

Srimad Bhagavatam

Canto – 5

Chapter – 14

The Material World as the Great Forest of Enjoyment

(Explanation of the Forest of Enjoyment)

Text-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**).

Text-1 (Part-2)

āpatita īśvarasya bhagavato viṣṇor vaśa-vartinyā māyayā jīva-loko 'yam yathā
vaṇik-sārtho 'rtha-parahḥ 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-parahḥ**), 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**).

Text 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-śravaṇāśvādanāvaghrāṇa-saṅkalpa-vyavasāya-gr̥ha-grāmyopabhogena kunāthasyājitātmano 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 ajitātmanah**), 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**).

Text 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**).

Text 4

yathā hy anuvatsaram kṛṣyamāṇam apy adagdha-bījam kṣetram
punar evāvapana-kāle gulma-trṇa-vīrudbhir gahvaram iva bhavaty
evam eva grhāśramaḥ 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-trṇa-vīrudbhir**) after sowing seeds (**āvapana-kāle**), the household is the field of action (**evam grhāśramaḥ 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**).

Text 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**).

Text 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**).

Text 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**).

Text 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**).

Text 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**).

Text 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**).

Text 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**).

Text 12

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

When his pious credits are exhausted (**yadā dugdha-pūrva-sukṛtaḥ**), 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**).

Text 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**).

Text 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**).

Text 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**).

Text 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**).

Text 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**).

Text 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**).

Text 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**).

Text 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**).

Text 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 by the bites of snakes in the form of evil men. Unable to sleep, his consciousness dwindling because of a troubled heart, he falls like a blind man into a blind well.

Text 22

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

Sometimes, when, searching for a drop of honey in the form of pleasure, he takes possession of others wives and properties, is beaten by the king or the husband and falls into insurmountable hell.

Text 23

atha ca tasmād ubhayathāpi hi karmāsminn ātmanah
saṁsārāvapanam udāharanti.

Therefore, the wise describe the cultivation of *saṁsāra* for the living being in this world as *karma* of two types—pious and sinful.

Text 24

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

If he escapes from the punishment allotted by the husband, Devadatta then enjoys, and then Viṣṇumitra. Thus the situation is unstable.

Text 25

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

Unable to counteract the conditions of suffering arising from body, mind, other beings, cold and wind, he becomes depressed by severe anxieties.

Text 26

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

Sometimes, whatever he transacts during business or whatever small amount he takes from others creates enmity, because of the tendency to cheat for wealth.

Text 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, there are misfortunes such as happiness, distress, attachment, hatred, fear, pride, inattention, insanity, lamentation, illusion, greed, dissatisfaction, envy, dishonor, hunger, thirst, anxiety, disease, birth, old age and death.

Text 28

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

Sometimes, embraced by the creeper-like arms of a woman who is *māyā* herself, he loses discrimination and knowledge, and with heart absorbed in building a house for her pleasure, his heart becomes stolen by the words, glances and actions of sons, daughters, and the son's wife, who are all under his wife's shelter. Uncontrolled in mind, he hurls himself into the greatest insurmountable darkness.

Text 29

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

Sometimes, afraid of the *cakra* of the Supreme Lord, which represents time from the smallest unit up to the life span of Brahmā, and which turns quickly through all the ages of life, destroying the lives of all beings from Brahmā to grass, who are absorbed in their material affairs, the *jīva* does not respect the Lord of sacrifice who holds that *cakra*, but instead accepts imposters devoid of proper conduct, who are like herons, vultures and cranes as objects of worship.

Text 30

yadā pākhaṇḍibhir ātma-vañcитайs tair uru vañcito brahma-kulam
samāvasaṃs teṣāṃ 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 who cheat themselves, he settles among *brāhmaṇas*, but has no taste for their way of worshipping the Lord of sacrifice by performance of rituals such as taking the sacred thread according to *śruti* and *smṛti*. He then joins the *śūdras*. In that group he performs what is forbidden in the scriptures, such as forbidden sexual union, simply supporting a family like the apes.

Text 31

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

In the company of those *śūdras*, without the restriction of rules, independently, with miserly intelligence, forgetting that death will come, he enjoys through material activities while looking at the faces of other similar people.

Text 32

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

Sometimes he enjoys in houses which give material pleasure and which are like trees, just as the monkey, affectionate to sons and wife, has a festival of sex enjoyment in the trees.

Text 33

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

On the path, he is restricted to sinful acts, and out of fear of death, he falls into ignorance which is like a mountain cave.

Text 34

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

Sometimes, being unable to cope with the unlimited suffering caused by body, mind and natural calamities, such as cold and wind, he becomes depressed because of unending desire for sense objects.

Text 35

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

Sometimes in mutual transactions he obtains a little wealth by cheating.

Text 36

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

Sometimes lacking wealth, and without bed or chair, determined to attain what he desires but cannot attain, he encounters disrespect from others.

Text 37

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

Having increased enmity with others because of transactions for money, he marries according to his previous *karmas* and then gives up the marriage.

Text 38

etasmin saṁsārādhvani nānā-kleśopasarga-bādhita āpanna-vipanno yatra yas
tam u ha vāvetaras tatra visṛjya jātaṁ jātaṁ 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*, one is afflicted by various obstacles and sufferings, giving up the persons who have encountered disaster and death, and accepting those who are born. Lamenting, becoming bewildered, fearing, quarrelling, crying, rejoicing, singing, being bound up by them, devoid of association with devotees, one does not escape. The wise say that the method of crossing over material existence is the Supreme Lord from whom material existence of the *jīva* has arisen.

Text 39

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

Crossing material existence is attained by *bhakti-yoga*, and not by materialistic persons. Those who have given up violence to all beings, who are peaceful, who have controlled their minds, attain freedom from *samsāra*.

Text 40

yad api dig-ibha-jayino yajvino ye vai rājarṣayaḥ 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, a performer of great sacrifices or a sage among kings, lying on the battlefield, on the soil which created enmity with others by thinking “This earth is mine,” he gives up the earth, and dies.

Text 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*, free of danger and hellish existence, even if he attains Svarga, he remains on the path of *saṁsāra*, and again enters material existence.

Text 42

tasyedam upagāyanti—
ārṣabhasyeha rājarṣer
manasāpi mahātmanah
nānuvartmārhati nṛpo
makṣikeva garutmatah

The sages glorify the actions of Bharata as follows. Like a fly imitating Garuḍa, a king should not imitate the activities of the son of Rṣabhadeva, the saintly king and great devotee, even in his mind.

Text 43

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

Bharata, who longed to serve the Lord, gave up wife, sons, friends and kingdom as if they were stool, though they were touching to the heart and thus difficult to give up at a young age

Text 44

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

The King did not desire the earth, sons, relatives, objects, wife, all difficult to give up, and did not desire his wealth which was desired by the *devatās* and which cast glances asking to be engaged in his service. That is appropriate, for even liberation is insignificant for the great devotees whose minds are attracted to serving the Supreme Lord.

Text 45

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

I offer respects to the personification of sacrifice, the master of *dharmā*, who is skilful in the rules for sacrifice, to the personification of *yoga*, to the head of Sāṅkhya, to the Lord of *prakṛti*, to Nārāyaṇa, to Hari. Wanting to give up his deer body, he chanted loudly this prayer.

Text 46

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

Anyone who hears, relates or glorifies this narration of the saintly king Bharata whose pure qualities and actions are worshiped by the great devotees-- a story which yields auspiciousness, long life, wealth, fame, heaven and liberation-- achieves all blessings spontaneously, without depending on anything else.