**ADVAITA IN SRIMAD BHAGAVATHAM - 6**

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**Skandha 6**

न तथा ह्यघवान् राजन् पूयेत तप आदिभिः ।

यथा कृष्णार्पितप्राणस्तत्पूरुषनिषेवया ॥१.१६॥

O king! A sinner cannot wash off his sins by austerities etc. as much as he can be purified by dedicating himself including his life-breath to Bhagavan and by serving his devotees.

सध्रीचीनो ह्ययं लोके पन्थाः क्षेमोऽकुतोभयः ।

सुशीलाः साधवो यत्र नारायणपरायणाः ॥१.१७॥

Of all the means of attaining the supreme objective in this world, this path of devotion to Bhagavan is the best, free from fear (of error in practice leading to contrary ends etc.); hence great people of virtuous conduct are ever dedicated to Narayana, the goal of humans.

प्रायश्चित्तानि चीर्णानि नारायणपराङ्मुखम् ।

न निष्पुनन्ति राजेन्द्र सुराकुम्भमिवापगाः ॥१.१८॥

O best among kings! Expiatory rites practised religiously by one who is averse to devotion to Bhagavan do not purify him, just as holy waters like Ganga do not purify a pot of liquor.

सकृन्मनः कृष्णपदारविन्दयो- र्निवेशितं तद्गुणरागि यैरिह ।

न ते यमं पाशभृतश्च तद्भटान् स्वप्नेऽपि पश्यन्ति हि चीर्णनिष्कृताः ॥१.१९॥

Those, who have devoted their minds even once to the lotus feet of Bhagavan with great love for Bhagavan’s qualities, do not see Yama holding the rope, or his soldiers even in dream, having already performed expiation (through such devotion).

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः ।

वेदो नारायणः साक्षात्स्वयम्भूरिति शुश्रुम ॥१.४०॥

Yamabhatas to Vishnudutas: Dharma is as prescribed in Veda; Adharma is contrary to it. Veda is verily Sri Narayana and is self-existent; this is what we have heard.

येन स्वधाम्न्यमी भावा रजःसत्त्वतमोमयाः ।

गुणनामक्रियारूपैर्विभाव्यन्ते यथातथम् ॥१.४१॥

Sri Narayana is all-pervasive; he enters everything and holds in himself various beings characterised by Satva, Rajas and Tamas, and distinguished by qualities, names, actions and forms.

सूर्योऽग्निः खं मरुद्गावः सोमः सन्ध्याहनी दिशः ।

कं कुः स्वयं धर्म इति ह्येते दैह्यस्य साक्षिणः ॥१.४२॥

Surya, Agni, Space, Wind, cows (or Saraswathi), Chandra, Sandhyas, daytime, night-time, directions, water, earth, time and dharma – all these Devatas are witness to all the actions of embodied Jivas.

यथेह देवप्रवरास्त्रैविध्यमुपलभ्यते ।

भूतेषु गुणवैचित्र्यात्तथान्यत्रानुमीयते ॥१.४६॥

O best among Devas! Beings in this world are seen to belong to three categories – comfortable, miserable and dull. This is due to the preponderance of Satva, Rajas and Tamas in their karmas performed in previous births. It can be surmised that in other worlds too, these three categories of persons exist.

स्तेनः सुरापो मित्रध्रुग् ब्रह्महा गुरुतल्पगः ।

स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे ॥२. ९॥

सर्वेषामप्यघवतामिदमेव सुनिष्कृतम् ।

नामव्याहरणं विष्णोर्यतस्तद्विषया मतिः ॥२.१०॥

Vishnudutas to Yamabhatas: A thief, partaker of liquor, conspirator against friend, killer of brahmana, one who covets Guru’s wife, killer of woman, king, parents or cow, and other such persons who commit grave sins – for all these sinners, there is but one expiation, i.e. chanting the holy names of Bhagavan, which will lead his mind to become imbued with him.

**साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा ।**

**वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥२.१४॥**

Even if one chants the name of Bhagavan indicatively (not directly), in jest, disrespectfully or even contemptuously, it is said to destroy his sins entirely.

पतितः स्खलितो भग्नः सन्दष्टस्तप्त आहतः ।

हरिरित्यवशेनाह पुमान् नार्हति यातनाम् ॥२.१५॥

One who chants Bhagavan’s name in a helpless condition while he has fallen from a height, slipped while walking (or deviated from Varnasrama dharmas), has limbs broken, has been bitten by snake etc., has been burnt, or has been struck violently, is not subject to the miserable punishments of Yama.

अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् ।

सङ्कीर्तितमघं पुंसो दहेदेधो यथानलः ॥२.१८॥

The name of Bhagavan, whose fame is supreme, when chanted by one with or without knowledge of its power of destroying sins, does indeed destroy his sins, just as fire destroys firewood.

यथागदं वीर्यतममुपयुक्तं यदृच्छया ।

अजानतोऽप्यात्मगुणं कुर्यान्मन्त्रोऽप्युदाहृतः ॥२.१९॥

Just as the most powerful medicine eliminates the disease of one, who consumes it even by chance, the mantra of Bhagavan’s name destroys the sins of one who chants it even with no knowledge of its inherent power.

नातः परं कर्मनिबन्धकृन्तनं मुमुक्षतां तीर्थपदानुकीर्तनात् ।

न यत्पुनः कर्मसु सज्जते मनो रजस्तमोभ्यां कलिलं ततोऽन्यथा ॥२.४६॥

For those who have intense desire for Liberation, there is no better means of cutting off the bonds of Karma than chanting the names of Bhagavan, whose feet are Tirtha, the means of crossing Samsara. This is the only way of ensuring that the mind polluted by Rajas and Tamas does not again get attached to Karmas; there is no other way.

एवं विमृश्य सुधियो भगवत्यनन्ते सर्वात्मना विदधते खलु भावयोगम् ।

ते मे न दण्डमर्हन्त्यथ यद्यमीषां स्यात्पातकं तदपि हन्त्युरुगायवादः ॥३.२६॥

Yama to his bhatas: Virtuous people, having found and known the greatness of Bhagavan, dedicate their whole being including all thoughts and feelings to Bhagavan, who has no beginning and end, and is all-pervasive. Even if they have a little of sin, their chanting of names of Bhagavan, who has long strides, destroys that sin. They do not get punished by me.

अन्तर्देहेषु भूतानामात्माऽऽस्ते हरिरीश्वरः ।

सर्वं तद्धिष्ण्यमीक्षध्वमेवं वस्तोषितो ह्यसौ ॥४.१३॥

Inside the bodies of all beings, the supreme Lord Hari is present as Atma. Look at all beings as the abode of Bhagavan. He will be pleased in this manner.

Bhagavan says in Gita:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति |

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ||१८.६१||

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by his power of illusions, to revolve, as if mounted on a machine. (18.61)

योऽनुग्रहार्थं भजतां पादमूल- मनामरूपो भगवाननन्तः ।

नामानि रूपाणि च जन्मकर्मभि- र्भेजे स मह्यं परमः प्रसीदतु ॥४.३३॥

Bhagavan, who has no beginning or end, and is devoid of name and form, assumes various names and forms in different incarnations, performing various acts for blessing devotees, who adore his holy feet. May that supreme Lord bless me.

यः प्राकृतैर्ज्ञानपथैर्जनानां यथाशयं देहगतो विभाति ।

यथानिलः पार्थिवमाश्रितो गुणं स ईश्वरो मे कुरुतान्मनोरथम् ॥४.३४॥

Iswara, as the indweller in bodies of all beings, shines in the view of those who look at all beings as pervaded by him. Just as wind, though entirely different from earth, carries the smell of soil, flowers etc., Paramatma, though different from the world, shines as various names and forms of beings in the world. May that Iswara fulfil my desire.

तपो मे हृदयं ब्रह्मंस्तनुर्विद्या क्रियाकृतिः ।

अङ्गानि क्रतवो जाता धर्म आत्मासवः सुराः ॥४.४६॥

Bhagavan to Daksha: O brahmana, austerity is my heart; learning is my body; action my food; yagas are my limbs; dharma my Atma; Devas are my life-breath.

आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।

भ्राता मरुत्पतेर्मूर्तिर्माता साक्षात्क्षितेस्तनुः ॥६.२९॥

दयाया भगिनी मूर्तिर्धर्मस्यात्मातिथिः स्वयम् ।

अग्नेरभ्यागतो मूर्तिः सर्वभूतानि चात्मनः ॥६.३०॥

Acharya is verily the incarnation of Brahma; father, incarnation of Prajapati; brother, incarnation of Indra; mother, verily the incarnation of Bhumidevi; sister, incarnation of compassion; honoured guest, who comes unannounced, incarnation of Dharma; visitor, suddenly arrived, incarnation of Agni; all living beings are same as oneself (Atma).

न वेद कृपणः श्रेय आत्मनो गुणवस्तुदृक् ।

तस्य तानिच्छतो यच्छेद्यदि सोऽपि तथाविधः ॥९.४९॥

One, who has as his objective sense objects which satisfy the senses, does not realize what is good for himself. In case one, who is capable of doing him lasting good, grants to him his wishes (for sense objects), he should also be regarded as of inferior intellect.

स्वयं निःश्रेयसं विद्वान् न वक्त्यज्ञाय कर्म हि ।

न राति रोगिणोऽपथ्यं वाञ्छतो हि भिषक्तमः ॥९.५०॥

A learned person, who is aware of the lofty aim of life, does not teach an ignorant person to persist with karmas aimed at mundane benefits. If a sick person likes to consume what is not good for him, a superior doctor does not give him that.

योऽध्रुवेणात्मना नाथा न धर्मं न यशः पुमान् ।

ईहेत भूतदयया स शोच्यः स्थावरैरपि ॥१०.८॥

One, who does not earn dharma or fame through his body, which is ephemeral, by showing compassion to living beings, will be denounced even by non-moving objects (like hills and trees.)

एतावानव्ययो धर्मः पुण्यश्लोकैरुपासितः ।

यो भूतशोकहर्षाभ्यामात्मा शोचति हृष्यति ॥१०.९॥

Grieving at the misery of living beings and enjoying their happiness is eternal dharma, celebrated by great men of virtue and fame.

न नाकपृष्ठं न च पारमेष्ठ्यं न सार्वभौमं न रसाधिपत्यम् ।

न योगसिद्धीरपुनर्भवं वा समञ्जस त्वा विरहय्य काङ्क्षे ॥११.२५॥

I do not wish for Swarga, or the state of Brahma, or emperorship of the world, or lordship of nether worlds, or yogic attainments, or even the state of no rebirth. I wish to attain you alone.

अजातपक्षा इव मातरं खगाः स्तन्यं यथा वत्सतराः क्षुधार्ताः ।

प्रियं प्रियेव व्युषितं विषण्णा मनोऽरविन्दाक्ष दिदृक्षते त्वाम् ॥११.२६॥

Like the young ones of birds, not having grown wings, looking for their mother; like hungry babies looking for mother’s milk; like the aggrieved beloved looking for her lover who has gone to a distant place; my mind, o Lotus eyed Lord, wishes to see you.

ममोत्तमश्लोकजनेषु सख्यं संसारचक्रे भ्रमतः स्वकर्मभिः ।

त्वन्माययाऽऽत्माऽऽत्मजदारगेहे- ष्वासक्तचित्तस्य न नाथ भूयात् ॥११.२७॥

Even as I keep revolving in the wheel of Samsara owing to my karmas, may I not develop attachment in my mind towards children, wife, house etc. owing to your Maya (power of delusion); may my mind develop association with great persons of superior virtue and fame.

यथा प्रयान्ति संयान्ति स्रोतोवेगेन वालुकाः ।

संयुज्यन्ते वियुज्यन्ते तथा कालेन देहिनः ॥१५.३॥

Just as particles of sand join together at one place and get separated at another place under the torrent of flow in a stream, living beings join and separate in time.

Srimad Valmiki Ramayanam says:

नकालस्यास्ति बन्धुत्वं न हेतुर्न पराक्रमः।  
नमित्रज्ञातिसम्बन्धः कारणं नात्मनो वशः 4.25.7।।

Time (Kala) has no kinship, thus it has no partiality; there is no instrument to override Time; and there are no causative factors to Time that connect through friends or relatives; as Time is not under the control of Jiva.

यथा धानासु वै धाना भवन्ति न भवन्ति च ।

एवं भूतेषु भूतानि चोदितानीशमायया ॥१५. ४॥

Just as seeds grow into trees and generate more seeds and get destroyed in time, living beings generate more living beings and die in time under the sway of Iswara’s Maya.

न व्यभिचरति तवेक्षा यया ह्यभिहितो भागवतो धर्मः ।

स्थिरचरसत्त्वकदम्बेष्वपृथग्धियो यमुपासते त्वार्याः ॥१६. ४३॥

O Bhagavan! Your will that you would rescue from the ocean of Samsara the aspirant, who dedicates his karmas to you and is deeply devoted to you, will never fail. You have therefore taught the Bhagavata (devotee’s) dharma. Great persons worship you accordingly with single minded devotion, perceiving you alone in the created masses of moving and non-moving objects.

लब्ध्वेह मानुषीं योनिं ज्ञानविज्ञानसम्भवाम् ।

आत्मानं यो न बुद्ध्येत न क्वचित्क्षेममाप्नुयात् ॥१६. ५८॥

If one, who has attained human birth in this world, which enables him to gain proficiency in Sastras and thereby also gain the direct experience of Atma through dedicated efforts, does not perceive Atma, he will not attain wellbeing anywhere.