The King said: Human birth is the most splendid (**aho nṛ-janmākhila-janma-śobhanam**). What use is any other birth (**kim janmabhis tv aparair apy amuṣmin**) in which there is no abundant, intimate association of great devotees (**na mahātmanām vaḥ pracuraḥ samāgamaḥ**) whose whole being (**yad ātmanām**) is composed of glorification of the Lord (**hr̥ṣīkeśa-yaśaḥ-kṛta**)?

## 5.13.22

na hy adbhutam tvac-caraṇābja-reṇubhir  
hatāmhaso bhaktir adhokṣaje 'malā  
mauhūrtikād yasya samāgamāc ca me  
dustarka-mūlo 'pahato 'vivekaḥ

It is not astonishing (**na hy adbhutam**) that all my sins have been destroyed (**hata amhaso**) by the dust of your lotus feet (**tvac-caraṇābja-reṇubhir**), and that pure *bhakti* to the Supreme Lord has arisen (**amalā bhaktir adhokṣaje**). By a moment's association with you (**yasya mauhūrtikād samāgamāt**), my lack of discrimination (**me avivekaḥ**), the root of my false arguments (**dustarka-mūlo**), has been destroyed (**apahato**).

## 5.13.23

**namo mahadbhyo 'stu namaḥ śiśubhyo  
namo yuvabhyo nama āvaṭubhyaḥ  
ye brāhmaṇā gām avadhūta-liṅgāś  
caranti tebhyaḥ śivam astu rājñām**

I offer respects to the great devotees (**namo mahadbhyo astu**), to the babies (**namaḥ śiśubhyo**), to the youths (**namo yuvabhyo**), to the young boys (**nama āvaṭubhyaḥ**). I offer respects to the *brāhmaṇas* (**brāhmaṇā**) who wander the earth (**ye tebhyaḥ gām caranti**) in the dress of *avadhūtas* (**avadhūta-liṅgāḥ**). May there be auspiciousness for the kings (**śivam astu rājñām**)!

## 5.13.24

śrī-śuka uvāca

ity evam uttarā-mātaḥ sa vai brahmarṣi-sutaḥ sindhu-pataya ātma-satattvaṃ vigaṇayataḥ parānubhāvaḥ parama-kāruṇikatayopadiśya rahūgaṇena sakaruṇam abhivandita-caraṇa āpūrṇārṇava iva nibhr̥ta-karaṇormy-āśayo dharaṇim imāṃ vicacāra.

Śukadeva said: O Parīkṣit (**uttarā-mātaḥ**)! The *brāhmaṇa* Jaḍa Bharata (**sa vai brahmarṣi-sutaḥ**), having the highest realization (**para anubhāvaḥ**), though insulted by the King (**sindhu-pataya vigaṇayataḥ**), out of great mercy (**parama-kāruṇikatayā**) instructed the King on spiritual matters (**ity evam ātma-satattvaṃ upadiśya**). Having been worshipped by the King (**rahūgaṇena abhivandita-caraṇa**) with his tears of regret (**sakaruṇam**), his heart (**āśayah**) became as quiet as the full ocean (**āpūrṇa arṇava iva**) after the agitation of the waves of his senses (**karaṇa ummy**) had been calmed (**nibhr̥ta**), and he again wandered the earth (**dharaṇim imāṃ vicacāra**).

## 5.13.25

sauvīra-patir api sujana-samavagata-paramātmā-satattva ātmany  
avidyādhyāropitām ca dehātma-matim visasarja; evaṁ hi nṛpa  
bhagavad-āśritāśritānubhāvaḥ.

Having understood (**samavagata**) from Jaḍa Bharata (**sujana**) about the nature of Paramātmā (**paramātmā-sa tattva**), King Rahūgana gave up (**sauvīra-patir api visasarja**) the concept of the body as the self (**dehātma-matim**), superimposed on the self (**ātmany adhyāropitām**) by ignorance (**avidyā**). O King (**nṛpa**)! This is the result (**evaṁ hi anubhāvaḥ**) of taking shelter (**āśrita**) of a devotee (**bhagavad-āśritā**).

## 5.14.42

tasyedam upagāyanti—  
ārṣabhasyeha rājarṣer  
manasāpi mahātmanah  
nānuvartmārhati nṛpo  
makṣikeva garutmataḥ

The sages glorify the actions of Bharata as follows (**tasya idam upagāyanti**). Like a fly imitating Garuḍa (**makṣikeva garutmataḥ**), a king should not imitate (**na anuvartma arhati nṛpah**) the activities of the son of Rṣabhadeva (**ārṣabhasya iha**), the saintly king (**rājarṣer**) and great devotee (**mahātmanah**), even in his mind (**manasā api**).

## 5.14.43

yo dustyajān dāra-sutān  
suhṛd rājyam hṛdi-sprśaḥ  
jahau yuvaiva malavad  
uttamaśloka-lālasaḥ

Bharata, who longed to serve the Lord (**yah uttamaśloka-lālasaḥ**), gave up wife, sons, friends and kingdom (**jahau dāra-sutān suhṛd rājyam**) as if they were stool (**malavad**), though they were touching to the heart (**hṛdi-sprśaḥ**) and thus difficult to give up at a young age (**yuvaiva dustyajān**)

## 5.14.44

yo dustyajān kṣiti-suta-svajana-rtha-dārān  
prārthyām śriyam sura-varaiḥ sadayāvalokām  
naicchan nṛpas tad-ucitam mahatām madhudviṭ-  
sevānurakta-manasām abhavo 'pi phalguḥ

The King did not desire (**na icchan nṛpah**) the earth, sons, relatives, objects, wife (**kṣiti-suta-svajana artha-dārān**), all difficult to give up (**yah dustyajān**), and did not desire his wealth (**na icchan śriyam**) which was desired by the *devatās* (**prārthyām sura-varaiḥ**) and which cast glances asking to be engaged in his service (**sa daya avalokām**). That is appropriate (**tad-ucitam**), for even liberation is insignificant (**abhavo api phalguḥ**) for the great devotees (**mahatām**) whose minds are attracted to serving the Supreme Lord (**madhudviṭ-sevā anurakta-manasām**).



## 5.14.45

yajñāya dharma-pataye vidhi-naipuṇāya  
yogāya sāṅkhya-śirase prakṛtīśvarāya  
nārāyaṇāya haraye nama ity udāram  
hāsyān mṛgatvam api yaḥ samudājahāra

I offer respects (**nama ity**) to the personification of sacrifice (**yajñāya**), the master of *dharma* (**dharma-pataye**), who is skilful in the rules for sacrifice (**vidhi-naipuṇāya**), to the personification of *yoga* (**yogāya**), to the head of Sāṅkhya (**sāṅkhya-śirase**), to the Lord of *prakṛti* (**prakṛtīśvarāya**), to Nārāyaṇa, to Hari (**nārāyaṇāya haraye**). Wanting to give up his deer body (**hāsyān mṛgatvam**), he chanted loudly this prayer (**yaḥ udāram samudājahāra**).

## 5.14.46

ya idam bhāgavata-sabhājitāvadāta-guṇa-karmaṇo rājarṣer  
bharatasyānucaritam svasty-ayanam āyusyaṁ dhanyaṁ yaśasyaṁ  
svargyāpavargyaṁ vānuśṛṇoty ākhyāsyaty abhinandati ca sarvā  
evāśiṣa ātmana āśāste na kāñcana parata iti.

Anyone who hears (**yah anuśṛṇoty**), relates (**ākhyāsyaty**) or glorifies (**abhinandati**) this narration of the saintly king Bharata (**idam rājarṣer bharatasya anucaritam**) whose pure qualities and actions (**avadāta-guṇa-karmaṇo**) are worshiped by the great devotees (**bhāgavata-sabhājita**)-- a story which yields auspiciousness, long life, wealth, fame, heaven and liberation (**svasty-ayanam āyusyaṁ dhanyaṁ yaśasyaṁ svargya apavargyaṁ**)-- achieves all blessings spontaneously (**sarvā eva āśiṣa ātmana āśāste**), without depending on anything else (**na kāñcana parata**).